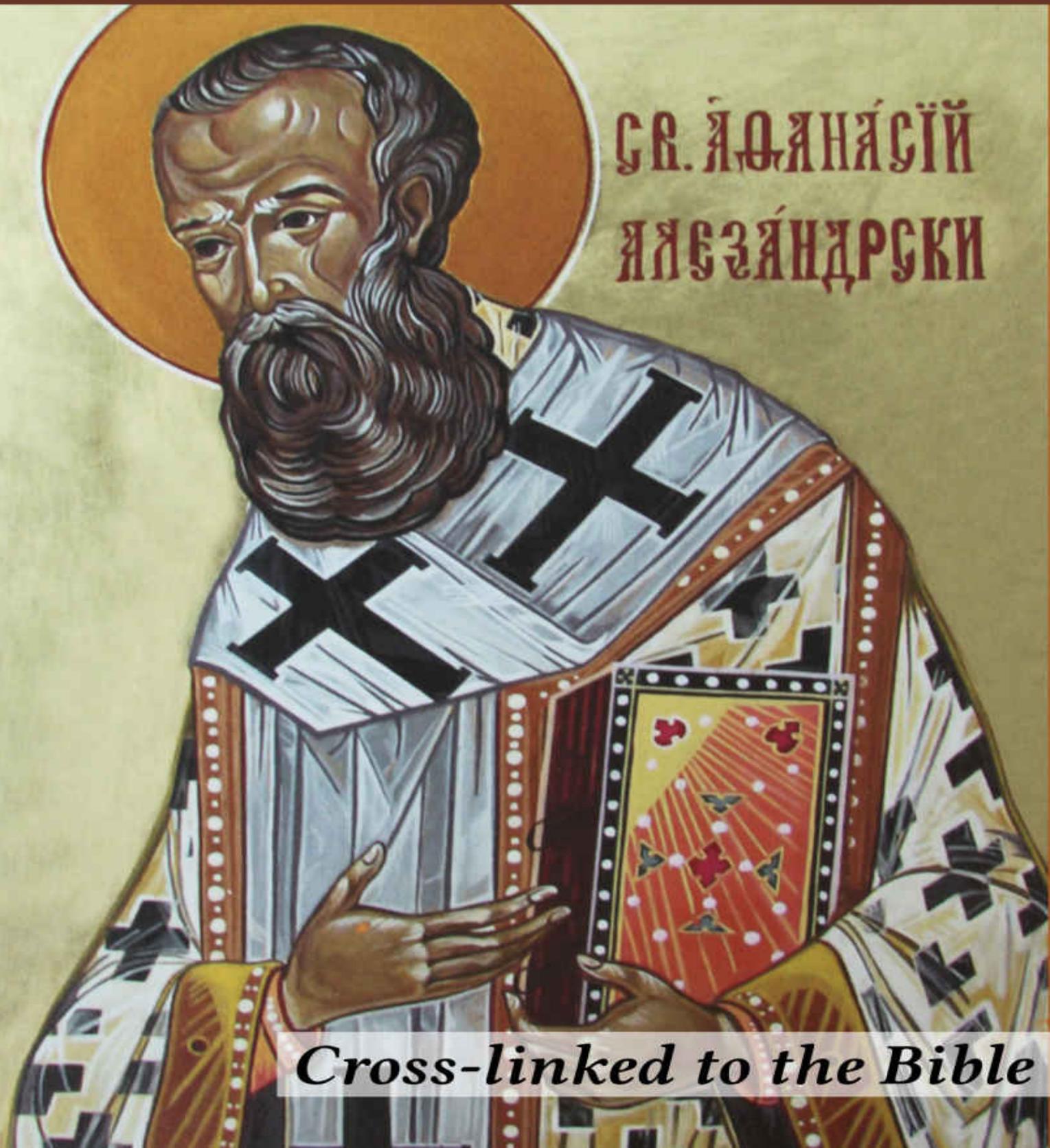


The Complete Works *of* Saint Athanasius



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The Complete Works of St. Athanasius



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Published from Toronto, Ontario

Canada

March, 2016

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Introduction

Athanasius was born in Egypt to a Christian family sometime around 295 AD. He was given a good education by his parents, and in his youth, the local bishop, recognizing his talents, took him on as his aide. As a result he would get the chance to be present at Nicaea for the first ecumenical council of the church.

Later Athanasius would become the bishop of the city of Alexandria, the leading city in Egypt. In this position, he would become probably the single most important defender of the Christian church against the Arian heresy, which stated that Jesus was created by the father. The Nicene creed, which he helped formulate and defend, is still used as the basic statement of faith for almost all Christian churches to this day.

These works cover the full span of his life, beginning before 319 AD, when he wrote his famous, 'On the Incarnation of the Word'. At the time there were a number of different understandings of Christ circulating throughout Egypt, and Christianity was not yet a well-defined, official religion of the Roman Empire. Most of his works center around defending the Christian faith. Also included are many of his letters and the 'Life of St. Anthony', which became the defining work of early monasticism.

Against the Heathen

Introduction:— The purpose of the book a vindication of Christian doctrine, and especially of the Cross, against the scoffing objection of Gentiles. The effects of this doctrine its main vindication.

Part 1

1. The knowledge of our religion and of the truth of things is independently manifest rather than in need of human teachers, for almost day by day it asserts itself by facts, and manifests itself brighter than the sun by the doctrine of Christ. 2. Still, as you nevertheless desire to hear about it, Macarius, come let us as we may be able set forth a few points of the faith of Christ: able though you are to find it out from the divine oracles, but yet generously desiring to hear from others as well. 3. For although the sacred and inspired Scriptures are sufficient to declare the truth—while there are other works of our blessed teachers compiled for this purpose, if he meet with which a man will gain some knowledge of the interpretation of the Scriptures, and be able to learn what he wishes to know—still, as we have not at present in our hands the compositions of our teachers, we must communicate in writing to you what we learned from them—the faith, namely, of Christ the Saviour; lest any should hold cheap the doctrine taught among us, or think faith in Christ unreasonable. For this is what the Gentiles traduce and scoff at, and laugh loudly at us, insisting on the one fact of the Cross of Christ; and it is just here that one must pity their want of sense, because when they traduce the Cross of Christ they do not see that its power has filled all the world, and that by it the effects of the knowledge of God are made manifest to all. 4. For they would not have scoffed at such a fact, had they, too, been men who genuinely gave heed to His divine Nature. On the contrary, they in their turn would have recognised this man as Saviour of the world, and that the Cross has been not a disaster, but a healing of Creation. 5. For if after the Cross all idolatry was overthrown, while every manifestation of demons is driven away by this Sign, and Christ alone is worshipped and the Father known through Him, and, while

gainsayers are put to shame, He daily invisibly wins over the souls of these gainsayers —how, one might fairly ask them, is it still open to us to regard the matter as human, instead of confessing that He Who ascended the Cross is Word of God and Saviour of the World? But these men seem to me quite as bad as one who should traduce the sun when covered by clouds, while yet wondering at his light, seeing how the whole of creation is illumined by him. 6. For as the light is noble, and the sun, the chief cause of light, is nobler still, so, as it is a divine thing for the whole world to be filled with his knowledge, it follows that the orderer and chief cause of such an achievement is God and the Word of God. 7. We speak then as lies within our power, first refuting the ignorance of the unbelieving; so that what is false being refuted, the truth may then shine forth of itself, and that you yourself, friend, may be reassured that you have believed what is true, and in coming to know Christ have not been deceived. Moreover, I think it becoming to discourse to you, as a lover of Christ, about Christ, since I am sure that you rate faith in and knowledge of Him above anything else whatsoever.

2. Evil no part of the essential nature of things. The original creation and constitution of man in grace and in the knowledge of God.

In the beginning wickedness did not exist. Nor indeed does it exist even now in those who are holy, nor does it in any way belong to their nature. But men later on began to contrive it and to elaborate it to their own hurt. Whence also they devised the invention of idols, treating what was not as though it were. 2. For God Maker of all and King of all, that has His Being beyond all substance and human discovery, inasmuch as He is good and exceeding noble, made, through His own Word our Saviour Jesus Christ, the human race after His own image, and constituted man able to see and know realities by means of this assimilation to Himself, giving him also

a conception and knowledge even of His own eternity, in order that, preserving his nature intact, he might not ever either depart from his idea of God, nor recoil from the communion of the holy ones; but having the grace of Him that gave it, having also God's own power from the Word of the Father, he might rejoice and have fellowship with the Deity, living the life of immortality unharmed and truly blessed. For having nothing to hinder his knowledge of the Deity, he ever beholds, by his purity, the Image of the Father, God the Word, after Whose image he himself is made. He is awe-struck as he contemplates that Providence which through the Word extends to the universe, being raised above the things of sense and every bodily appearance, but cleaving to the divine and thought-perceived things in the heavens by the power of his mind. 3. For when the mind of men does not hold converse with bodies, nor has mingled with it from without anything of their lust, but is wholly above them, dwelling with itself as it was made to begin with, then, transcending the things of sense and all things human, it is raised up on high; and seeing the Word, it sees in Him also the Father of the Word, taking pleasure in contemplating Him, and gaining renewal by its desire toward Him; 4. exactly as the first of men created, the one who was named Adam in Hebrew, is described in the Holy Scriptures as having at the beginning had his mind to God-ward in a freedom unembarrassed by shame, and as associating with the holy ones in that contemplation of things perceived by the mind which he enjoyed in the place where he was—the place which the holy Moses called in figure a Garden. So purity of soul is sufficient of itself to reflect God, as the Lord also says, " Blessed are the pure in heart, for they shall see God. "

3. The decline of man from the above condition, owing to his absorption in material things.

Thus then, as we have said, the Creator fashioned the race of men, and thus meant it to remain. But men, making light of better things, and holding back from apprehending them, began to seek in preference things nearer to themselves. 2. But nearer to themselves were the body and its senses; so that while removing their mind from the things perceived by thought, they began to regard themselves; and so doing, and holding to the body and the other things of sense, and deceived as it were in their own surroundings, they fell into lust of themselves, preferring what was their own to the contemplation of what belonged to God. Having then made themselves at home in these things, and not being willing to leave what was so near to them, they entangled their soul with bodily pleasures, vexed and turbid with all kind of lusts, while they wholly forgot the power they originally had from God. 3. But the truth of this one may see from the man who was first made, according to what the holy Scriptures tell us of him. For he also, as long as he kept his mind to God, and the contemplation of God, turned away from the contemplation of the body. But when, by counsel of the serpent, he departed from the consideration of God, and began to regard himself, then they not only fell to bodily lust, but knew that they were naked, and knowing, were ashamed. But they knew that they were naked, not so much of clothing as that they had become stripped of the contemplation of divine things, and had transferred their understanding to the contraries. For having departed from the consideration of the one and the true, namely, God, and from desire of Him, they had thenceforward embarked in various lusts and in those of the several bodily senses. 4. Next, as is apt to happen, having formed a desire for each and sundry, they began to be habituated to these desires, so that they were even afraid to leave them: whence the soul became subject to cowardice and alarms, and pleasures and thoughts of mortality. For not being willing to leave her lusts,

she fears death and her separation from the body. But again, from lusting, and not meeting with gratification, she learned to commit murder and wrong. We are then led naturally to show, as best we can, how she does this.

4. *The gradual abasement of the Soul from Truth to Falsehood by the abuse of her freedom of Choice.*

Having departed from the contemplation of the things of thought, and using to the full the several activities of the body, and being pleased with the contemplation of the body, and seeing that pleasure is good for her, she was misled and abused the name of good, and thought that pleasure was the very essence of good: just as though a man out of his mind and asking for a sword to use against all he met, were to think that soundness of mind. 2. But having fallen in love with pleasure, she began to work it out in various ways. For being by nature mobile, even though she have turned away from what is good, yet she does not lose her mobility. She moves then, no longer according to virtue or so as to see God, but imagining false things, she makes a novel use of her power, abusing it as a means to the pleasures she has devised, since she is after all made with power over herself. 3. For she is able, as on the one hand to incline to what is good, so on the other to reject it; but in rejecting the good she of course entertains the thought of what is opposed to it, for she cannot at all cease from movement, being, as I said before, mobile by nature. And knowing her own power over herself, she sees that she is able to use the members of her body in either direction, both toward what is, or toward what is not. 4. But good is, while evil is not; by what is, then, I mean what is good, inasmuch as it has its pattern in God Who is. But by what is not I mean what is evil, in so far as it consists in a false imagination in the thoughts of men. For though the body has eyes so as to see Creation, and by its entirely harmonious construction to recognise the Creator; and ears to listen to the divine oracles and the laws of God; and

hands both to perform works of necessity and to raise to God in prayer; yet the soul, departing from the contemplation of what is good and from moving in its sphere, wanders away and moves toward its contraries. 5. Then seeing, as I said before, and abusing her power, she has perceived that she can move the members of the body also in an opposite way: and so, instead of beholding the Creation, she turns the eye to lusts, showing that she has this power too; and thinking that by the mere fact of moving she is maintaining her own dignity, and is doing no sin in doing as she pleases; not knowing that she is made not merely to move, but to move in the right direction. For this is why an apostolic utterance assures us " All things are lawful, but not all things are expedient [[1 Corinthians 10:23](#)] . "

5. Evil, then consists essentially in the choice of what is lower in preference to what is higher.

But the audacity of men, having regard not to what is expedient and becoming, but to what is possible for it, began to do the contrary; whence, moving their hands to the contrary, it made them commit murder, and led away their hearing to disobedience, and their other members to adultery instead of to lawful procreation; and the tongue, instead of right speaking, to slander and insult and perjury; the hands again, to stealing and striking fellow-men; and the sense of smell to many sorts of lascivious odours; the feet, to be swift to shed blood, and the belly to drunkenness and insatiable gluttony. 2. All of which things are a vice and sin of the soul: neither is there any cause of them at all, but only the rejection of better things. For just as if a charioteer , having mounted his chariot on the race-course, were to pay no attention to the goal, toward which he should be driving, but, ignoring this, simply were to drive the horse as he could, or in other words as he would, and often drive against those he met, and often down steep places, rushing wherever he impelled himself by the speed of the team,

thinking that thus running he has not missed the goal—for he regards the running only, and does not see that he has passed wide of the goal—so the soul too, turning from the way toward God, and driving the members of the body beyond what is proper, or rather, driven herself along with them by her own doing, sins and makes mischief for herself, not seeing that she has strayed from the way, and has swerved from the goal of truth, to which the Christ-bearing man, the blessed Paul, was looking when he said, " I press on toward the goal unto the prize of the high calling of Christ Jesus [[Philippians 3:14](#)]: " so that the holy man, making the good his mark, never did what was evil.

6. False views of the nature of evil: viz., that evil is something in the nature of things, and has substantive existence. (a) Heathen thinkers: (evil resides in matter). Their refutation. (b) Heretical teachers: (Dualism). Refutation from Scripture.

Now certain of the Greeks, having erred from the right way, and not having known Christ, have ascribed to evil a substantive and independent existence. In this they make a double mistake: either in denying the Creator to be maker of all things, if evil had an independent subsistence and being of its own; or again, if they mean that He is maker of all things, they will of necessity admit Him to be maker of evil also. For evil, according to them, is included among existing things. 2. But this must appear paradoxical and impossible. For evil does not come from good, nor is it in, or the result of, good, since in that case it would not be good, being mixed in its nature or a cause of evil. 3. But the sectaries, who have fallen away from the teaching of the Church, and made shipwreck concerning the Faith [[1 Timothy 1:19](#)], they also wrongly think that evil has a substantive existence. But they arbitrarily imagine another god besides the true One, the Father of our Lord Jesus Christ, and that he is the unmade producer of evil and the head of

wickedness, who is also artificer of Creation. But these men one can easily refute, not only from the divine Scriptures, but also from the human understanding itself, the very source of these their insane imaginations. 4. To begin with, our Lord and Saviour Jesus Christ says in His own gospels confirming the words of Moses: " The Lord God is one; " and " I thank you, Father, Lord of heaven and earth [[Mark 12:29](#); [Matthew 11:25](#).] . " But if God is one, and at the same time Lord of heaven and earth, how could there be another God beside Him? Or what room will there be for the God whom they suppose, if the one true God fills all things in the compass of heaven and earth? Or how could there be another creator of that, whereof, according to the Saviour's utterance, the God and Father of Christ is Himself Lord. 5. Unless indeed they would say that it were, so to speak, in an equipoise, and the evil god capable of getting the better of the good God. But if they say this, see to what a pitch of impiety they descend. For when powers are equal, the superior and better cannot be discovered. For if the one exist even if the other will it not, both are equally strong and equally weak equally, because the very existence of either is a defeat of the other's will: weak, because what happens is counter to their wills: for while the good God exists in spite of the evil one, the evil god exists equally in spite of the good.

7. Refutation of dualism from reason. Impossibility of two Gods. The truth as to evil is that which the Church teaches: that it originates, and resides, in the perverted choice of the darkened soul.

More especially, they are exposed to the following reply. If visible things are the work of the evil god, what is the work of the good God? For nothing is to be seen except the work of the Artificer. Or what evidence is there that the good God exists at all, if there are no works of His by which He may be known? For by his works the artificer is known. 2. Or how could

two principles exist, contrary one to another: or what is it that divides them, for them to exist apart? For it is impossible for them to exist together, because they are mutually destructive. But neither can the one be included in the other, their nature being unmixed and unlike. Accordingly that which divides them will evidently be of a third nature, and itself God. But of what nature could this third something be? good or evil? It will be impossible to determine, for it cannot be of the nature of both. 3. This conceit of theirs, then, being evidently rotten, the truth of the Church's theology must be manifest: that evil has not from the beginning been with God or in God, nor has any substantive existence; but that men, in default of the vision of good, began to devise and imagine for themselves what was not, after their own pleasure. 4. For as if a man, when the sun is shining, and the whole earth illumined by his light, were to shut fast his eyes and imagine darkness where no darkness exists, and then walk wandering as if in darkness, often falling and going down steep places, thinking it was dark and not light—for, imagining that he sees, he does not see at all—so, too, the soul of man, shutting fast her eyes, by which she is able to see God, has imagined evil for herself, and moving therein, knows not that, thinking she is doing something, she is doing nothing. For she is imagining what is not, nor is she abiding in her original nature; but what she is is evidently the product of her own disorder. 5. For she is made to see God, and to be enlightened by Him; but of her own accord in God's stead she has sought corruptible things and darkness, as the Spirit says somewhere in writing, " God made man upright, but they have sought out many inventions [[Ecclesiastes 7:29](#)] . " Thus it has been then that men from the first discovered and contrived and imagined evil for themselves. But it is now time to say how they came down to the madness of idolatry, that you may know that the invention of

idols is wholly due, not to good but to evil. But what has its origin in evil can never be pronounced good in any point—being evil altogether.

8. The origin of idolatry is similar. The soul, materialised by forgetting God, and engrossed in earthly things, makes them into gods. The race of men descends into a hopeless depth of delusion and superstition.

Now the soul of mankind, not satisfied with the devising of evil, began by degrees to venture upon what is worse still. For having experience of diversities of pleasures, and girt about with oblivion of things divine; being pleased moreover and having in view the passions of the body, and nothing but things present and opinions about them, ceased to think that anything existed beyond what is seen, or that anything was good save things temporal and bodily; so turning away and forgetting that she was in the image of the good God, she no longer, by the power which is in her, sees God the Word after whose likeness she is made; but having departed from herself, imagines and feigns what is not. 2. For hiding, by the complications of bodily lusts, the mirror which, as it were, is in her, by which alone she had the power of seeing the Image of the Father, she no longer sees what a soul ought to behold, but is carried about by everything, and only sees the things which come under the senses. Hence, weighted with all fleshly desire, and distracted among the impressions of these things, she imagines that the God Whom her understanding has forgotten is to be found in bodily and sensible things, giving to things seen the name of God, and glorifying only those things which she desires and which are pleasant to her eyes. 3. Accordingly, evil is the cause which brings idolatry in its train; for men, having learned to contrive evil, which is no reality in itself, in like manner feigned for themselves as gods beings that had no real existence. Just, then, as though a man had plunged into the deep, and no longer saw the light, nor what appears by light, because his eyes are turned downwards, and the

water is all above him; and, perceiving only the things in the deep, thinks that nothing exists beside them, but that the things he sees are the only true realities; so the men of former time, having lost their reason, and plunged into the lusts and imaginations of carnal things, and forgotten the knowledge and glory of God, their reasoning being dull, or rather following unreason, made gods for themselves of things seen, glorifying the creature rather than the Creator [[Romans 1:25](#)], and deifying the works rather than the Master, God, their Cause and Artificer. 4. But just as, according to the above simile, men who plunge into the deep, the deeper they go down, advance into darker and deeper places, so it is with mankind. For they did not keep to idolatry in a simple form, nor did they abide in that with which they began; but the longer they went on in their first condition, the more new superstitions they invented: and, not satiated with the first evils, they again filled themselves. with others, advancing further in utter shamefulness, and surpassing themselves in impiety. But to this the divine Scripture testifies when it says, " When the wicked comes unto the depth of evils, he despises [[Proverbs 18:3](#)] . "

9. The various developments of idolatry: worship of the heavenly bodies, the elements, natural objects, fabulous creatures, personified lusts, men living and dead. The case of Antinous, and of the deified Emperors.

For now the understanding of mankind leaped asunder from God; and going lower in their ideas and imaginations, they gave the honour due to God first to the heaven and the sun and moon and the stars, thinking them to be not only gods, but also the causes of the other gods lower than themselves. Then, going yet lower in their dark imaginations, they gave the name of gods to the upper æther and the air and the things in the air. Next, advancing further in evil, they came to celebrate as gods the elements and the principles of which bodies are composed, heat and cold and dryness and

wetness. 2. But just as they who have fallen flat creep in the slime like land-snails, so the most impious of mankind, having fallen lower and lower from the idea of God, then set up as gods men, and the forms of men, some still living, others even after their death. Moreover, counselling and imagining worse things still, they transferred the divine and supernatural name of God at last even to stones and stocks, and creeping things both of land and water, and irrational wild beasts, awarding to them every divine honour, and turning from the true and only real God, the Father of Christ. 3. But would that even there the audacity of these foolish men had stopped short, and that they had not gone further yet in impious self-confusion. For to such a depth have some fallen in their understanding, to such darkness of mind, that they have even devised for themselves, and made gods of things that have no existence at all, nor any place among things created. For mixing up the rational with the irrational, and combining things unlike in nature, they worship the result as gods, such as the dog-headed and snake-headed and ass-headed gods among the Egyptians, and the ram-headed Ammon among the Libyans. While others, dividing apart the portions of men's bodies, head, shoulder, hand, and foot, have set up each as gods and deified them, as though their religion were not satisfied with the whole body in its integrity. 4. But others, straining impiety to the utmost, have deified the motive of the invention of these things and of their own wickedness, namely, pleasure and lust, and worship them, such as their Eros, and the Aphrodite at Paphos. While some of them, as if vying with them in depravation, have ventured to erect into gods their rulers or even their sons, either out of honour for their princes, or from fear of their tyranny, such as the Cretan Zeus, of such renown among them, and the Arcadian Hermes; and among the Indians Dionysus, among the Egyptians Isis and Osiris and Horus, and in our own time Antinous, favourite of Hadrian, Emperor of the Romans, whom,

although men know he was a mere man, and not a respectable man, but on the contrary, full of licentiousness, yet they worship for fear of him that enjoined it. For Hadrian having come to sojourn in the land of Egypt, when Antinous the minister of his pleasure died, ordered him to be worshipped; being indeed himself in love with the youth even after his death, but for all that offering a convincing exposure of himself, and a proof against all idolatry, that it was discovered among men for no other reason than by reason of the lust of them that imagined it. According as the wisdom of God testifies beforehand when it says, " The devising of idols was the beginning of fornication [[Wisdom 14:12](#)] . " 5. And do not wonder, nor think what we are saying hard to believe, inasmuch as it is not long since, even if it be not still the case that the Roman Senate vote to those emperors who have ever ruled them from the beginning, either all of them, or such as they wish and decide, a place among the gods, and decree them to be worshipped. For those to whom they are hostile, they treat as enemies and call men, admitting their real nature, while those who are popular with them they order to be worshipped on account of their virtue, as though they had it in their own power to make gods, though they are themselves men, and do not profess to be other than mortal. 6. Whereas if they are to make gods, they ought to be themselves gods; for that which makes must needs be better than that which it makes, and he that judges is of necessity in authority over him that is judged, while he that gives, at any rate that which he has, confers a layout, just as, of course, every king, in giving as a favour what he has to give, is greater and in a higher position than those who receive. If then they decree whomsoever they please to be gods, they ought first to be gods themselves. But the strange thing is this, that they themselves by dying as men, expose the falsehood of their own vote concerning those deified by them.

10. *Similar human origin of the Greek gods, by decree of Theseus. The process by which mortals became deified.*

But this custom is not a new one, nor did it begin from the Roman Senate: on the contrary, it had existed previously from of old, and was formerly practised for the devising of idols. For the gods renowned from of old among the Greeks, Zeus, Poseidon, Apollo, Hephæstus, Hermes, and, among females, Hera and Demeter and Athena and Artemis, were decreed the title of gods by the order of Theseus, of whom Greek history tells us ; and so the men who pass such decrees die like men and are mourned for, while those in whose favour they are passed are worshipped as gods. What a height of inconsistency and madness! knowing who passed the decree, they pay greater honour to those who are the subjects of it. 2. And would that their idolatrous madness had stopped short at males, and that they had not brought down the title of deity to females. For even women, whom it is not safe to admit to deliberation about public affairs, they worship and serve with the honour due to God, such as those enjoined by Theseus as above stated, and among the Egyptians Isis and the Maid and the Younger one , and among others Aphrodite. For the names of the others I do not consider it modest even to mention, full as they are of all kind of grotesqueness. 3. For many, not only in ancient times but in our own also, having lost their beloved ones, brothers and kinsfolk and wives; and many women who had lost their husbands, all of whom nature proved to be mortal men, made representations of them and devised sacrifices, and consecrated them; while later ages, moved by the figure and the brilliancy of the artist, worshipped them as gods, thus falling into inconsistency with nature. For whereas their parents had mourned for them, not regarding them as gods (for had they known them to be gods they would not have lamented them as if they had perished; for this was why they represented them in an image, namely,

because they not only did not think them gods, but did not believe them to exist at all, and in order that the sight of their form in the image might console them for their being no more), yet the foolish people pray to them as gods and invest them with the honour of the true God. 4. For example, in Egypt, even to this day, the death-dirge is celebrated for Osiris and Horus and Typho and the others. And the caldrons at Dodona, and the Corybantes in Crete, prove that Zeus is no god but a man, and a man born of a cannibal father. And, strange to say, even Plato, the sage admired among the Greeks, with all his vaunted understanding about God, goes down with Socrates to Peiræus to worship Artemis, a figment of man's art.

11. *The deeds of heathen deities, and particularly of Zeus.*

But of these and such like inventions of idolatrous madness, Scripture taught us beforehand long ago, when it said , " The devising of idols was the beginning of fornication, and the invention of them, the corruption of life. For neither were they from the beginning, neither shall they be for ever. For the vainglory of men they entered into the world, and therefore shall they come shortly to an end. For a father afflicted with untimely mourning when he has made an image of his child soon taken away, now honoured him as a god which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. Thus in process of time an ungodly custom grown strong was kept as a law. And graven images were worshipped by the commands of kings. Whom men could not honour in presence because they dwelt afar off, they took the counterfeit of his visage from afar, and made an express image of the king whom they honoured, to the end that by this their forwardness they might flatter him that was absent as if he were present. Also the singular diligence of the artificer did help to set forward the ignorant to more superstition: for he, perhaps, willing to please one in authority, forced all his skill to make the resemblance of the

best fashion: and so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man: and this was an occasion to deceive the world, for men serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable Name. "

2. The beginning and devising of the invention of idols having been, as Scripture witnesses, of such sort, it is now time to show you the refutation of it by proofs derived not so much from without as from these men's own opinions about the idols. For to begin at the lowest point, if one were to take the actions of them they call gods, one would find that they were not only no gods, but had been even of men the most contemptible. For what a thing it is to see the loves and licentious actions of Zeus in the poets! What a thing to hear of him, on the one hand carrying off Ganymede and committing stealthy adulteries, on the other in panic and alarm lest the walls of the Trojans should be destroyed against his intentions! What a thing to see him in grief at the death of his son Sarpedon, and wishing to succour him without being able to do so, and, when plotted against by the other so-called gods, namely, Athena and Hera and Poseidon, succoured by Thetis, a woman, and by Ægeon of the hundred hands, and overcome by pleasures, a slave to women, and for their sakes running adventures in disguises consisting of brute beasts and creeping things and birds; and again, in hiding on account of his father's designs upon him, or Cronos bound by him, or him again mutilating his father! Why, is it fitting to regard as a god one who has perpetrated such deeds, and who stands accused of things which not even the public laws of the Romans allow those to do who are merely men?

12. Other shameful actions ascribed to heathen deities. All prove that they are but men of former times, and not even good men.

For, to mention a few instances out of many to avoid prolixity, who that saw his lawless and corrupt conduct toward Semele, Leda, Alcmena, Artemis, Leto, Maia, Europe, Danae, and Antiope, or that saw what he ventured to take in hand with regard to his own sister, in having the same woman as wife and sister, would not scorn him and pronounce him worthy of death? For not only did he commit adultery, but he deified and raised to heaven those born of his adulteries, contriving the deification as a veil for his lawlessness: such as Dionysus, Heracles, the Dioscuri, Hermes, Perseus, and Soteira. 2. Who, that sees the so-called gods at irreconcilable strife among themselves at Troy on account of the Greeks and Trojans, will fail to recognise their feebleness, in that because of their mutual jealousies they egged on even mortals to strife? Who, that sees Ares and Aphrodite wounded by Diomed, or Hera and Aïdoneus from below the earth, whom they call a god, wounded by Heracles, Dionysus by Perseus, Athena by Arcas, and Hephæstus hurled down and going lame, will not recognise their real nature, and, while refusing to call them gods, be assured (when he hears that they are corruptible and passible) that they are nothing but men, and feeble men too, and admire those that inflicted the wounds rather than the wounded? 3. Or who that sees the adultery of Ares with Aphrodite, and Hephæstus contriving a snare for the two, and the other so-called gods called by Hephæstus to view the adultery, and coming and seeing their licentiousness, would not laugh and recognise their worthless character? Or who would not laugh at beholding the drunken folly and misconduct of Heracles toward Omphale? For their deeds of pleasure, and their unconscionable loves, and their divine images in gold, silver, bronze, iron, stone, and wood, we need not seriously expose by argument, since the facts are abominable in themselves, and are enough taken alone to furnish proof of the deception; so that one's principal feeling is pity for those deceived

about them. 4. For, hating the adulterer who tampers with a wife of their own, they are not ashamed to deify the teachers of adultery; and refraining from incest themselves they worship those who practise it; and admitting that the corrupting of children is an evil, they serve those who stand accused of it and do not blush to ascribe to those they call gods things which the laws forbid to exist even among men.

13. The folly of image worship and its dishonour to art.

Again, in worshipping things of wood and stone, they do not see that, while they tread under foot and burn what is in no way different, they call portions of these materials gods. And what they made use of a little while ago, they carve and worship in their folly, not seeing, nor at all considering that they are worshipping, not gods, but the carver's art. 2. For so long as the stone is uncut and the wood unworked, they walk upon the one and make frequent use of the other for their own purposes, even for those which are less honourable. But when the artist has invested them with the proportions of his own skill, and impressed upon the material the form of man or woman, then, thanking the artist, they proceed to worship them as gods, having bought them from the carver at a price. Often, moreover, the image-maker, as though forgetting the work he has done himself, prays to his own productions, and calls gods what just before he was paring and chipping. 3. But it were better, if need to admire these things, to ascribe it to the art of the skilled workman, and not to honour productions in preference to their producer. For it is not the material that has adorned the art, but the art that has adorned and deified the material. Much juster were it, then, for them to worship the artist than his productions, both because his existence was prior to that of the gods produced by art, and because they have come into being in the form he pleased to give them. But as it is, setting justice aside, and dishonouring skill and art, they worship the products of skill and

art, and when the man is dead that made them, they honour his works as immortal, whereas if they did not receive daily attention they would certainly in time come to a natural end. 4. Or how could one fail to pity them in this also, in that seeing, they worship them that cannot see, and hearing, pray to them that cannot hear, and born with life and reason, men as they are, call gods things which do not move at all, but have not even life, and, strangest of all, in that they serve as their masters beings whom they themselves keep under their own power? Nor imagine that this is a mere statement of mine, nor that I am maligning them; for the verification of all this meets the eyes, and whoever wishes to do so may see the like.

14. Image worship condemned by Scripture.

But better testimony about all this is furnished by Holy Scripture, which tells us beforehand when it says , " Their idols are silver and gold, the work of men's hands. Eyes have they and will not see; a mouth have they and will not speak; ears have they and will not hear; noses have they and will not smell; hands have they and will not handle; feet have they and will not walk; they will not speak through their throat. Like unto them be they that make them. " Nor have they escaped prophetic censure; for there also is their refutation, where the Spirit says , " they shall be ashamed that have formed a god, and carved all of them that which is vain: and all by whom they were made are dried up: and let the deaf ones among men all assemble and stand up together, and let them be confounded and put to shame together; for the carpenter sharpened iron, and worked it with an adze, and fashioned it with an auger, and set it up with the arm of his strength: and he shall hunger and be faint, and drink no water. For the carpenter chose out wood, and set it by a rule, and fashioned it with glue, and made it as the form of a man and as the beauty of man, and set it up in his house, wood which he had cut from the grove and which the Lord

planted, and the rain gave it growth that it might be for men to burn, and that he might take thereof and warm himself, and kindle, and bake bread upon it, but the residue they made into gods, and worshipped them, the half whereof they had burned in the fire. And upon the half thereof he roasted flesh and ate and was filled, and was warmed and said: 'It is pleasant to me, because I am warmed and have seen the fire.' But the residue thereof he worshipped, saying, 'Deliver me for you are my god.' They knew not nor understood, because their eyes were dimmed that they could not see, nor perceive with their heart; nor did he consider in his heart nor know in his understanding that he had burned half thereof in the fire, and baked bread upon the coals thereof, and roasted flesh and eaten it, and made the residue thereof an abomination, and they worship it. Know that their heart is dust and they are deceived, and none can deliver his soul. Behold and will you not say, 'There is a lie in my right hand?' " 2. How then can they fail to be judged godless by all, who even by the divine Scripture are accused of impiety? Or how can they be anything but miserable, who are thus openly convicted of worshipping dead things instead of the truth? Or what kind of hope have they? Or what kind of excuse could be made for them, trusting in things without sense or movement, which they reverence in place of the true God?

15. The details about the gods conveyed in the representations of them by poets and artists show that they are without life, and that they are not gods, nor even decent men and women.

For would that the artist would fashion the gods even without shape, so that they might not be open to so manifest an exposure of their lack of sense. For they might have cajoled the perception of simple folk to think the idols had senses, were it not that they possess the symbols of the senses, eyes for example and noses and ears and hands and mouth, without any

gesture of actual perception and grasp of the objects of sense. But as a matter of fact they have these things and have them not, stand and stand not, sit and sit not. For they have not the real action of these things, but as their fashioner pleased, so they remain stationary, giving no sign of a god, but evidently mere inanimate objects, set there by man's art. 2. Or would that the heralds and prophets of these false gods, poets I mean and writers, had simply written that they were gods, and not also recounted their actions as an exposure of their godlessness and scandalous life. For by the mere name of godhead they might have filched away the truth, or rather have caused the mass of men to err from the truth. But as it is, by narrating the loves and immoralities of Zeus, and the corruptions of youths by the other gods, and the voluptuous jealousies of the females, and the fears and acts of cowardice and other wickednesses, they merely convict themselves of narrating not merely about no gods, but not even about respectable men, but on the contrary, of telling tales about shameful persons far removed from what is honourable.

16. Heathen arguments in palliation of the above: and (1) 'the poets are responsible for these unedifying tales.' But are the names and existence of the gods any better authenticated? Both stand or fall together. Either the actions must be defended or the deity of the gods given up. And the heroes are not credited with acts inconsistent with their nature, as, on this plea, the gods are.

But perhaps, as to all this, the impious will appeal to the peculiar style of poets, saying that it is the peculiarity of poets to feign what is not, and, for the pleasure of their hearers, to tell fictitious tales; and that for this reason they have composed the stories about gods. But this pretext of theirs, even more than any other, will appear to be superficial from what they themselves think and profess about these matters. 2. For if what is said in

the poets is fictitious and false, even the nomenclature of Zeus, Cronos, Hera, Ares and the rest must be false. For perhaps, as they say, even the names are fictitious, and, while no such being exists as Zeus, Cronos, or Ares, the poets feign their existence to deceive their hearers. But if the poets feign the existence of unreal beings, how is it that they worship them as though they existed? 3. Or perhaps, once again, they will say that while the names are not fictitious, they ascribe to them fictitious actions. But even this is equally precarious as a defence. For if they made up the actions, doubtless also they made up the names, to which they attributed the actions. Or if they tell the truth about the names, it follows that they tell the truth about the actions too. In particular, they who have said in their tales that these are gods certainly know how gods ought to act, and would never ascribe to gods the ideas of men, any more than one would ascribe to water the properties of fire; for fire burns, whereas the nature of water on the contrary is cold. 4. If then the actions are worthy of gods, they that do them must be gods; but if they are actions of men, and of disreputable men, such as adultery and the acts mentioned above, they that act in such ways must be men and not gods. For their deeds must correspond to their natures, so that at once the actor may be made known by his act, and the action may be ascertainable from his nature. So that just as a man discussing about water and fire, and declaring their action, would not say that water burned and fire cooled, nor, if a man were discoursing about the sun and the earth, would he say the earth gave light, while the sun was sown with herbs and fruits, but if he were to say so would exceed the utmost height of madness, so neither would their writers, and especially the most eminent poet of all, if they really knew that Zeus and the others were gods, invest them with such actions as show them to be not gods, but rather men, and not sober men. 5. Or if, as poets, they told falsehoods, and you are maligning them, why did

they not also tell falsehoods about the courage of the heroes, and feign feebleness in the place of courage, and courage in that of feebleness? For they ought in that case, as with Zeus and Hera, so also to slanderously accuse Achilles of want of courage, and to celebrate the might of Thersites, and, while charging Odysseus with dulness, to make out Nestor a reckless person, and to narrate effeminate actions of Diomed and Hector, and manly deeds of Hecuba. For the fiction and falsehood they ascribe to the poets ought to extend to all cases. But in fact, they kept the truth for their men, while not ashamed to tell falsehoods about their so-called gods. 6. And as some of them might argue, that they are telling falsehoods about their licentious actions, but that in their praises, when they speak of Zeus as father of gods, and as the highest, and the Olympian, and as reigning in heaven, they are not inventing but speaking truthfully; this is a plea which not only myself, but anybody can refute. For the truth will be clear, in opposition to them, if we recall our previous proofs. For while their actions prove them to be men, the panegyrics upon them go beyond the nature of men. The two things then are mutually inconsistent; for neither is it the nature of heavenly beings to act in such ways, nor can any one suppose that persons so acting are gods.

17. The truth probably is, that the scandalous tales are true, while the divine attributes ascribed to them are due to the flattery of the poets.

What inference then is left to us, save that while the panegyrics are false and flattering, the actions told of them are true? And the truth of this one can ascertain by common practice. For nobody who pronounces a panegyric upon anyone accuses his conduct at the same time, but rather, if men's actions are disgraceful, they praise them up with panegyrics, on account of the scandal they cause, so that by extravagant praise they may impose upon their hearers, and hide the misconduct of the others. 2. Just as

if a man who has to pronounce a panegyric upon someone cannot find material for it in their conduct or in any personal qualities, on account of the scandal attaching to these, he praises them up in another manner, flattering them with what does not belong to them, so have their marvellous poets, put out of countenance by the scandalous actions of their so-called gods, attached to them the superhuman title, not knowing that they cannot by their superhuman fancies veil their human actions, but that they will rather succeed in showing, by their human shortcomings, that the attributes of God do not fit them. 3. And I am disposed to think that they have recounted the passions and the actions of the gods even in spite of themselves. For since they were endeavouring to invest with what Scripture calls the incommunicable name and honour of God them that are no gods but mortal men, and since this venture of theirs was great and impious, for this reason even against their will they were forced by truth to set forth the passions of these persons, so that their passions recorded in the writings concerning them might be in evidence for all posterity as a proof that they were no gods.

18. *Heathen defence continued. (2) 'The gods are worshipped for having invented the Arts of Life.' But this is a human and natural, not a divine, achievement. And why, on this principle, are not all inventors deified?*

What defence, then, what proof that these are real gods, can they offer who hold this superstition? For, by what has been said just above, our argument has demonstrated them to be men, and not respectable men. But perhaps they will turn to another argument, and proudly appeal to the things useful to life discovered by them, saying that the reason why they regard them as gods is their having been of use to mankind. For Zeus is said to have possessed the plastic art, Poseidon that of the pilot, Hephæstus the

smith's, Athena that of weaving, Apollo that of music, Artemis that of hunting, Hera dressmaking, Demeter agriculture, and others other arts, as those who inform us about them have related. 2. But men ought to ascribe them and such like arts not to the gods alone but to the common nature of mankind, for by observing nature men discover the arts. For even common parlance calls art an imitation of nature. If then they have been skilled in the arts they pursued, that is no reason for thinking them gods, but rather for thinking them men; for the arts were not their creation, but in them they, like others, imitated nature. 3. For men having a natural capacity for knowledge according to the definition laid down concerning them, there is nothing to surprise us if by human intelligence, and by looking of themselves at their own nature and coming to know it, they have hit upon the arts. Or if they say that the discovery of the arts entitles them to be proclaimed as gods, it is high time to proclaim as gods the discoverers of the other arts on the same grounds as the former were thought worthy of such a title. For the Phœnicians invented letters, Homer epic poetry, Zeno of Elea dialectic, Corax of Syracuse rhetoric, Aristæus bee-keeping, Triptolemus the sowing of grain, Lycurgus of Sparta and Solon of Athens laws; while Palamedes discovered the arrangement of letters, and numbers, and measures and weights. And others imparted various other things useful for the life of mankind, according to the testimony of our historians. 4. If then the arts make gods, and because of them carved gods exist, it follows, on their showing, that those who at a later date discovered the other arts must be gods. Or if they do not deem these worthy of divine honour, but recognise that they are men, it were but consistent not to give even the name of gods to Zeus, Hera, and the others, but to believe that they too have been human beings, and all the more so, inasmuch as they were not even

respectable in their day; just as by the very fact of sculpturing their form in statues they show that they are nothing else but men.

19. The inconsistency of image worship. Arguments in palliation. (1) The divine nature must be expressed in a visible sign. (2) The image a means of supernatural communications to men through angels.

For what other form do they give them by sculpture but that of men and women and of creatures lower yet and of irrational nature, all manner of birds, beasts both tame and wild, and creeping things, whatsoever land and sea and the whole realm of the waters produce? For men having fallen into the unreasonableness of their passions and pleasures, and unable to see anything beyond pleasures and lusts of the flesh, inasmuch as they keep their mind in the midst of these irrational things, they imagined the divine principle to be in irrational things, and carved a number of gods to match the variety of their passions. 2. For there are with them images of beasts and creeping things and birds, as the interpreter of the divine and true religion says, " They became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and four-footed beasts and creeping things, wherefore God gave them up unto vile passions. " For having previously infected their soul, as I said above, with the irrationalities of pleasures, they then came down to this making of gods; and, once fallen, thenceforward as though abandoned in their rejection of God, thus they wallow in them, and portray God, the Father of the Word, in irrational shapes. 3. As to which those who pass for philosophers and men of knowledge among the Greeks, while driven to admit that their visible gods are the forms and figures of men and of irrational objects, say in defence that they have such things to the end that by their means the deity may answer them and be made

manifest; because otherwise they could not know the invisible God, save by such statues and rites. 4. While those who profess to give still deeper and more philosophical reasons than these say, that the reason of idols being prepared and fashioned is for the invocation and manifestation of divine angels and powers, that appearing by these means they may teach men concerning the knowledge of God; and that they serve as letters for men, by referring to which they may learn to apprehend God, from the manifestation of the divine angels effected by their means. Such then is their mythology, — for far be it from us to call it a theology. But if one examine the argument with care, he will find that the opinion of these persons also, not less than that of those previously spoken of, is false.

20. But where does this supposed virtue of the image reside? In the material, or in the form, or in the maker's skill? Untenability of all these views.

For one might reply to them, bringing the case before the tribunal of truth, How does God make answer or become known by such objects? Is it due to the matter of which they consist, or to the form which they possess? For if it be due to the matter, what need is there of the form, instead of God manifesting Himself through all matter without exception before these things were fashioned? And in vain have they built their temples to shut in a single stone, or stock, or piece of gold, when all the world is full of these substances. 2. But if the superadded form be the cause of the divine manifestation, what is the need of the material, gold and the rest, instead of God manifesting Himself by the actual natural animals of which the images are the figures? For the opinion held about God would on the same principle have been a nobler one, were He to manifest Himself by means of living animals, whether rational or irrational, instead of being looked for in things without life or motion. 3. Wherein they commit the most signal

impiety against themselves. For while they abominate and turn from the real animals, beasts, birds, and creeping things, either because of their ferocity or because of their dirtiness, yet they carve their forms in stone, wood, or gold, and make them gods. But it would be better for them to worship the living things themselves, rather than to worship their figures in stone. 4. But perhaps neither is the case, nor is either the material or the form the cause of the divine presence, but it is only skilful art that summons the deity, inasmuch as it is an imitation of nature. But if the deity communicates with the inmates on account of the art, what need, once more, of the material, since the art resides in the men? For if God manifests Himself solely because of the art, and if for this reason the images are worshipped as gods, it would be right to worship and serve the men who are masters of the art, inasmuch as they are rational also, and have the skill in themselves.

21. The idea of communications through angels involves yet wilder inconsistency, nor does it, even if true, justify the worship of the image.

But as to their second and as they say profounder defence, one might reasonably add as follows. If these things are made by you, you Greeks, not for the sake of a self-manifestation of God Himself, but for the sake of a presence there of angels, why do you rank the images by which you invoke the powers as superior and above the powers invoked? For you carve the figures for the sake of the apprehension of God, as you say, but invest the actual images with the honour and title of God, thus placing yourselves in a profane position. 2. For while confessing that the power of God transcends the littleness of the images, and for that reason not venturing to invoke God through them, but only the lesser powers, you yourselves leap over these latter, and have bestowed on stocks and stones the title of Him, whose presence you feared, and call them gods instead of stones and men's

workmanship, and worship them. For even supposing them to serve you, as you falsely say, as letters for the contemplation of God, it is not right to give the signs greater honour than that which they signify. For neither if a man were to write the emperor's name would it be without risk to give to the writing more honour than to the emperor; on the contrary, such a man incurs the penalty of death; while the writing is fashioned by the skill of the writer. 3. So also yourselves, had you your reasoning power in full strength, would not reduce to matter so great a revelation of the Godhead: but neither would you have given to the image greater honour than to the man that carved it. For if there be any truth in the plea that, as letters, they indicate the manifestation of God, and are therefore, as indications of God, worthy to be deified, yet far more would it be right to deify the artist who carved and engraved them, as being far more powerful and divine than they, inasmuch as they were cut and fashioned according to his will. If then the letters are worthy of admiration, much more does the writer exceed them in wonder, by reason of his art and the skill of his mind. If then it be not fitting to think that they are gods for this reason, one must again interrogate them about the madness concerning the idols, demanding from them the justification for their being in such a form.

22. The image cannot represent the true form of God, else God would be corruptible.

For if the reason of their being thus fashioned is, that the Deity is of human form, why do they invest it also with the forms of irrational creatures? Or if the form of it is that of the latter, why do they embody it also in the images of rational creatures? Or if it be both at once, and they conceive God to be of the two combined, namely, that He has the forms both of rational and of irrational, why do they separate what is joined together, and separate the images of brutes and of men, instead of always

carving it of both kinds, such as are the fictions in the myths, Scylla, Charybdis, the Hippocentaur, and the dog-headed Anubis of the Egyptians? For they ought either to represent them solely of two natures in this way, or, if they have a single form, not to falsely represent them in the other as well.

2. And again, if their forms are male, why do they also invest them with female shapes? Or if they are of the latter, why do they also falsify their forms as though they were males? Or if again they are a mixture of both, they ought not to be divided, but both ought to be combined, and follow the type of the so-called hermaphrodites, so that their superstition should furnish beholders with a spectacle not only of impiety and calumny, but of ridicule as well.

2. And generally, if they conceive the Deity to be corporeal, so that they contrive for it and represent belly and hands and feet, and neck also, and breasts and the other organs that go to make man, see to what impiety and godlessness their mind has come down, to have such ideas of the Deity. For it follows that it must be capable of all other bodily casualties as well, of being cut and divided, and even of perishing altogether. But these and like things are not properties of God, but rather of earthly bodies.

3. For while God is incorporeal and incorruptible, and immortal, needing nothing for any purpose, these are both corruptible, and are shapes of bodies, and need bodily ministrations, as we said before. For often we see images which have grown old renewed, and those which time, or rain, or some or other of the animals of the earth have spoiled, restored. In which connection one must condemn their folly, in that they proclaim as gods things of which they themselves are the makers, and themselves ask salvation of objects which they themselves adorn with their arts to preserve them from corruption, and beg that their own wants may be supplied by beings which they well know need attention from themselves, and are not

ashamed to call lords of heaven and all the earth creatures whom they shut up in small chambers.

23. The variety of idolatrous cults proves that they are false.

But not only from these considerations may one appreciate their godlessness, but also from their discordant opinions about the idols themselves. For if they be gods according to their assertion and their speculations, to which of them is one to give allegiance, and which of them is one to judge to be the higher, so as either to worship God with confidence, or as they say to recognise the Deity by them without ambiguity? For not the same beings are called gods among all; on the contrary, for every nation almost there is a separate god imagined. And there are cases of a single district and a single town being at internal discord about the superstition of their idols. 2. The Phœnicians, for example, do not know those who are called gods among the Egyptians, nor do the Egyptians worship the same idols as the Phœnicians have. And while the Scythians reject the gods of the Persians, the Persians reject those of the Syrians. But the Pelasgians also repudiate the gods in Thrace, while the Thracians know not those of Thebes. The Indians moreover differ from the Arabs, the Arabs from the Ethiopians, and the Ethiopians from the Arabs in their idols. And the Syrians worship not the idols of the Cilicians, while the Cappadocian nation call gods beings different from these. And while the Bithynians have adopted others, the Armenians have imagined others again. And what need is there for me to multiply examples? The men on the continent worship other gods than the islanders, while these latter serve other gods than those of the main lands. 3. And, in general, every city and village, not knowing the gods of its neighbours, prefers its own, and deems that these alone are gods. For concerning the abominations in Egypt there is no need even to speak, as they are before the eyes of all: how the cities have religions which

are opposite and incompatible, and neighbours always make a point of worshipping the opposite of those next to them : so much so that the crocodile, prayed to by some, is held in abomination by their neighbours, while the lion, worshipped as a god by others, their neighbours, so far from worshipping, slay, if they find it, as a wild beast; and the fish, consecrated by some people, is used as food in another place. And thus arise fights and riots and frequent occasions of bloodshed, and every indulgence of the passions among them. 4. And strange to say, according to the statement of historians, the very Pelasgians, who learned from the Egyptians the names of the gods, do not know the gods of Egypt, but worship others instead. And, speaking generally, all the nations that are infatuated with idols have different opinions and religions, and consistency is not to be met with in any one case. Nor is this surprising. 5. For having fallen from the contemplation of the one God, they have come down to many and diverse objects; and having turned from the Word of the Father, Christ the Saviour of all, they naturally have their understanding wandering in many directions. And just as men who have turned from the sun and have come into dark places go round by many pathless ways, and see not those who are present, while they imagine those to be there who are not, and seeing see not; so they that have turned from God and whose soul is darkened, have their mind in a roving state, and like men who are drunk and cannot see, imagine what is not true.

24. The so-called gods of one place are used as victims in another.

This, then, is no slight proof of their real godlessness. For, the gods for every city and country being many and various, and the one destroying the god of the other, the whole of them are destroyed by all. For those who are considered gods by some are offered as sacrifices and drink-offerings to the so-called gods of others, and the victims of some are conversely the gods of

others. So the Egyptians serve the ox, and Apis, a calf, and others sacrifice these animals to Zeus. For even if they do not sacrifice the very animals the others have consecrated, yet by sacrificing their fellows they seem to offer the same. The Libyans have for god a sheep which they call Ammon, and in other nations this animal is slain as a victim to many gods. 2. The Indians worship Dionysus, using the name as a symbol for wine, and others pour out wine as an offering to the other gods. Others honour rivers and springs, and above all the Egyptians pay special honour to water, calling them gods. And yet others, and even the Egyptians who worship the waters, use them to wash off the dirt from others and from themselves, and ignominiously throw away what is used. While nearly the whole of the Egyptian system of idols consists of what are victims to the gods of other nations, so that they are scorned even by those others for deifying what are not gods, but, both with others and even among themselves, propitiatory offerings and victims.

25. Human sacrifice. Its absurdity. Its prevalence. Its calamitous results.

But some have been led by this time to such a pitch of irreligion and folly as to slay and to offer in sacrifice to their false gods even actual men, whose figures and forms the gods are. Nor do they see, wretched men, that the victims they are slaying are the patterns of the gods they make and worship, and to whom they are offering the men. For they are offering, one may say, equals to equals, or rather, the higher to the lower; for they are offering living creatures to dead, and rational beings to things without motion. 2. For the Scythians who are called Taurians offer in sacrifice to their Virgin, as they call her, survivors from wrecks, and such Greeks as they catch, going thus far in impiety against men of their own race, and thus exposing the savagery of their gods, in that those whom Providence has rescued from danger and from the sea, they slay, almost fighting against

Providence; because they frustrate the kindness of Providence by their own brutal character. But others, when they are returned victorious from war, thereupon dividing their prisoners into hundreds, and taking a man from each, sacrifice to Ares the man they have picked out from each hundred. 3. Nor is it only Scythians who commit these abominations on account of the ferocity natural to them as barbarians: on the contrary, this deed is a special result of the wickedness connected with idols and false gods. For the Egyptians used formerly to offer victims of this kind to Hera, and the Phœnicians and Cretans used to propitiate Cronos in their sacrifices of children. And even the ancient Romans used to worship Jupiter Latiarius, as he was called, with human sacrifices, and some in one way, some in another, but all without exception committed and incurred the pollution: they incurred it by the mere perpetration of the murderous deeds, while they polluted their own temples by filling them with the smoke of such sacrifices. 4. This then was the ready source of numerous evils to mankind. For seeing that their false gods were pleased with these things, they immediately imitated their gods with like misdoings, thinking that the imitation of superior beings, as they considered them, was a credit to themselves. Hence mankind was thinned by murders of grown men and children, and by licence of all kinds. For nearly every city is full of licentiousness of all kinds, the result of the savage character of its gods; nor is there one of sober life in the idols' temples save only he whose licentiousness is witnessed to by them all.

26. The moral corruptions of Paganism all admittedly originated with the gods.

Women, for example, used to sit out in old days in the temples of Phœnicia, consecrating to the gods there the hire of their bodies, thinking they propitiated their goddess by fornication, and that they would procure

her favour by this. While men, denying their nature, and no longer wishing to be males, put on the guise of women, under the idea that they are thus gratifying and honouring the Mother of their so-called gods. But all live along with the basest, and vie with the worst among themselves, and as Paul said, the holy minister of Christ [[Romans 1:26](#)]: " For their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness. " 2. But acting in this and in like ways, they admit and prove that the life of their so-called gods was of the same kind. For from Zeus they have learned corruption of youth and adultery, from Aphrodite fornication, from Rhea licentiousness, from Ares murders, and from other gods other like things, which the laws punish and from which every sober man turns away. Does it then remain fit to consider them gods who do such things, instead of reckoning them, for the licentiousness of their ways, more irrational than the brutes? Is it fit to consider their worshippers human beings, instead of pitying them as more irrational than the brutes, and more soul-less than inanimate things? For had they considered the intellectual part of their soul they would not have plunged headlong into these things, nor have denied the true God, the Father of Christ.

27. The refutation of popular Paganism being taken as conclusive, we come to the higher form of nature-worship. How Nature witnesses to God by the mutual dependence of all her parts, which forbid us to think of any one of them as the supreme God. This shown at length.

But perhaps those who have advanced beyond these things, and who stand in awe of Creation, being put to shame by these exposures of abominations, will join in repudiating what is readily condemned and refuted on all hands, but will think that they have a well-grounded and

unanswerable opinion, namely, the worship of the universe and of the parts of the universe. 2. For they will boast that they worship and serve, not mere stocks and stones and forms of men and irrational birds and creeping things and beasts, but the sun and moon and all the heavenly universe, and the earth again, and the entire realm of water: and they will say that none can show that these at any rate are not of divine nature, since it is evident to all, that they lack neither life nor reason, but transcend even the nature of mankind, inasmuch as the one inhabit the heavens, the other the earth. 3. It is worth while then to look into and examine these points also; for here, too, our argument will find that its proof against them holds true. But before we look, or begin our demonstration, it suffices that Creation almost raises its voice against them, and points to God as its Maker and Artificer, Who reigns over Creation and over all things, even the Father of our Lord Jesus Christ; Whom the would-be philosophers turn from to worship and deify the Creation which proceeded from Him, which yet itself worships and confesses the Lord Whom they deny on its account. 4. For if men are thus awestruck at the parts of Creation and think that they are gods, they might well be rebuked by the mutual dependence of those parts; which moreover makes known, and witnesses to, the Father of the Word, Who is the Lord and Maker of these parts also, by the unbroken law of their obedience to Him, as the divine law also says: " The heavens declare the glory of God, and the firmament shows His handiwork. " 5. But the proof of all this is not obscure, but is clear enough in all conscience to those the eyes of whose understanding are not wholly disabled. For if a man take the parts of Creation separately, and consider each by itself—as for example the sun by itself alone, and the moon apart, and again earth and air, and heat and cold, and the essence of wet and of dry, separating them from their mutual conjunction—he will certainly find that not one is sufficient for itself but all

are in need of one another's assistance, and subsist by their mutual help. For the Sun is carried round along with, and is contained in, the whole heaven, and can never go beyond his own orbit, while the moon and other stars testify to the assistance given them by the Sun: while the earth again evidently does not yield her crops without rains, which in their turn would not descend to earth without the assistance of the clouds; but not even would the clouds ever appear of themselves and subsist, without the air. And the air is warmed by the upper air, but illuminated and made bright by the sun, not by itself. 6. And wells, again, and rivers will never exist without the earth; but the earth is not supported upon itself, but is set upon the realm of the waters, while this again is kept in its place, being bound fast at the centre of the universe. And the sea, and the great ocean that flows outside round the whole earth, is moved and borne by winds wherever the force of the winds dashes it. And the winds in their turn originate, not in themselves, but according to those who have written on the subject, in the air, from the burning heat and high temperature of the upper as compared with the lower air, and blow everywhere through the latter. 7. For as to the four elements of which the nature of bodies is composed, heat, that is, and cold, wet and dry, who is so perverted in his understanding as not to know that these things exist indeed in combination, but if separated and taken alone they tend to destroy even one another according to the prevailing power of the more abundant element? For heat is destroyed by cold if it be present in greater quantity, and cold again is put away by the power of heat, and what is dry, again, is moistened by wet, and the latter dried by the former.

28. But neither can the cosmic organism be God. For that would make God consist of dissimilar parts, and subject Him to possible dissolution.

How then can these things be gods, seeing that they need one another's assistance? Or how is it proper to ask anything of them when they too ask help for themselves one from another? For if it is an admitted truth about God that He stands in need of nothing, but is self-sufficient and self-contained, and that in Him all things have their being, and that He ministers to all rather than they to Him, how is it right to proclaim as gods the sun and moon and other parts of creation, which are of no such kind, but which even stand in need of one another's help? 2. But, perhaps, if divided and taken by themselves, our opponents themselves will admit that they are dependent, the demonstration being an ocular one. But they will combine all together, as constituting a single body, and will say that the whole is God. For the whole once put together, they will no longer need external help, but the whole will be sufficient for itself and independent in all respects; so at least the would-be philosophers will tell us, only to be refuted here once more. 3. Now this argument, not one whit less than those previously dealt with, will demonstrate their impiety coupled with great ignorance. For if the combination of the parts makes up the whole, and the whole is combined out of the parts, then the whole consists of the parts, and each of them is a portion of the whole. But this is very far removed from the conception of God. For God is a whole and not a number of parts, and does not consist of diverse elements, but is Himself the Maker of the system of the universe. For see what impiety they utter against the Deity when they say this. For if He consists of parts, certainly it will follow that He is unlike Himself, and made up of unlike parts. For if He is sun, He is not moon, and if He is moon, He is not earth, and if He is earth, He cannot be sea: and so on, taking the parts one by one, one may discover the absurdity of this theory of theirs. 4. But the following point, drawn from the observation of our human body, is enough to refute them. For just as the eye is not the

sense of hearing, nor is the latter a hand: nor is the belly the breast, nor again is the neck a foot, but each of these has its own function, and a single body is composed of these distinct parts—having its parts combined for use, but destined to be divided in course of time when nature, that brought them together, shall divide them at the will of God, Who so ordered it—thus (but may He that is above pardon the argument), if they combine the parts of creation into one body and proclaim it God, it follows, firstly, that He is unlike Himself, as shown above; secondly, that He is destined to be divided again, in accordance with the natural tendency of the parts to separation.

29. The balance of powers in Nature shows that it is not God, either collectively, or in parts .

And in yet another way one may refute their godlessness by the light of truth. For if God is incorporeal and invisible and intangible by nature, how do they imagine God to be a body, and worship with divine honour things which we both see with our eyes and touch with our hands? 2. And again, if what is said of God hold true, namely, that He is almighty, and that while nothing has power over Him, He has power and rule over all, how can they who deify creation fail to see that it does not satisfy this definition of God? For when the sun is under the earth, the earth's shadow makes his light invisible, while by day the sun hides the moon by the brilliancy of his light. And hail oftentimes injures the fruits of the earth, while fire is put out if an overflow of water take place. And spring makes winter give place, while summer will not suffer spring to outstay its proper limits, and it in its turn is forbidden by autumn to outstep its own season. 3. If then they were gods, they ought not to be defeated and obscured by one another, but always to co-exist, and to discharge their respective functions simultaneously. Both by night and by day the sun and the moon and the rest of the band of stars

ought to shine equally together, and give their light to all, so that all things might be illumined by them. Spring and summer and autumn and winter ought to go on without alteration, and together. The sea ought to mingle with the springs, and furnish their drink to man in common. Calms and windy blasts ought to take place at the same time. Fire and water together ought to furnish the same service to man. For no one would take any hurt from them, if they are gods, as our opponents say, and do nothing for hurt, but rather all things for good. 4. But if none of these things are possible, because of their mutual incompatibility, how does it remain possible to give to these things, mutually incompatible and at strife, and unable to combine, the name of gods, or to worship them with the honours due to God? How could things naturally discordant give peace to others for their prayers, and become to them authors of concord? It is not then likely that the sun or the moon, or any other part of creation, still less statues in stone, gold, or other material, or the Zeus, Apollo, and the rest, who are the subject of the poet's fables, are true gods: this our argument has shown. But some of these are parts of creation, others have no life, others have been mere mortal men. Therefore their worship and deification is no part of religion, but the bringing in of godlessness and of all impiety, and a sign of a wide departure from the knowledge of the one true God, namely the Father of Christ. 5. Since then this is thus proved, and the idolatry of the Greeks is shown to be full of all ungodliness, and that its introduction has been not for the good, but for the ruin, of human life—come now, as our argument promised at the outset, let us, after having confuted error, travel the way of truth, and behold the Leader and Artificer of the Universe, the Word of the Father, in order that through Him we may apprehend the Father, and that the Greeks may know how far they have separated themselves from the truth.

Part 2

30. *The soul of man, being intellectual, can know God of itself, if it be true to its own nature .*

The tenets we have been speaking of have been proved to be nothing more than a false guide for life; but the way of truth will aim at reaching the real and true God. But for its knowledge and accurate comprehension, there is need of none other save of ourselves. Neither as God Himself is above all, is the road to Him afar off or outside ourselves, but it is in us and it is possible to find it from ourselves, in the first instance, as Moses also taught, when he said [[Deuteronomy 30:14](#)]: " The word " of faith " is within your heart. " Which very thing the Saviour declared and confirmed, when He said: " The kingdom of God is within you. " 2. For having in ourselves faith, and the kingdom of God, we shall be able quickly to see and perceive the King of the Universe, the saving Word of the Father. And let not the Greeks, who worship idols, make excuses, nor let any one else simply deceive himself, professing to have no such road and therefore finding a pretext for his godlessness. 3. For we all have set foot upon it, and have it, even if not all are willing to travel by it, but rather to swerve from it and go wrong, because of the pleasures of life which attract them from without. And if one were to ask, what road is this? I say that it is the soul of each one of us, and the intelligence which resides there. For by it alone can God be contemplated and perceived. 4. Unless, as they have denied God, the impious men will repudiate having a soul; which indeed is more plausible than the rest of what they say, for it is unlike men possessed of an intellect to deny God, its Maker and Artificer. It is necessary then, for the sake of the simple, to show briefly that each one of mankind has a soul, and that soul rational; especially as certain of the sectaries deny this also, thinking that

man is nothing more than the visible form of the body. This point once proved, they will be furnished in their own persons with a clearer proof against the idols.

31. *Proof of the existence of the rational soul. (1) Difference of man from the brutes. (2) Man's power of objective thought. Thought is to sense as the musician to his instrument. The phenomena of dreams bear this out .*

Firstly, then, the rational nature of the soul is strongly confirmed by its difference from irrational creatures. For this is why common use gives them that name, because, namely, the race of mankind is rational. 2. Secondly, it is no ordinary proof, that man alone thinks of things external to himself, and reasons about things not actually present, and exercises reflection, and chooses by judgment the better of alternative reasonings. For the irrational animals see only what is present, and are impelled solely by what meets their eye, even if the consequences to them are injurious, while man is not impelled toward what he sees merely, but judges by thought what he sees with his eyes. Often for example his impulses are mastered by reasoning; and his reasoning is subject to after-reflection. And every one, if he be a friend of truth, perceives that the intelligence of mankind is distinct from the bodily senses. 3. Hence, because it is distinct, it acts as judge of the senses, and while they apprehend their objects, the intelligence distinguishes, recollects, and shows them what is best. For the sole function of the eye is to see, of the ears to hear, of the mouth to taste, of the nostrils to apprehend smells, and of the hands to touch. But what one ought to see and hear, what one ought to touch, taste and smell, is a question beyond the senses, and belonging to the soul and to the intelligence which resides in it. Why, the hand is able to take hold of a sword-blade, and the mouth to taste poison, but neither knows that these are injurious, unless the intellect decide. 4. And the case, to look at it by aid of a simile, is like that of a well-

fashioned lyre in the hands of a skilled musician. For as the strings of the lyre have each its proper note, high, low, or intermediate, sharp or otherwise, yet their scale is indistinguishable and their time not to be recognized, without the artist. For then only is the scale manifest and the time right, when he that is holding the lyre strikes the strings and touches each in tune. In like manner, the senses being disposed in the body like a lyre, when the skilled intelligence presides over them, then too the soul distinguishes and knows what it is doing and how it is acting. 5. But this alone is peculiar to mankind, and this is what is rational in the soul of mankind, by means of which it differs from the brutes, and shows that it is truly distinct from what is to be seen in the body. Often, for example, when the body is lying on the earth, man imagines and contemplates what is in the heavens. Often when the body is quiet, and at rest and asleep, man moves inwardly, and beholds what is outside himself, travelling to other countries, walking about, meeting his acquaintances, and often by these means divining and forecasting the actions of the day. But to what can this be due save to the rational soul, in which man thinks of and perceives things beyond himself?

32. (3) The body cannot originate such phenomena; and in fact the action of the rational soul is seen in its over-ruling the instincts of the bodily organs .

We add a further point to complete our demonstration for the benefit of those who shamelessly take refuge in denial of reason. How is it, that whereas the body is mortal by nature, man reasons on the things of immortality, and often, where virtue demands it, courts death? Or how, since the body lasts but for a time, does man imagine of things eternal, so as to despise what lies before him, and desire what is beyond? The body could not have spontaneously such thoughts about itself, nor could it think upon

what is external to itself. For it is mortal and lasts but for a time. And it follows that that which thinks what is opposed to the body and against its nature must be distinct in kind. What then can this be, save a rational and immortal soul? For it introduces the echo of higher things, not outside, but within the body, as the musician does in his lyre. 2. Or how again, the eye being naturally constituted to see and the ear to hear, do they turn from some objects and choose others? For who is it that turns away the eye from seeing? Or who shuts off the ear from hearing, its natural function? Or who often hinders the palate, to which it is natural to taste things, from its natural impulse? Or who withholds the hand from its natural activity of touching something, or turns aside the sense of smell from its normal exercise? Who is it that thus acts against the natural instincts of the body? Or how does the body, turned from its natural course, turn to the counsels of another and suffer itself to be guided at the beck of that other? Why, these things prove simply this, that the rational soul presides over the body. 3. For the body is not even constituted to drive itself, but it is carried at the will of another, just as a horse does not yoke himself, but is driven by his master. Hence laws for human beings to practise what is good and to abstain from evil-doing, while to the brutes evil remains unthought of and undiscerned, because they lie outside rationality and the process of understanding. I think then that the existence of a rational soul in man is proved by what we have said.

33. The soul immortal. Proved by (1) its being distinct from the body, (2) its being the source of motion, (3) its power to go beyond the body in imagination and thought .

But that the soul is made immortal is a further point in the Church's teaching which you must know, to show how the idols are to be overthrown. But we shall more directly arrive at a knowledge of this from what we

know of the body, and from the difference between the body and the soul. For if our argument has proved it to be distinct from the body, while the body is by nature mortal, it follows that the soul is immortal, because it is not like the body. 2. And again, if as we have shown, the soul moves the body and is not moved by other things, it follows that the movement of the soul is spontaneous, and that this spontaneous movement goes on after the body is laid aside in the earth. If then the soul were moved by the body, it would follow that the severance of its motor would involve its death. But if the soul moves the body also, it follows all the more that it moves itself. But if moved by itself, it follows that it outlives the body. 3. For the movement of the soul is the same thing as its life, just as, of course, we call the body alive when it moves, and say that its death takes place when it ceases moving. But this can be made clearer once for all from the action of the soul in the body. For if even when united and coupled with the body it is not shut in or commensurate with the small dimensions of the body, but often, when the body lies in bed, not moving, but in death-like sleep, the soul keeps awake by virtue of its own power, and transcends the natural power of the body, and as though travelling away from the body while remaining in it, imagines and beholds things above the earth, and often even holds converse with the saints and angels who are above earthly and bodily existence, and approaches them in the confidence of the purity of its intelligence; shall it not all the more, when separated from the body at the time appointed by God Who coupled them together, have its knowledge of immortality more clear? For if even when coupled with the body it lived a life outside the body, much more shall its life continue after the death of the body, and live without ceasing by reason of God Who made it thus by His own Word, our Lord Jesus Christ. 4. For this is the reason why the soul thinks of and bears in mind things immortal and eternal, namely, because it

is itself immortal. And just as, the body being mortal, its senses also have mortal things as their objects, so, since the soul contemplates and beholds immortal things, it follows that it is immortal and lives for ever. For ideas and thoughts about immortality never desert the soul, but abide in it, and are as it were the fuel in it which ensures its immortality. This then is why the soul has the capacity for beholding God, and is its own way thereto, receiving not from without but from herself the knowledge and apprehension of the Word of God.

34. The soul, then, if only it get rid of the stains of sin is able to know God directly, its own rational nature imaging back the Word of God, after whose image it was created. But even if it cannot pierce the cloud which sin draws over its vision, it is confronted by the witness of creation to God .

We repeat then what we said before, that just as men denied God, and worship things without soul, so also in thinking they have not a rational soul, they receive at once the punishment of their folly, namely, to be reckoned among irrational creatures: and so, since as though from lack of a soul of their own they superstitiously worship soulless gods, they are worthy of pity and guidance. 2. But if they claim to have a soul, and pride themselves on the rational principle, and that rightly, why do they, as though they had no soul, venture to go against reason, and think not as they ought, but make themselves out higher even than the Deity? For having a soul that is immortal and invisible to them, they make a likeness of God in things visible and mortal. Or why, in like manner as they have departed from God, do they not betake themselves to Him again? For they are able, as they turned away their understanding from God, and feigned as gods things that were not, in like manner to ascend with the intelligence of their soul, and turn back to God again. 3. But turn back they can, if they lay aside the filth of all lust which they have put on, and wash it away persistently,

until they have got rid of all the foreign matter that has affected their soul, and can show it in its simplicity as it was made, that so they may be able by it to behold the Word of the Father after Whose likeness they were originally made. For the soul is made after the image and likeness of God, as divine Scripture also shows, when it says in the person of God [[Genesis 1:26](#)]: " Let us make man after our Image and likeness. " Whence also when it gets rid of all the filth of sin which covers it and retains only the likeness of the Image in its purity, then surely this latter being thoroughly brightened, the soul beholds as in a mirror the Image of the Father, even the Word, and by His means reaches the idea of the Father, Whose Image the Saviour is. 4. Or, if the soul's own teaching is insufficient, by reason of the external things which cloud its intelligence, and prevent its seeing what is higher, yet it is further possible to attain to the knowledge of God from the things which are seen, since Creation, as though in written characters, declares in a loud voice, by its order and harmony, its own Lord and Creator.

Part 3

35. *Creation a revelation of God; especially in the order and harmony pervading the whole .*

For God, being good and loving to mankind, and caring for the souls made by Him—since He is by nature invisible and incomprehensible, having His being beyond all created existence , for which reason the race of mankind was likely to miss the way to the knowledge of Him, since they are made out of nothing while He is unmade,— for this cause God by His own Word gave the Universe the Order it has, in order that since He is by nature invisible, men might be enabled to know Him at any rate by His works. For often the artist even when not seen is known by his works. 2. And as they tell of Phidias the Sculptor that his works of art by their symmetry and by the proportion of their parts betray Phidias to those who see them although he is not there, so by the order of the Universe one ought to perceive God its maker and artificer, even though He be not seen with the bodily eyes. For God did not take His stand upon His invisible nature (let none plead that as an excuse) and leave Himself utterly unknown to men; but as I said above, He so ordered Creation that although He is by nature invisible He may yet be known by His works. 3. And I say this not on my own authority, but on the strength of what I learned from men who have spoken of God, among them Paul, who thus writes to the Romans [[Romans 1:20](#)]: " for the invisible things of Him since the creation of the world are clearly seen, being understood by the things that are made; " while to the Lycaonians he speaks out and says [[Acts 14:15](#)]: " We also are men of like passions with you, and bring you good tidings, to turn from these vain things unto a Living God, Who made the heaven and the earth and the sea, and all that in them is, Who in the generations gone by suffered all nations

to walk in their own ways. And yet He left not Himself without witness, in that He did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. " 4. For who that sees the circle of heaven and the course of the sun and the moon, and the positions and movements of the other stars, as they take place in opposite and different directions, while yet in their difference all with one accord observe a consistent order, can resist the conclusion that these are not ordered by themselves, but have a maker distinct from themselves who orders them? Or who that sees the sun rising by day and the moon shining by night, and waning and waxing without variation exactly according to the same number of days, and some of the stars running their courses and with orbits various and manifold, while others move without wandering, can fail to perceive that they certainly have a creator to guide them?

36. This the more striking, if we consider the opposing forces out of which this order is produced .

Who that sees things of opposite nature combined, and in concordant harmony, as for example fire mingled with cold, and dry with wet, and that not in mutual conflict, but making up a single body, as it were homogeneous, can resist the inference that there is One external to these things that has united them? Who that sees winter giving place to spring and spring to summer and summer to autumn, and that these things contrary by nature (for the one chills, the other burns, the one nourishes, the other destroys), yet all make up a balanced result beneficial to mankind—can fail to perceive that there is One higher than they, Who balances and guides them all, even if he see Him not? 2. Who that sees the clouds supported in air, and the weight of the waters bound up in the clouds, can but perceive Him that binds them up and has ordered these things so? Or who that sees the earth, heaviest of all things by nature, fixed upon the waters, and

remaining unmoved upon what is by nature mobile, will fail to understand that there is One that has made and ordered it, even God? Who that sees the earth bringing forth fruits in due season, and the rains from heaven, and the flow of rivers, and springing up of wells, and the birth of animals from unlike parents, and that these things take place not at all times but at determinate seasons—and in general, among things mutually unlike and contrary, the balanced and uniform order to which they conform—can resist the inference that there is one Power which orders and administers them, ordaining things well as it thinks fit? 4. For left to themselves they could not subsist or ever be able to appear, on account of their mutual contrariety of nature. For water is by nature heavy, and tends to flow downwards, while the clouds are light and belong to the class of things which tend to soar and mount upwards. And yet we see water, heavy as it is, borne aloft in the clouds. And again, earth is very heavy, while water on the other hand is relatively light; and yet the heavier is supported upon the lighter, and the earth does not sink, but remains immoveable. And male and female are not the same, while yet they unite in one, and the result is the generation from both of an animal like them. And to cut the matter short, cold is opposite to heat, and wet fights with dry, and yet they come together and are not at variance, but they agree, and produce as their result a single body, and the birth of everything.

37. The same subject continued .

Things then of conflicting and opposite nature would not have reconciled themselves, were there not One higher and Lord over them to unite them, to Whom the elements themselves yield obedience as slaves that obey a master. And instead of each having regard to its own nature and fighting with its neighbour, they recognise the Lord Who has united them, and are at concord one with another, being by nature opposed, but at amity

by the will of Him that guides them. 2. For if their mingling into one were not due to a higher authority, how could the heavy mingle and combine with the light, the wet with the dry, the round with the straight, fire with cold, or sea with earth, or the sun with the moon, or the stars with the heaven, and the air with the clouds, the nature of each being dissimilar to that of the other? For there would be great strife among them, the one burning, the other giving cold; the heavy dragging downwards, the light in the contrary direction and upwards; the sun giving light while the air diffused darkness: yes, even the stars would have been at discord with one another, since some have their position above, others beneath, and night would have refused to make way for day, but would have persisted in remaining to fight and strive against it. 3. But if this were so, we should consequently see not an ordered universe, but disorder, not arrangement but anarchy, not a system, but everything out of system, not proportion but disproportion. For in the general strife and conflict either all things would be destroyed, or the prevailing principle alone would appear. And even the latter would show the disorder of the whole, for left alone, and deprived of the help of the others, it would throw the whole out of gear, just as, if a single hand and foot were left alone, that would not preserve the body in its integrity. 4. For what sort of an universe would it be, if only the sun appeared, or only the moon went her course, or there were only night, or always day? Or what sort of harmony would it be, again, if the heaven existed alone without the stars, or the stars without the heaven? Or what benefit would there be if there were only sea, or if the earth were there alone without waters and without the other parts of creation? Or how could man, or any animal, have appeared upon earth, if the elements were mutually at strife, or if there were one that prevailed, and that one insufficient for the composition of bodies. For nothing in the world could

have been composed of heat, or cold, or wet, or dry, alone, but all would have been without arrangement or combination. But not even the one element which appeared to prevail would have been able to subsist without the assistance of the rest: for that is how each subsists now.

38. *The Unity of God shown by the Harmony of the order of Nature .*

Since then, there is everywhere not disorder but order, proportion and not disproportion, not disarray but arrangement, and that in an order perfectly harmonious, we needs must infer and be led to perceive the Master that put together and compacted all things, and produced harmony in them. For though He be not seen with the eyes, yet from the order and harmony of things contrary it is possible to perceive their Ruler, Arranger, and King. 2. For in like manner as if we saw a city, consisting of many and diverse people, great and small, rich and poor, old and young, male and female, in an orderly condition, and its inhabitants, while different from one another, yet at unity among themselves, and not the rich set against the poor, the great against the small, nor the young against the old, but all at peace in the enjoyment of equal rights,— if we saw this, the inference surely follows that the presence of a ruler enforces concord, even if we do not see him; (for disorder is a sign of absence of rule, while order shows the governing authority: for when we see the mutual harmony of the members in the body, that the eye does not strive with the hearing, nor is the hand at variance with the foot, but that each accomplishes its service without variance, we perceive from this that certainly there is a soul in the body that governs these members, though we see it not); so in the order and harmony of the Universe, we needs must perceive God the governor of it all, and that He is one and not many. 3. So then this order of its arrangement, and the concordant harmony of all things, shows that the Word, its Ruler and Governor, is not many, but One. For if there were more than one Ruler of

Creation, such an universal order would not be maintained, but all things would fall into confusion because of their plurality, each one biasing the whole to his own will, and striving with the other. For just as we said that polytheism was atheism, so it follows that the rule of more than one is the rule of none. For each one would cancel the rule of the other, and none would appear ruler, but there would be anarchy everywhere. But where no ruler is, there disorder follows of course. 4. And conversely, the single order and concord of the many and diverse shows that the ruler too is one. For just as though one were to hear from a distance a lyre, composed of many diverse strings, and marvel at the concord of its symphony, in that its sound is composed neither of low notes exclusively, nor high nor intermediate only, but all combine their sounds in equal balance—and would not fail to perceive from this that the lyre was not playing itself, nor even being struck by more persons than one, but that there was one musician, even if he did not see him, who by his skill combined the sound of each string into the tuneful symphony; so, the order of the whole universe being perfectly harmonious, and there being no strife of the higher against the lower or the lower against the higher, and all things making up one order, it is consistent to think that the Ruler and King of all Creation is one and not many, Who by His own light illumines and gives movement to all.

39. Impossibility of a plurality of Gods .

For we must not think there is more than one ruler and maker of Creation: but it belongs to correct and true religion to believe that its Artificer is one, while Creation herself clearly points to this. For the fact that there is one Universe only and not more is a conclusive proof that its Maker is one. For if there were a plurality of gods, there would necessarily be also more universes than one. For neither were it reasonable for more than one God to make a single universe, nor for the one universe to be made

by more than one, because of the absurdities which would result from this.

2. Firstly, if the one universe were made by a plurality of gods, that would mean weakness on the part of those who made it, because many contributed to a single result; which would be a strong proof of the imperfect creative skill of each. For if one were sufficient, the many would not supplement each other's deficiency. But to say that there is any deficiency in God is not only impious, but even beyond all sacrilege. For even among men one would not call a workman perfect if he were unable to finish his work, a single piece, by himself and without the aid of several others.

3. But if, although each one was able to accomplish the whole, yet all worked at it in order to claim a share in the result, we have the laughable conclusion that each worked for reputation, lest he should be suspected of inability. But, once more, it is most grotesque to ascribe vainglory to gods.

4. Again, if each one were sufficient for the creation of the whole, what need of more than one, one being self-sufficient for the universe? Moreover it would be evidently impious and grotesque, to make the thing created one, while the creators were many and different, it being a maxim of science that what is one and complete is higher than things that are diverse.

5. And this you must know, that if the universe had been made by a plurality of gods, its movements would be diverse and inconsistent. For having regard to each one of its makers, its movements would be correspondingly different. But such difference again, as was said before, would involve disarray and general disorder; for not even a ship will sail aright if she be steered by many, unless one pilot hold the tiller, nor will a lyre struck by many produce a tuneful sound, unless there be one artist who strikes it.

6. Creation, then, being one, and the Universe one, and its order one, we must perceive that its King and Artificer also is one. For this is why the Artificer Himself made the whole universe one, lest by the coexistence of more than

one a plurality of makers should be supposed; but that as the work is one, its Maker also may be believed to be One. Nor does it follow from the unity of the Maker that the Universe must be one, for God might have made others as well. But because the Universe that has been made is one, it is necessary to believe that its Maker also is one.

40. *The rationality and order of the Universe proves that it is the work of the Reason or Word of God .*

Who then might this Maker be? For this is a point most necessary to make plain, lest, from ignorance with regard to him, a man should suppose the wrong maker, and fall once more into the same old godless error, but I think no one is really in doubt about it. For if our argument has proved that the gods of the poets are no gods, and has convicted of error those that deify creation, and in general has shown that the idolatry of the heathen is godlessness and impiety, it strictly follows from the elimination of these that the true religion is with us, and that the God we worship and preach is the only true One, Who is Lord of Creation and Maker of all existence. 2. Who then is this, save the Father of Christ, most holy and above all created existence , Who like an excellent pilot, by His own Wisdom and His own Word, our Lord and Saviour Christ, steers and preserves and orders all things, and does as seems to Him best? But that is best which has been done, and which we see taking place, since that is what He wills; and this a man can hardly refuse to believe. 3. For if the movement of creation were irrational, and the universe were borne along without plan, a man might fairly disbelieve what we say. But if it subsist in reason and wisdom and skill, and is perfectly ordered throughout, it follows that He that is over it and has ordered it is none other than the [reason or] Word of God. 4. But by Word I mean, not that which is involved and inherent in all things created, which some are wont to call the seminal principle, which is without soul

and has no power of reason or thought, but only works by external art, according to the skill of him that applies it—nor such a word as belongs to rational beings and which consists of syllables, and has the air as its vehicle of expression—but I mean the living and powerful Word of the good God, the God of the Universe, the very Word which is God [[John 1:1](#)], Who while different from things that are made, and from all Creation, is the One own Word of the good Father, Who by His own providence ordered and illumines this Universe. 5. For being the good Word of the Good Father He produced the order of all things, combining one with another things contrary, and reducing them to one harmonious order. He being the Power of God and Wisdom of God causes the heaven to revolve, and has suspended the earth, and made it fast, though resting upon nothing, by His own nod. Illumined by Him, the sun gives light to the world, and the moon has her measured period of shining. By reason of Him the water is suspended in the clouds; the rains shower upon the earth, and the sea is kept within bounds, while the earth bears grasses and is clothed with all manner of plants. 6. And if a man were incredulously to ask, as regards what we are saying, if there be a Word of God at all , such an one would indeed be mad to doubt concerning the Word of God, but yet demonstration is possible from what is seen, because all things subsist by the Word and Wisdom of God, nor would any created thing have had a fixed existence had it not been made by reason, and that reason the Word of God, as we have said.

41. The Presence of the Word in nature necessary, not only for its original Creation, but also for its permanence .

But though He is Word, He is not, as we said, after the likeness of human words, composed of syllables; but He is the unchanging Image of His own Father. For men, composed of parts and made out of nothing, have their discourse composite and divisible. But God possesses true existence

and is not composite, wherefore His Word also has true Existence and is not composite, but is the one and only-begotten God , Who proceeds in His goodness from the Father as from a good Fountain, and orders all things and holds them together. 2. But the reason why the Word, the Word of God, has united Himself with created things is truly wonderful, and teaches us that the present order of things is none otherwise than is fitting. For the nature of created things, inasmuch as it is brought into being out of nothing, is of a fleeting sort, and weak and mortal, if composed of itself only. But the God of all is good and exceeding noble by nature,— and therefore is kind. For one that is good can grudge nothing : for which reason he does not grudge even existence, but desires all to exist, as objects for His loving-kindness. 3. Seeing then all created nature, as far as its own laws were concerned, to be fleeting and subject to dissolution, lest it should come to this and lest the Universe should be broken up again into nothingness, for this cause He made all things by His own eternal Word, and gave substantive existence to Creation, and moreover did not leave it to be tossed in a tempest in the course of its own nature, lest it should run the risk of once more dropping out of existence ; but, because He is good He guides and settles the whole Creation by His own Word, Who is Himself also God, that by the governance and providence and ordering action of the Word, Creation may have light, and be enabled to abide always securely. For it partakes of the Word Who derives true existence from the Father, and is helped by Him so as to exist, lest that should come to it which would have come but for the maintenance of it by the Word,— namely, dissolution— " for He is the Image of the invisible God, the first-born of all Creation, for through Him and in Him all things consist, things visible and things invisible, and He is the Head of the Church, " as the ministers of truth teach in their holy writings.

42. *This function of the Word described at length .*

The holy Word of the Father, then, almighty and all-perfect, uniting with the universe and having everywhere unfolded His own powers, and having illumined all, both things seen and things invisible, holds them together and binds them to Himself, having left nothing void of His own power, but on the contrary quickening and sustaining all things everywhere, each severally and all collectively; while He mingles in one the principles of all sensible existence, heat namely and cold and wet and dry, and causes them not to conflict, but to make up one concordant harmony. 2. By reason of Him and His power, fire does not fight with cold nor wet with dry, but principles mutually opposed, as if friendly and brotherly combine together, and give life to the things we see, and form the principles by which bodies exist. Obeying Him, even God the Word, things on earth have life and things in the heaven have their order. By reason of Him all the sea, and the great ocean, move within their proper bounds, while, as we said above, the dry land grows grasses and is clothed with all manner of diverse plants. And, not to spend time in the enumeration of particulars, where the truth is obvious, there is nothing that is and takes place but has been made and stands by Him and through Him, as also the Divine [[John 1:1](#)] says, " In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by Him, and without Him was not anything made. " 3. For just as though some musician, having tuned a lyre, and by his art adjusted the high notes to the low, and the intermediate notes to the rest, were to produce a single tune as the result, so also the Wisdom of God, handling the Universe as a lyre, and adjusting things in the air to things on the earth, and things in the heaven to things in the air, and combining parts into wholes and moving them all by His beck and will, produces well and fittingly, as the result, the unity of the universe and of its order, Himself

remaining unmoved with the Father while He moves all things by His organising action, as seems good for each to His own Father. 4. For what is surprising in His godhead is this, that by one and the same act of will He moves all things simultaneously, and not at intervals, but all collectively, both straight and curved, things above and beneath and intermediate, wet, cold, warm, seen and invisible, and orders them according to their several nature. For simultaneously at His single nod what is straight moves as straight, what is curved also, and what is intermediate, follows its own movement; what is warm receives warmth, what is dry dryness, and all things according to their several nature are quickened and organised by Him, and He produces as the result a marvellous and truly divine harmony.

43. Three similes to illustrate the Word's relation to the Universe .

And for so great a matter to be understood by an example, let what we are describing be compared to a great chorus. As then the chorus is composed of different people, children, women again, and old men, and those who are still young, and, when one, namely the conductor, gives the sign, each utters sound according to his nature and power, the man as a man, the child as a child, the old man as an old man, and the young man as a young man, while all make up a single harmony; 2. or as our soul at one time moves our several senses according to the proper function of each, so that when some one object is present all alike are put in motion, and the eye sees, the ear hears, the hand touches, the smell takes in odour, and the palate tastes—and often the other parts of the body act too, as for instance if the feet walk; 3. or, to make our meaning plain by yet a third example, it is as though a very great city were built, and administered under the presence of the ruler and king who has built it; for when he is present and gives orders, and has his eye upon everything, all obey; some busy themselves with agriculture, others hasten for water to the aqueducts, another goes forth to

procure provisions—one goes to senate, another enters the assembly, the judge goes to the bench, and the magistrate to his court. The workman likewise settles to his craft, the sailor goes down to the sea, the carpenter to his workshop, the physician to his treatment, the architect to his building; and while one is going to the country, another is returning from the country, and while some walk about the town others are going out of the town and returning to it again: but all this is going on and is organised by the presence of the one Ruler, and by his management: 4. in like manner then we must conceive of the whole of Creation, even though the example be inadequate, yet with an enlarged idea. For with the single impulse of a nod as it were of the Word of God, all things simultaneously fall into order, and each discharge their proper functions, and a single order is made up by them all together.

44. *The similes applied to the whole Universe, seen and unseen .*

For by a nod and by the power of the Divine Word of the Father that governs and presides over all, the heaven revolves, the stars move, the sun shines, the moon goes her circuit, and the air receives the sun's light and the æther his heat, and the winds blow: the mountains are reared on high, the sea is rough with waves, and the living things in it grow, the earth abides fixed, and bears fruit, and man is formed and lives and dies again, and all things whatever have their life and movement; fire burns, water cools, fountains spring forth, rivers flow, seasons and hours come round, rains descend, clouds are filled, hail is formed, snow and ice congeal, birds fly, creeping things go along, water-animals swim, the sea is navigated, the earth is sown and grows crops in due season, plants grow, and some are young, some ripening, others in their growth become old and decay, and while some things are vanishing others are being engendered and are coming to light. 2. But all these things, and more, which for their number

we cannot mention, the worker of wonders and marvels, the Word of God, giving light and life, moves and orders by His own nod, making the universe one. Nor does He leave out of Himself even the invisible powers; for including these also in the universe inasmuch as he is their maker also, He holds them together and quickens them by His nod and by His providence. And there can be no excuse for disbelieving this. 3. For as by His own providence bodies grow and the rational soul moves, and possesses life and thought, and this requires little proof, for we see what takes place—so again the same Word of God with one simple nod by His own power moves and holds together both the visible universe and the invisible powers, allotting to each its proper function, so that the divine powers move in a diviner way, while visible things move as they are seen to do. But Himself being over all, both Governor and King and organising power, He does all for the glory and knowledge of His own Father, so that almost by the very works that He brings to pass He teaches us and says, " By the greatness and beauty of the creatures proportionably the maker of them is seen [[Wisdom 13:5](#)] . "

45. Conclusion . *Doctrine of Scripture on the subject of Part I .*

For just as by looking up to the heaven and seeing its order and the light of the stars, it is possible to infer the Word Who ordered these things, so by beholding the Word of God, one needs must behold also God His Father, proceeding from Whom He is rightly called His Father's Interpreter and Messenger. 2. And this one may see from our own experience; for if when a word proceeds from men we infer that the mind is its source, and, by thinking about the word, see with our reason the mind which it reveals, by far greater evidence and incomparably more, seeing the power of the Word, we receive a knowledge also of His good Father, as the Saviour Himself says, " He that has seen Me has seen the Father [[John 14:9](#)] . " But

this all inspired Scripture also teaches more plainly and with more authority, so that we in our turn write boldly to you as we do, and you, if you refer to them, will be able to verify what we say. 3. For an argument when confirmed by higher authority is irresistibly proved. From the first then the divine Word firmly taught the Jewish people about the abolition of idols when it said [[Exodus 20:4](#)]: " You shall not make to yourself a graven image, nor the likeness of anything that is in the heaven above or in the earth beneath. " But the cause of their abolition another writer declares , saying: " The idols of the heathen are silver and gold, the works of men's hands: a mouth have they and will not speak, eyes have they and will not see, ears have they and will not hear, noses have they and will not smell, hands have they and will not handle, feet have they and will not walk. " Nor has it passed over in silence the doctrine of creation; but, knowing well its beauty, lest any attending solely to this beauty should worship things as if they were gods, instead of God's works, it teaches men firmly beforehand when it says [[Deuteronomy 4:19](#)]: " And do not when you look up with your eyes and see the sun and moon and all the host of heaven, go astray and worship them, which the Lord your God has given to all nations under heaven. " But He gave them, not to be their gods, but that by their agency the Gentiles should know, as we have said, God the Maker of them all. 4. For the people of the Jews of old had abundant teaching, in that they had the knowledge of God not only from the works of Creation, but also from the divine Scriptures. And in general to draw men away from the error and irrational imagination of idols, He says [[Exodus 20:3](#)]: " You shall have none other gods but Me. " Not as if there were other gods does He forbid them to have them, but lest any, turning from the true God, should begin to make himself gods of what were not, such as those who in the poets and writers are called gods, though they are none. And the language itself shows

that they are no Gods, when it says, " You shall have none other gods, " which refers only to the future. But what is referred to the future does not exist at the time of speaking.

46. Doctrine of Scripture on the subject of Part 3 .

Has then the divine teaching, which abolished the godlessness of the heathen or the idols, passed over in silence, and left the race of mankind to go entirely unprovided with the knowledge of God? Not so: rather it anticipates their understanding when it says : " Hear, O Israel, the Lord your God is one God; " and again, " You shall love the Lord your God with all your heart and with all your strength; " and again, " You shall worship the Lord your God, and Him only shall you serve, and shall cleave to Him. " 2. But that the providence and ordering power of the Word also, over all and toward all, is attested by all inspired Scripture, this passage suffices to confirm our argument, where men who speak of God say : " You have laid the foundation of the earth and it abides. The day continues according to Your ordinance. " And again : " Sing to our God upon the harp, that covers the heaven with clouds, that prepares rain for the earth, that brings forth grass upon the mountains, and green herb for the service of man, and gives food to the cattle. " 3. But by whom does He give it, save by Him through Whom all things were made? For the providence over all things belongs naturally to Him by Whom they were made; and who is this save the Word of God, concerning Whom in another psalm he says: " By the Word of the Lord were the heavens made, and all the host of them by the Breath of His mouth. " For He tells us that all things were made in Him and through Him. 4. Wherefore He also persuades us and says , " He spoke and they were made, He commanded and they were created; " as the illustrious Moses also at the beginning of his account of Creation confirms what we say by his narrative [[Genesis 1:20](#)], saying: and God said, " let us make man in our

image and after our likeness: " for also when He was carrying out the creation of the heaven and earth and all things, the Father said to Him [[Genesis 1:6-11](#)], " Let the heaven be made, " and " let the waters be gathered together and let the dry land appear, " and " let the earth bring forth herb " and " every green thing: " so that one must convict Jews also of not genuinely attending to the Scriptures. 5. For one might ask them to whom was God speaking, to use the imperative mood? If He were commanding and addressing the things He was creating, the utterance would be redundant, for they were not yet in being, but were about to be made; but no one speaks to what does not exist, nor addresses to what is not yet made a command to be made. For if God were giving a command to the things that were to be, He must have said, " Be made, heaven, and be made, earth, and come forth, green herb, and be created, O man. " But in fact He did not do so; but He gives the command thus: " Let us make man, " and " let the green herb come forth. " By which God is proved to be speaking about them to some one at hand: it follows then that some one was with Him to Whom He spoke when He made all things. 6. Who then could it be, save His Word? For to whom could God be said to speak, except His Word? Or who was with Him when He made all created Existence, except His Wisdom, which says [[Proverbs 8:27](#)]: " When He was making the heaven and the earth I was present with Him? " But in the mention of heaven and earth, all created things in heaven and earth are included as well. 7. But being present with Him as His Wisdom and His Word, looking at the Father He fashioned the Universe, and organised it and gave it order; and, as He is the power of the Father, He gave all things strength to be, as the Saviour says : " What things soever I see the Father doing, I also do in like manner. " And His holy disciples teach that all things were made " through Him and unto Him; " 8. and, being the good Offspring of Him that is good, and true

Son, He is the Father's Power and Wisdom and Word, not being so by participation, nor as if these qualities were imparted to Him from without, as they are to those who partake of Him and are made wise by Him, and receive power and reason in Him; but He is the very Wisdom, very Word, and very own Power of the Father, very Light, very Truth, very Righteousness, very Virtue, and in truth His express Image, and Brightness, and Resemblance. And to sum all up, He is the wholly perfect Fruit of the Father, and is alone the Son, and unchanging Image of the Father.

47. Necessity of a return to the Word if our corrupt nature is to be restored.

Who then, who can declare the Father by number, so as to discover the powers of His Word? For like as He is the Father's Word and Wisdom, so too condescending to created things, He becomes, to impart the knowledge and apprehension of Him that begot Him, His very Brightness and very Life, and the Door, and the Shepherd, and the Way, and King and Governor, and Saviour over all, and Light, and Giver of Life, and Providence over all. Having then such a Son begotten of Himself, good, and Creator, the Father did not hide Him out of the sight of His creatures, but even day by day reveals Him to all by means of the organisation and life of all things, which is His work. 2. But in and through Him He reveals Himself also, as the Saviour says [[John 14:10](#)]: " I in the Father and the Father in Me: " so that it follows that the Word is in Him that begot Him, and that He that is begotten lives eternally with the Father. But this being so, and nothing being outside Him, but both heaven and earth and all that in them is being dependent on Him, yet men in their folly have set aside the knowledge and service of Him, and honoured things that are not instead of things that are: and instead of the real and true God deified things that were not, " serving the creature rather than the Creator [[Romans 1:25](#)], " thus involving

themselves in foolishness and impiety. 3. For it is just as if one were to admire the works more than the workman, and being awestruck at the public works in the city, were to make light of their builder, or as if one were to praise a musical instrument but to despise the man who made and tuned it. Foolish and sadly disabled in eyesight! For how else had they known the building, or ship, or lyre, had not the ship-builder made it, the architect built it, or the musician fashioned it? 4. As then he that reasons in such a way is mad, and beyond all madness, even so affected in mind, I think, are those who do not recognise God or worship His Word, our Lord Jesus Christ the Saviour of all, through Whom the Father orders, and holds together all things, and exercises providence over the Universe; having faith and piety towards Whom, my Christ-loving friend, be of good cheer and of good hope, because immortality and the kingdom of heaven is the fruit of faith and devotion towards Him, if only the soul be adorned according to His laws. For just as for them who walk after His example, the prize is life everlasting, so for those who walk the opposite way, and not that of virtue, there is great shame, and peril without pardon in the day of judgment, because although they knew the way of truth their acts were contrary to their knowledge.

On the Incarnation of the Word

1. *Introductory.*— *The subject of this treatise: the humiliation and incarnation of the Word. Presupposes the doctrine of Creation, and that by the Word. The Father has saved the world by Him through Whom he first made it .*

[Whereas] in what precedes we have drawn out— choosing a few points from among many— a sufficient account of the error of the heathen concerning idols, and of the worship of idols, and how they originally came to be invented; how, namely, out of wickedness men devised for themselves the worshipping of idols: and whereas we have by God's grace noted somewhat also of the divinity of the Word of the Father, and of His universal Providence and power, and that the Good Father through Him orders all things, and all things are moved by Him, and in Him are quickened: come now, Macarius (worthy of that name), and true lover of Christ, let us follow up the faith of our religion , and set forth also what relates to the Word's becoming Man, and to His divine Appearing among us, which Jews traduce and Greeks laugh to scorn, but we worship; in order that, all the more for the seeming low estate of the Word, your piety toward Him may be increased and multiplied. 2. For the more He is mocked among the unbelieving, the more witness does He give of His own Godhead; inasmuch as He not only Himself demonstrates as possible what men mistake, thinking impossible, but what men deride as unseemly, this by His own goodness He clothes with seemliness, and what men, in their conceit of wisdom, laugh at as merely human, He by His own power demonstrates to

be divine, subduing the pretensions of idols by His supposed humiliation— by the Cross— and those who mock and disbelieve invisibly winning over to recognise His divinity and power. 3. But to treat this subject it is necessary to recall what has been previously said; in order that you may neither fail to know the cause of the bodily appearing of the Word of the Father, so high and so great, nor think it a consequence of His own nature that the Saviour has worn a body; but that being incorporeal by nature, and Word from the beginning, He has yet of the loving-kindness and goodness of His own Father been manifested to us in a human body for our salvation. 4. It is, then, proper for us to begin the treatment of this subject by speaking of the creation of the universe, and of God its Artificer, that so it may be duly perceived that the renewal of creation has been the work of the self-same Word that made it at the beginning. For it will appear not inconsonant for the Father to have wrought its salvation in Him by Whose means He made it.

2. Erroneous views of Creation rejected. (1) Epicurean (fortuitous generation). But diversity of bodies and parts argues a creating intellect. (2.) Platonists (pre-existent matter.) But this subjects God to human limitations, making Him not a creator but a mechanic. (3) Gnostics (an alien Demiurge). Rejected from Scripture .

Of the making of the universe and the creation of all things many have taken different views, and each man has laid down the law just as he pleased. For some say that all things have come into being of themselves, and in a chance fashion; as, for example, the Epicureans, who tell us in their self-contempt, that universal providence does not exist, speaking right in the face of obvious fact and experience. 2. For if, as they say, everything has had its beginning of itself, and independently of purpose, it would follow that everything had come into mere being, so as to be alike and not distinct. For it would follow in virtue of the unity of body that everything must be sun or moon, and in the case of men it would follow that the whole must be hand, or eye, or foot. But as it is this is not so. On the contrary, we see a distinction of sun, moon, and earth; and again, in the case of human bodies, of foot, hand, and head. Now, such separate arrangement as this tells us not of their having come into being of themselves, but shows that a cause preceded them; from which cause it is possible to apprehend God also as the Maker and Orderer of all.

3. But others, including Plato, who is in such repute among the Greeks, argue that God has made the world out of matter previously existing and without beginning. For God could have made nothing had not the material

existed already; just as the wood must exist ready at hand for the carpenter, to enable him to work at all.

4. But in so saying they know not that they are investing God with weakness. For if He is not Himself the cause of the material, but makes things only of previously existing material, He proves to be weak, because unable to produce anything He makes without the material; just as it is without doubt a weakness of the carpenter not to be able to make anything required without his timber. For, *ex hypothesi*, had not the material existed, God would not have made anything. And how could He in that case be called Maker and Artificer, if He owes His ability to make to some other source—namely, to the material? So that if this be so, God will be on their theory a Mechanic only, and not a Creator out of nothing; if, that is, He works at existing material, but is not Himself the cause of the material. For He could not in any sense be called Creator unless He is Creator of the material of which the things created have in their turn been made.

5. But the sectaries imagine to themselves a different artificer of all things, other than the Father of our Lord Jesus Christ, in deep blindness even as to the words they use.

6. For whereas the Lord says to the Jews: "Have you not read that from the beginning He which created them made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife, and they two shall become one flesh?" and then, referring to the Creator, says, "What, therefore, [God] has joined together let not man put asunder:" how come these men to assert that the creation is independent of the Father? Or if, in the words of John, who says, making no exception, "All things [[John 1:3](#)] were made by Him," and "without Him was not anything made," how could the artificer be another, distinct from the Father of Christ?

3. The true doctrine. Creation out of nothing, of God's lavish bounty of being. Man created above the rest, but incapable of independent perseverance. Hence the exceptional and supra-natural gift of being in God's Image, with the promise of bliss conditionally upon his perseverance in grace.

Thus do they vainly speculate. But the godly teaching and the faith according to Christ brands their foolish language as godlessness. For it knows that it was not spontaneously, because forethought is not absent; nor of existing matter, because God is not weak; but that out of nothing, and without its having any previous existence, God made the universe to exist through His word, as He says firstly through Moses: " In [[Genesis 1:1](#)] the beginning God created the heaven and the earth; " secondly, in the most edifying book of the Shepherd, " First of all believe that God is one, which created and framed all things, and made them to exist out of nothing. " 2. To which also Paul refers when he says, " By [[Hebrews 11:3](#)] faith we understand that the worlds have been framed by the Word of God, so that what is seen has not been made out of things which do appear. " 3. For God is good, or rather is essentially the source of goodness: nor could one that is good be niggardly of anything: whence, grudging existence to none, He has made all things out of nothing by His own Word, Jesus Christ our Lord. And among these, having taken special pity, above all things on earth, upon the race of men, and having perceived its inability, by virtue of the condition of its origin, to continue in one stay, He gave them a further gift, and He did not barely create man, as He did all the irrational creatures on the earth, but made them after His own image, giving them a portion even

of the power of His own Word; so that having as it were a kind of reflexion of the Word, and being made rational, they might be able to abide ever in blessedness, living the true life which belongs to the saints in paradise. 4. But knowing once more how the will of man could sway to either side, in anticipation He secured the grace given them by a law and by the spot where He placed them. For He brought them into His own garden, and gave them a law: so that, if they kept the grace and remained good, they might still keep the life in paradise without sorrow or pain or care besides having the promise of incorruption in heaven; but that if they transgressed and turned back, and became evil, they might know that they were incurring that corruption in death which was theirs by nature: no longer to live in paradise, but cast out of it from that time forth to die and to abide in death and in corruption. 5. Now this is that of which Holy Writ also gives warning, saying in the Person of God: " Of every tree that is in the garden, eating you shall eat: but of the tree of the knowledge of good and evil, you shall not eat of it, but on the day that you eat, dying you shall die. " But by " dying you shall die, " what else could be meant than not dying merely, but also abiding ever in the corruption of death?

4. Our creation and God's Incarnation most intimately connected. As by the Word man was called from non-existence into being, and further received the grace of a divine life, so by the one fault which forfeited that life they again incurred corruption and untold sin and misery filled the world.

You are wondering, perhaps, for what possible reason, having proposed to speak of the Incarnation of the Word, we are at present treating of the origin of mankind. But this, too, properly belongs to the aim of our treatise. 2. For in speaking of the appearance of the Saviour among us, we must needs speak also of the origin of men, that you may know that the reason of His coming down was because of us, and that our transgression called forth the loving-kindness of the Word, that the Lord should both make haste to help us and appear among men. 3. For of His becoming Incarnate we were the object, and for our salvation He dealt so lovingly as to appear and be born even in a human body. 4. Thus, then, God has made man, and willed that he should abide in incorruption; but men, having despised and rejected the contemplation of God, and devised and contrived evil for themselves (as was said in the former treatise), received the condemnation of death with which they had been threatened; and from thenceforth no longer remained as they were made, but were being corrupted according to their devices; and death had the mastery over them as king. [[Romans 5:14](#)] For transgression of the commandment was turning them back to their natural state, so that just as they have had their being out of nothing, so also, as might be expected, they might look for

corruption into nothing in the course of time. 5. For if, out of a former normal state of non-existence, they were called into being by the Presence and loving-kindness of the Word, it followed naturally that when men were bereft of the knowledge of God and were turned back to what was not (for what is evil is not, but what is good is), they should, since they derive their being from God who IS, be everlastingly bereft even of being; in other words, that they should be disintegrated and abide in death and corruption. 6. For man is by nature mortal, inasmuch as he is made out of what is not; but by reason of his likeness to Him that is (and if he still preserved this likeness by keeping Him in his knowledge) he would stay his natural corruption, and remain incorrupt; as Wisdom [[Wisdom 6:18](#)] says: " The taking heed to His laws is the assurance of immortality; " but being incorrupt, he would live henceforth as God, to which I suppose the divine Scripture refers, when it says: " I have said you are gods, and you are all sons of the most Highest; but you die like men, and fall as one of the princes. "

5. For God has not only made us out of nothing; but He gave us freely, by the Grace of the Word, a life in correspondence with God. But men, having rejected things eternal, and, by counsel of the devil, turned to the things of corruption, became the cause of their own corruption in death, being, as I said before, by nature corruptible, but destined, by the grace following from partaking of the Word, to have escaped their natural state, had they remained good.

2. For because of the Word dwelling with them, even their natural corruption did not come near them, as Wisdom also says : " God made man for incorruption, and as an image of His own eternity; but by envy of the devil death came into the world. " But when this had come to pass, men began to die, while corruption thence-forward prevailed against them, gaining even more than its natural power over the whole race, inasmuch as it had, owing to the transgression of the commandment, the threat of the Deity as a further advantage against them.

3. For even in their misdeeds men had not stopped short at any set limits; but gradually pressing forward, have passed on beyond all measure: having to begin with been inventors of wickedness and called down upon themselves death and corruption; while later on, having turned aside to wrong and exceeding all lawlessness, and stopping at no one evil but devising all manner of new evils in succession, they have become insatiable in sinning. 4. For there were adulteries everywhere and thefts, and the

whole earth was full of murders and plunderings. And as to corruption and wrong, no heed was paid to law, but all crimes were being practised everywhere, both individually and jointly. Cities were at war with cities, and nations were rising up against nations; and the whole earth was rent with civil commotions and battles; each man vying with his fellows in lawless deeds. 8. Nor were even crimes against nature far from them, but, as the Apostle and witness of Christ says: " For their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the women, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was meet. "

6. The human race then was wasting, God's image was being effaced, and His work ruined. Either, then, God must forego His spoken word by which man had incurred ruin; or that which had shared in the being of the Word must sink back again into destruction, in which case God's design would be defeated. What then? Was God's goodness to suffer this? But if so, why had man been made? It could have been weakness, not goodness on God's part.

For this cause, then, death having gained upon men, and corruption abiding upon them, the race of man was perishing; the rational man made in God's image was disappearing, and the handiwork of God was in process of dissolution. 2. For death, as I said above, gained from that time forth a legal [[Genesis 2:15](#)] hold over us, and it was impossible to evade the law, since it had been laid down by God because of the transgression, and the result was in truth at once monstrous and unseemly. 3. For it were monstrous, firstly, that God, having spoken, should prove false— that, when once He had ordained that man, if he transgressed the commandment, should die the death, after the transgression man should not die, but God's word should be broken. For God would not be true, if, when He had said we should die, man died not. 4. Again, it were unseemly that creatures once made rational, and having partaken of the Word, should go to ruin, and turn again toward non-existence by the way of corruption. 5. For it were not worthy of God's goodness that the things He had made should waste away, because of the deceit practised on men by the devil. 6. Especially it was unseemly to the last degree that God's handicraft among men should be done away, either

because of their own carelessness, or because of the deceitfulness of evil spirits.

7. So, as the rational creatures were wasting and such works in course of ruin, what was God in His goodness to do? Suffer corruption to prevail against them and death to hold them fast? And where were the profit of their having been made, to begin with? For better were they not made, than once made, left to neglect and ruin. 8. For neglect reveals weakness, and not goodness on God's part— if, that is, He allows His own work to be ruined when once He had made it— more so than if He had never made man at all. 9. For if He had not made them, none could impute weakness; but once He had made them, and created them out of nothing, it were most monstrous for the work to be ruined, and that before the eyes of the Maker. 10. It was, then, out of the question to leave men to the current of corruption; because this would be unseemly, and unworthy of God's goodness.

7. On the other hand there was the consistency of God's nature, not to be sacrificed for our profit. Were men, then, to be called upon to repent? But repentance cannot avert the execution of a law; still less can it remedy a fallen nature. We have incurred corruption and need to be restored to the Grace of God's Image. None could renew but He Who had created. He alone could (1) recreate all, (2) suffer for all, (3) represent all to the Father.

But just as this consequence must needs hold, so, too, on the other side the just claims of God lie against it: that God should appear true to the law He had laid down concerning death. For it were monstrous for God, the Father of truth, to appear a liar for our profit and preservation. 2. So here, once more, what possible course was God to take? To demand repentance of men for their transgression? For this one might pronounce worthy of God; as though, just as from transgression men have become set towards corruption, so from repentance they may once more be set in the way of incorruption. 3. But repentance would, firstly, fail to guard the just claim of God. For He would still be none the more true, if men did not remain in the grasp of death; nor, secondly, does repentance call men back from what is their nature— it merely stays them from acts of sin. 4. Now, if there were merely a misdemeanour in question, and not a consequent corruption, repentance were well enough. But if, when transgression had once gained a start, men became involved in that corruption which was their nature, and were deprived of the grace which they had, being in the image of God, what further step was needed? Or what was required for such grace and such

recall, but the Word of God, which had also at the beginning made everything out of nought? 5. For His it was once more both to bring the corruptible to incorruption, and to maintain intact the just claim of the Father upon all. For being Word of the Father, and above all, He alone of natural fitness was both able to recreate everything, and worthy to suffer on behalf of all and to be ambassador for all with the Father.

8. The Word, then, visited that earth in which He was yet always present ; and saw all these evils. He takes a body of our Nature, and that of a spotless Virgin, in whose womb He makes it His own, wherein to reveal Himself, conquer death, and restore life.

For this purpose, then, the incorporeal and incorruptible and immaterial Word of God comes to our realm, howbeit he was not far from us [[Acts 17:27](#)] before. For no part of Creation is left void of Him: He has filled all things everywhere, remaining present with His own Father. But He comes in condescension to show loving-kindness upon us, and to visit us. 2. And seeing the race of rational creatures in the way to perish, and death reigning over them by corruption; seeing, too, that the threat against transgression gave a firm hold to the corruption which was upon us, and that it was monstrous that before the law was fulfilled it should fall through: seeing, once more, the unseemliness of what had come to pass: that the things whereof He Himself was Artificer were passing away: seeing, further, the exceeding wickedness of men, and how little by little they had increased it to an intolerable pitch against themselves: and seeing, lastly, how all men were under penalty of death: He took pity on our race, and had mercy on our infirmity, and condescended to our corruption, and, unable to bear that death should have the mastery— lest the creature should perish, and His Father's handiwork in men be spent for nought— He takes unto Himself a body, and that of no different sort from ours. 3. For He did not simply will to become embodied, or will merely to appear. For if He willed merely to appear, He was able to effect His divine appearance by some

other and higher means as well. But He takes a body of our kind, and not merely so, but from a spotless and stainless virgin, knowing not a man, a body clean and in very truth pure from intercourse of men. For being Himself mighty, and Artificer of everything, He prepares the body in the Virgin as a temple unto Himself, and makes it His very own as an instrument, in it manifested, and in it dwelling. 4. And thus taking from our bodies one of like nature, because all were under penalty of the corruption of death He gave it over to death in the stead of all, and offered it to the Father— doing this, moreover, of His loving-kindness, to the end that, firstly, all being held to have died in Him, the law involving the ruin of men might be undone (inasmuch as its power was fully spent in the Lord's body, and had no longer holding-ground against men, his peers), and that, secondly, whereas men had turned toward corruption, He might turn them again toward incorruption, and quicken them from death by the appropriation of His body and by the grace of the Resurrection, banishing death from them like straw from the fire.

9. The Word, since death alone could stay the plague, took a mortal body which, united with Him, should avail for all, and by partaking of His immortality stay the corruption of the Race. By being above all, He made His Flesh an offering for our souls; by being one with us all, he clothed us with immortality. Simile to illustrate this.

For the Word, perceiving that no otherwise could the corruption of men be undone save by death as a necessary condition, while it was impossible for the Word to suffer death, being immortal, and Son of the Father; to this end He takes to Himself a body capable of death, that it, by partaking of the Word Who is above all, might be worthy to die in the stead of all, and might, because of the Word which had come to dwell in it, remain incorruptible, and that thenceforth corruption might be stayed from all by the Grace of the Resurrection. Whence, by offering unto death the body He Himself had taken, as an offering and sacrifice free from any stain, straightway He put away death from all His peers by the offering of an equivalent. 2. For being over all, the Word of God naturally by offering His own temple and corporeal instrument for the life of all satisfied the debt by His death. And thus He, the incorruptible Son of God, being conjoined with all by a like nature, naturally clothed all with incorruption, by the promise of the resurrection. For the actual corruption in death has no longer holding-ground against men, by reason of the Word, which by His one body has come to dwell among them. 3. And like as when a great king has entered into some large city and taken up his abode in one of the houses there, such city is at all events held worthy of high honour, nor does any enemy or

bandit any longer descend upon it and subject it; but, on the contrary, it is thought entitled to all care, because of the king's having taken up his residence in a single house there: so, too, has it been with the Monarch of all. 4. For now that He has come to our realm, and taken up his abode in one body among His peers, henceforth the whole conspiracy of the enemy against mankind is checked, and the corruption of death which before was prevailing against them is done away. For the race of men had gone to ruin, had not the Lord and Saviour of all, the Son of God, come among us to meet the end of death.

10. By a like simile, the reasonableness of the work of redemption is shown. How Christ wiped away our ruin, and provided its antidote by His own teaching. Scripture proofs of the Incarnation of the Word, and of the Sacrifice He wrought.

Now in truth this great work was peculiarly suited to God's goodness.

1. For if a king, having founded a house or city, if it be beset by bandits from the carelessness of its inmates, does not by any means neglect it, but avenges and reclaims it as his own work, having regard not to the carelessness of the inhabitants, but to what beseems himself; much more did God the Word of the all-good Father not neglect the race of men, His work, going to corruption: but, while He blotted out the death which had ensued by the offering of His own body, He corrected their neglect by His own teaching, restoring all that was man's by His own power. 2. And of this one may be assured at the hands of the Saviour's own inspired writers, if one happen upon their writings, where they say: " For the love of Christ [[2 Corinthians 5:14](#)] constrains us; because we thus judge, that if one died for all, then all died, and He died for all that we should no longer live unto ourselves, but unto Him Who for our sakes died and rose again, " our Lord Jesus Christ. And, again: " But we behold Him, Who has been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God He should taste of death for every man. " 3. Then He also points out the reason why it was necessary for none other than God the Word Himself to become incarnate; as follows: " For it became Him, for Whom are all things, and through Whom are all things, in bringing many sons unto glory, to make the Captain of their

salvation perfect through suffering; " by which words He means, that it belonged to none other to bring man back from the corruption which had begun, than the Word of God, Who had also made them from the beginning.

4. And that it was in order to the sacrifice for bodies such as His own that the Word Himself also assumed a body, to this, also, they refer in these words : " Forasmuch then as the children are the sharers in blood and flesh, He also Himself in like manner partook of the same, that through death He might bring to naught Him that had the power of death, that is, the devil; and might deliver them who, through fear of death, were all their lifetime subject to bondage. " 5. For by the sacrifice of His own body, He both put an end to the law which was against us, and made a new beginning of life for us, by the hope of resurrection which He has given us. For since from man it was that death prevailed over men, for this cause conversely, by the Word of God being made man has come about the destruction of death and the resurrection of life; as the man which bore Christ says: " For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive: " and so forth. For no longer now do we die as subject to condemnation; but as men who rise from the dead we await the general resurrection of all, " which [[1 Timothy 6:15](#)] in its own times He shall show, " even God, Who has also wrought it, and bestowed it upon us. 6. This then is the first cause of the Saviour's being made man. But one might see from the following reasons also, that His gracious coming among us was fitting to have taken place.

11. Second reason for the Incarnation. God, knowing that man was not by nature sufficient to know Him, gave him, in order that he might have some profit in being, a knowledge of Himself. He made them in the Image of the Word, that thus they might know the Word, and through Him the Father. Yet man, despising this, fell into idolatry, leaving the unseen God for magic and astrology; and all this in spite of God's manifold revelation of Himself.

God, Who has the power over all things, when He was making the race of men through His own Word, seeing the weakness of their nature, that it was not sufficient of itself to know its Maker, nor to get any idea at all of God; because while He was uncreate, the creatures had been made of nought, and while He was incorporeal, men had been fashioned in a lower way in the body, and because in every way the things made fell far short of being able to comprehend and know their Maker— taking pity, I say, on the race of men, inasmuch as He is good, He did not leave them destitute of the knowledge of Himself, lest they should find no profit in existing at all. 2. For what profit to the creatures if they knew not their Maker? Or how could they be rational without knowing the Word (and Reason) of the Father, in Whom they received their very being? For there would be nothing to distinguish them even from brute creatures if they had knowledge of nothing but earthly things. Nay, why did God make them at all, as He did not wish to be known by them? 3. Whence, lest this should be so, being good, He gives them a share in His own Image, our Lord Jesus Christ, and makes them after His own Image and after His likeness: so that by such

grace perceiving the Image, that is, the Word of the Father, they may be able through Him to get an idea of the Father, and knowing their Maker, live the happy and truly blessed life. 4. But men once more in their perversity having set at nought, in spite of all this, the grace given them, so wholly rejected God, and so darkened their soul, as not merely to forget their idea of God, but also to fashion for themselves one invention after another. For not only did they grave idols for themselves, instead of the truth, and honour things that were not before the living God, " and serve the creature rather than the Creator, " but, worst of all, they transferred the honour of God even to stocks and stones and to every material object and to men, and went even further than this, as we have said in the former treatise. 5. So far indeed did their impiety go, that they proceeded to worship devils, and proclaimed them as gods, fulfilling their own lusts. For they performed, as was said above, offerings of brute animals, and sacrifices of men, as was meet for them , binding themselves down all the faster under their maddening inspirations. 6. For this reason it was also that magic arts were taught among them, and oracles in various places led men astray, and all men ascribed the influences of their birth and existence to the stars and to all the heavenly bodies, having no thought of anything beyond what was visible. 7. And, in a word, everything was full of irreligion and lawlessness, and God alone, and His Word, was unknown, albeit He had not hidden Himself out of men's sight, nor given the knowledge of Himself in one way only; but had, on the contrary, unfolded it to them in many forms and by many ways.

12. For though man was created in grace, God, foreseeing his forgetfulness, provided also the works of creation to remind man of him. Yet further, He ordained a Law and Prophets, whose ministry was meant for all the world. Yet men heeded only their own lusts.

For whereas the grace of the Divine Image was in itself sufficient to make known God the Word, and through Him the Father; still God, knowing the weakness of men, made provision even for their carelessness: so that if they cared not to know God of themselves, they might be enabled through the works of creation to avoid ignorance of the Maker. 2. But since men's carelessness, little by little, descends to lower things, God made provision, once more, even for this weakness of theirs, by sending a law, and prophets, men such as they knew, so that even if they were not ready to look up to heaven and know their Creator, they might have their instruction from those near at hand. For men are able to learn from men more directly about higher things. 3. So it was open to them, by looking into the height of heaven, and perceiving the harmony of creation, to know its Ruler, the Word of the Father, Who, by His own providence over all things makes known the Father to all, and to this end moves all things, that through Him all may know God. 4. Or, if this were too much for them, it was possible for them to meet at least the holy men, and through them to learn of God, the Maker of all things, the Father of Christ; and that the worship of idols is godlessness, and full of all impiety. 5. Or it was open to them, by knowing the law even, to cease from all lawlessness and live a virtuous life. For neither was the law for the Jews alone, nor were the Prophets sent for them

only, but, though sent to the Jews and persecuted by the Jews, they were for all the world a holy school of the knowledge of God and the conduct of the soul. 6. God's goodness then and loving-kindness being so great— men nevertheless, overcome by the pleasures of the moment and by the illusions and deceits sent by demons, did not raise their heads toward the truth, but loaded themselves the more with evils and sins, so as no longer to seem rational, but from their ways to be reckoned void of reason.

13. Here again, was God to keep silence? To allow to false gods the worship He made us to render to Himself? A king whose subjects had revolted would, after sending letters and messages, go to them in person. How much more shall God restore in us the grace of His image. This men, themselves but copies, could not do. Hence the WordHimself must come (1) to recreate, (2) to destroy death in the Body.

So then, men having thus become brutalized, and demoniacal deceit thus clouding every place, and hiding the knowledge of the true God, what was God to do? To keep still silence at so great a thing, and suffer men to be led astray by demons and not to know God? 2. And what was the use of man having been originally made in God's image? For it had been better for him to have been made simply like a brute animal, than, once made rational, for him to live the life of the brutes. 3. Or where was any necessity at all for his receiving the idea of God to begin with? For if he be not fit to receive it even now, it were better it had not been given him at first. 4. Or what profit to God Who has made them, or what glory to Him could it be, if men, made by Him, do not worship Him, but think that others are their makers? For God thus proves to have made these for others instead of for Himself. 5. Once again, a merely human king does not let the lands he has colonized pass to others to serve them, nor go over to other men; but he warns them by letters, and often sends to them by friends, or, if need be, he comes in person, to put them to rebuke in the last resort by his presence, only that they may not serve others and his own work be spent for naught.

6. Shall not God much more spare His own creatures, that they be not led astray from Him and serve things of nought? Especially since such going astray proves the cause of their ruin and undoing, and since it was unfitting that they should perish which had once been partakers of God's image. 7. What then was God to do? Or what was to be done save the renewing of that which was in God's image, so that by it men might once more be able to know Him? But how could this have come to pass save by the presence of the very Image of God, our Lord Jesus Christ? For by men's means it was impossible, since they are but made after an image; nor by angels either, for not even they are (God's) images. Whence the Word of God came in His own person, that, as He was the Image of the Father, He might be able to create afresh the man after the image. 8. But, again, it could not else have taken place had not death and corruption been done away. 9. Whence He took, in natural fitness, a mortal body, that while death might in it be once for all done away, men made after His Image might once more be renewed. None other then was sufficient for this need, save the Image of the Father.

14. A portrait once effaced must be restored from the original. Thus the Son of the Father came to seek, save, and regenerate. No other way was possible. Blinded himself, man could not see to heal. The witness of creation had failed to preserve him, and could not bring him back. The Word alone could do so. But how? Only by revealing Himself as Man.

For as, when the likeness painted on a panel has been effaced by stains from without, he whose likeness it is must needs come once more to enable the portrait to be renewed on the same wood: for, for the sake of his picture, even the mere wood on which it is painted is not thrown away, but the outline is renewed upon it; 2. in the same way also the most holy Son of the Father, being the Image of the Father, came to our region to renew man once made in His likeness, and find him, as one lost, by the remission of sins; as He says Himself in the Gospels: " I came to find and to save the lost. " Whence He said to the Jews also: " Except a man be born again, " not meaning, as they thought, birth from woman, but speaking of the soul born and created anew in the likeness of God's image. 3. But since wild idolatry and godlessness occupied the world, and the knowledge of God was hid, whose part was it to teach the world concerning the Father? Man's, might one say? But it was not in man's power to penetrate everywhere beneath the sun; for neither had they the physical strength to run so far, nor would they be able to claim credence in this matter, nor were they sufficient by themselves to withstand the deceit and impositions of evil spirits. 4. For where all were smitten and confused in soul from demoniacal deceit, and

the vanity of idols, how was it possible for them to win over man's soul and man's mind— whereas they cannot even see them? Or how can a man convert what he does not see? 5. But perhaps one might say creation was enough; but if creation were enough, these great evils would never have come to pass. For creation was there already, and all the same, men were grovelling in the same error concerning God. 6. Who, then, was needed, save the Word of God, that sees both soul and mind, and that gives movement to all things in creation, and by them makes known the Father? For He who by His own Providence and ordering of all things was teaching men concerning the Father, He it was that could renew this same teaching as well. 7. How, then, could this have been done? Perhaps one might say, that the same means were open as before, for Him to show forth the truth about the Father once more by means of the work of creation. But this was no longer a sure means. Quite the contrary; for men missed seeing this before, and have turned their eyes no longer upward but downward. 8. Whence, naturally, willing to profit men, He sojourns here as man, taking to Himself a body like the others, and from things of earth, that is by the works of His body [He teaches them], so that they who would not know Him from His Providence and rule over all things, may even from the works done by His actual body know the Word of God which is in the body, and through Him the Father.

15. Thus the Word condescended to man's engrossment in corporeal things, by even taking a body. All man's superstitions He met halfway; whether men were inclined to worship Nature, Man, Demons, or the dead, He showed Himself Lord of all these.

For as a kind teacher who cares for His disciples, if some of them cannot profit by higher subjects, comes down to their level, and teaches them at any rate by simpler courses; so also did the Word of God. As Paul also says: " For seeing [[1 Corinthians 1:21](#)] that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the word preached to save them that believe. " 2. For seeing that men, having rejected the contemplation of God, and with their eyes downward, as though sunk in the deep, were seeking about for God in nature and in the world of sense, feigning gods for themselves of mortal men and demons; to this end the loving and general Saviour of all, the Word of God, takes to Himself a body, and as Man walks among men and meets the senses of all men half-way , to the end, I say, that they who think that God is corporeal may from what the Lord effects by His body perceive the truth, and through Him recognize the Father. 3. So, men as they were, and human in all their thoughts, on whatever objects they fixed their senses, there they saw themselves met half-way , and taught the truth from every side. 4. For if they looked with awe upon the Creation, yet they saw how she confessed Christ as Lord; or if their mind was swayed toward men, so as to think them gods, yet from the Saviour's works, supposing they compared them, the Saviour alone among men appeared Son of God; for

there were no such works done among the rest as have been done by the Word of God. 5. Or if they were biassed toward evil spirits, even, yet seeing them cast out by the Word, they were to know that He alone, the Word of God, was God, and that the spirits were none. 6. Or if their mind had already sunk even to the dead, so as to worship heroes, and the gods spoken of in the poets, yet, seeing the Saviour's resurrection, they were to confess them to be false gods, and that the Lord alone is true, the Word of the Father, that was Lord even of death. 7. For this cause He was both born and appeared as Man, and died, and rose again, dulling and casting into the shade the works of all former men by His own, that in whatever direction the bias of men might be, from thence He might recall them, and teach them of His own true Father, as He Himself says: " I came to save and to find that which was lost. "

16. He came then to attract man's sense-bound attention to Himself as man, and so to lead him on to know Him as God.

For men's mind having finally fallen to things of sense, the Word disguised Himself by appearing in a body, that He might, as Man, transfer men to Himself, and centre their senses on Himself, and, men seeing Him thenceforth as Man, persuade them by the works He did that He is not Man only, but also God, and the Word and Wisdom of the true God. 2. This, too, is what Paul means to point out when he says: " That ye being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length, and height and depth, and to know the love of Christ which passes knowledge, that you may be filled unto all the fullness of God. " 3. For by the Word revealing Himself everywhere, both above and beneath, and in the depth and in the breadth— above, in the creation; beneath, in becoming man; in the depth, in Hades; and in the breadth, in the world— all things have been filled with the knowledge of God. 4. Now for this cause, also, He did not immediately upon His coming accomplish His sacrifice on behalf of all, by offering His body to death and raising it again, for by this means He would have made Himself invisible. But He made Himself visible enough by what He did, abiding in it, and doing such works, and showing such signs, as made Him known no longer as Man, but as God the Word. 5. For by His becoming Man, the Saviour was to accomplish both works of love; first, in putting away death from us and renewing us again; secondly, being unseen and invisible, in manifesting and making Himself known by His works to be the Word of the Father, and the Ruler and King of the universe.

17. How the Incarnation did not limit the ubiquity of the Word, nor diminish His Purity. (Simile of the Sun.)

For He was not, as might be imagined, circumscribed in the body, nor, while present in the body, was He absent elsewhere; nor, while He moved the body, was the universe left void of His working and Providence; but, thing most marvellous, Word as He was, so far from being contained by anything, He rather contained all things Himself; and just as while present in the whole of Creation, He is at once distinct in being from the universe, and present in all things by His own power—giving order to all things, and over all and in all revealing His own providence, and giving life to each thing and all things, including the whole without being included, but being in His own Father alone wholly and in every respect—2. thus, even while present in a human body and Himself quickening it, He was, without inconsistency, quickening the universe as well, and was in every process of nature, and was outside the whole, and while known from the body by His works, He was none the less manifest from the working of the universe as well. 3. Now, it is the function of soul to behold even what is outside its own body, by acts of thought, without, however, working outside its own body, or moving by its presence things remote from the body. Never, that is, does a man, by thinking of things at a distance, by that fact either move or displace them; nor if a man were to sit in his own house and reason about the heavenly bodies, would he by that fact either move the sun or make the heavens revolve. But he sees that they move and have their being, without being actually able to influence them. 4. Now, the Word of God in His man's nature was not like that; for He was not bound to His body, but rather

was Himself wielding it, so that He was not only in it, but was actually in everything, and while external to the universe, abode in His Father only. 5. And this was the wonderful thing that He was at once walking as man, and as the Word was quickening all things, and as the Son was dwelling with His Father. So that not even when the Virgin bore Him did He suffer any change, nor by being in the body was [His glory] dulled: but, on the contrary, He sanctified the body also. 6. For not even by being in the universe does He share in its nature, but all things, on the contrary, are quickened and sustained by Him. 7. For if the sun too, which was made by Him, and which we see, as it revolves in the heaven, is not defiled by touching the bodies upon earth, nor is it put out by darkness, but on the contrary itself illuminates and cleanses them also, much less was the all-holy Word of God, Maker and Lord also of the sun, defiled by being made known in the body; on the contrary, being incorruptible, He quickened and cleansed the body also, which was in itself mortal: " who [[1 Peter 2:22](#)] did, " for so it says, " no sin, neither was guile found in His mouth. "

18. How the Word and Power of God works in His human actions: by casting out devils, by Miracles, by His Birth of the Virgin.

Accordingly, when inspired writers on this matter speak of Him as eating and being born, understand that the body, as body, was born, and sustained with food corresponding to its nature, while God, the Word Himself, Who was united with the body, while ordering all things, also by the works He did in the body showed Himself to be not man, but God the Word. But these things are said of Him, because the actual body which ate, was born, and suffered, belonged to none other but to the Lord: and because, having become man, it was proper for these things to be predicated of Him as man, to show Him to have a body in truth, and not in seeming. 2. But just as from these things He was known to be bodily present, so from the works He did in the body He made Himself known to be Son of God. Whence also He cried to the unbelieving Jews; " If I do not the works of My Father, believe Me not. But if I do them, though you believe not Me, believe My works; that you may know and understand that the Father is in Me, and I in the Father. " 3. For just as, though invisible, He is known through the works of creation; so, having become man, and being in the body unseen, it may be known from His works that He Who can do these is not man, but the Power and Word of God. 4. For His charging evil spirits, and their being driven forth, this deed is not of man, but of God. Or who that saw Him healing the diseases to which the human race is subject, can still think Him man and not God? For He cleansed lepers, made lame men to walk, opened the hearing of deaf men, made blind men to see again, and in a word drove away from men all diseases and infirmities: from which

acts it was possible even for the most ordinary observer to see His Godhead. For who that saw Him give back what was deficient to men born lacking, and open the eyes of the man blind from his birth, would have failed to perceive that the nature of men was subject to Him, and that He was its Artificer and Maker? For He that gave back that which the man from his birth had not, must be, it is surely evident, the Lord also of men's natural birth. 5. Therefore, even to begin with, when He was descending to us, He fashioned His body for Himself from a Virgin, thus to afford to all no small proof of His Godhead, in that He Who formed this is also Maker of everything else as well. For who, seeing a body proceeding forth from a Virgin alone without man, can fail to infer that He Who appears in it is Maker and Lord of other bodies also? 6. Or who, seeing the substance of water changed and transformed into wine, fails to perceive that He Who did this is Lord and Creator of the substance of all waters? For to this end He went upon the sea also as its Master, and walked as on dry land, to afford evidence to them that saw it of His lordship over all things. And in feeding so vast a multitude on little, and of His own self yielding abundance where none was, so that from five loaves five thousand had enough, and left so much again over, did He show Himself to be any other than the very Lord Whose Providence is over all things?

19. Man, unmoved by nature, was to be taught to know God by that sacred Manhood, Whose deity all nature confessed, especially in His Death.

But all this it seemed well for the Saviour to do; that since men had failed to know His Providence, revealed in the Universe, and had failed to perceive His Godhead shown in creation, they might at any rate from the works of His body recover their sight, and through Him receive an idea of the knowledge of the Father, inferring, as I said before, from particular cases His Providence over the whole. 2. For who that saw His power over evil spirits, or who that saw the evil spirits confess that He was their Lord, will hold his mind any longer in doubt whether this be the Son and Wisdom and Power of God? 3. For He made even the creation break silence: in that even at His death, marvellous to relate, or rather at His actual trophy over death—the Cross I mean—all creation was confessing that He that was made manifest and suffered in the body was not man merely, but the Son of God and Saviour of all. For the sun hid His face, and the earth quaked and the mountains were rent: all men were awed. Now these things showed that Christ on the Cross was God, while all creation was His slave, and was witnessing by its fear to its Master's presence. Thus, then, God the Word showed Himself to men by His works. But our next step must be to recount and speak of the end of His bodily life and course, and of the nature of the death of His body; especially as this is the sum of our faith, and all men without exception are full of it: so that you may know that no whit the less from this also Christ is known to be God and the Son of God.

20. None, then, could bestow incorruption, but He Who had made, none restore the likeness of God, save His Own Image, none quicken, but the Life, none teach, but the Word. And He, to pay our debt of death, must also die for us, and rise again as our first-fruits from the grave. Mortal therefore His Body must be; corruptible, His Body could not be.

We have, then, now stated in part, as far as it was possible, and as ourselves had been able to understand, the reason of His bodily appearing; that it was in the power of none other to turn the corruptible to incorruption, except the Saviour Himself, that had at the beginning also made all things out of nought and that none other could create anew the likeness of God's image for men, save the Image of the Father; and that none other could render the mortal immortal, save our Lord Jesus Christ, Who is the Very Life ; and that none other could teach men of the Father, and destroy the worship of idols, save the Word, that orders all things and is alone the true Only-begotten Son of the Father. 2. But since it was necessary also that the debt owing from all should be paid again: for, as I have already said , it was owing that all should die, for which special cause, indeed, He came among us: to this intent, after the proofs of His Godhead from His works, He next offered up His sacrifice also on behalf of all, yielding His Temple to death in the stead of all, in order firstly to make men quit and free of their old trespass, and further to show Himself more powerful even than death, displaying His own body incorruptible, as first-fruits of the resurrection of all. 3. And do not be surprised if we frequently repeat the same words on the same subject. For since we are speaking of the counsel of God, therefore

we expound the same sense in more than one form, lest we should seem to be leaving anything out, and incur the charge of inadequate treatment: for it is better to submit to the blame of repetition than to leave out anything that ought to be set down. 4. The body, then, as sharing the same nature with all, for it was a human body, though by an unparalleled miracle it was formed of a virgin only, yet being mortal, was to die also, conformably to its peers. But by virtue of the union of the Word with it, it was no longer subject to corruption according to its own nature, but by reason of the Word that had come to dwell in it it was placed out of the reach of corruption. 5. And so it was that two marvels came to pass at once, that the death of all was accomplished in the Lord's body, and that death and corruption were wholly done away by reason of the Word that was united with it. For there was need of death, and death must needs be suffered on behalf of all, that the debt owing from all might be paid. 6. Whence, as I said before, the Word, since it was not possible for Him to die, as He was immortal, took to Himself a body such as could die, that He might offer it as His own in the stead of all, and as suffering, through His union with it, on behalf of all, " Bring to nought Him that had the power of death, that is the devil; and might deliver them who through fear of death were all their lifetime subject to bondage. "

21. Death brought to nought by the death of Christ. Why then did not Christ die privately, or in a more honourable way? He was not subject to natural death, but had to die at the hands of others. Why then did He die? Nay but for that purpose He came, and but for that, He could not have risen.

Why, now that the common Saviour of all has died on our behalf, we, the faithful in Christ, no longer die the death as before, agreeably to the warning of the law; for this condemnation has ceased; but, corruption ceasing and being put away by the grace of the Resurrection, henceforth we are only dissolved, agreeably to our bodies' mortal nature, at the time God has fixed for each, that we may be able to gain a better resurrection. 2. For like the seeds which are cast into the earth, we do not perish by dissolution, but sown in the earth, shall rise again, death having been brought to nought by the grace of the Saviour. Hence it is that blessed Paul, who was made a surety of the Resurrection to all, says: " This corruptible must put on incorruption, and this mortal must put on immortality; but when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is your sting? O grave where is your victory? " 3. Why, then, one might say, if it were necessary for Him to yield up His body to death in the stead of all, did He not lay it aside as man privately, instead of going as far as even to be crucified? For it were more fitting for Him to have laid His body aside honourably, than ignominiously to endure a death like this. 4. Now, see to it, I reply, whether such an objection be not merely human, whereas what the Saviour did is truly

divine and for many reasons worthy of His Godhead. Firstly, because the death which befalls men comes to them agreeably to the weakness of their nature; for, unable to continue in one stay, they are dissolved with time. Hence, too, diseases befall them, and they fall sick and die. But the Lord is not weak, but is the Power of God and Word of God and Very Life. 5. If, then, He had laid aside His body somewhere in private, and upon a bed, after the manner of men, it would have been thought that He also did this agreeably to the weakness of His nature, and because there was nothing in him more than in other men. But since He was, firstly, the Life and the Word of God, and it was necessary, secondly, for the death on behalf of all to be accomplished, for this cause, on the one hand, because He was life and power, the body gained strength in Him; 6. while on the other, as death must needs come to pass, He did not Himself take, but received at others' hands; the occasion of perfecting His sacrifice. Since it was not fit, either, that the Lord should fall sick, who healed the diseases of others; nor again was it right for that body to lose its strength, in which He gives strength to the weaknesses of others also. 7. Why, then, did He not prevent death, as He did sickness? Because it was for this that He had the body, and it was unfitting to prevent it, lest the Resurrection also should be hindered, while yet it was equally unfitting for sickness to precede His death, lest it should be thought weakness on the part of Him that was in the body. Did He not then hunger? Yes; He hungered, agreeably to the properties of His body. But He did not perish of hunger, because of the Lord that wore it. Hence, even if He died to ransom all, yet He saw not corruption. For [His body] rose again in perfect soundness, since the body belonged to none other, but to the very Life.

22. But why did He not withdraw His body from the Jews, and so guard its immortality? (1) It became Him not to inflict death on Himself, and yet not to shun it. (2) He came to receive death as the due of others, therefore it should come to Him from without. (3) His death must be certain, to guarantee the truth of His Resurrection. Also, He could not die from infirmity, lest He should be mocked in His healing of others.

But it were better, one might say, to have hidden from the designs of the Jews, that He might guard His body altogether from death. Now let such an one be told that this too was unbecoming the Lord. For as it was not fitting for the Word of God, being the Life, to inflict death Himself on His own body, so neither was it suitable to fly from death offered by others, but rather to follow it up unto destruction, for which reason He naturally neither laid aside His body of His own accord, nor, again, fled from the Jews when they took counsel against Him. 2. But this did not show weakness on the Word's part, but, on the contrary, showed Him to be Saviour and Life; in that He both awaited death to destroy it, and hastened to accomplish the death offered Him for the salvation of all. 3. And besides, the Saviour came to accomplish not His own death, but the death of men; whence He did not lay aside His body by a death of His own [[John 10:17-18](#)] — for He was Life and had none— but received that death which came from men, in order perfectly to do away with this when it met Him in His own body. 4. Again, from the following also one might see the reasonableness of the Lord's body meeting this end. The Lord was especially concerned for the resurrection of

the body which He was set to accomplish. For what He was to do was to manifest it as a monument of victory over death, and to assure all of His having effected the blotting out of corruption, and of the incorruption of their bodies from thenceforward; as a gage of which and a proof of the resurrection in store for all, He has preserved His own body incorrupt. 5. If, then, once more, His body had fallen sick, and the word had been sundered from it in the sight of all, it would have been unbecoming that He who healed the diseases of others should suffer His own instrument to waste in sickness. For how could His driving out the diseases of others have been believed [[Matthew 27:42](#).] in if His own temple fell sick in Him ? For either He had been mocked as unable to drive away diseases, or if He could, but did not, He would be thought insensible toward others also.

23. Necessity of a public death for the doctrine of the Resurrection.

But even if, without any disease and without any pain, He had hidden His body away privily and by Himself " in [[Acts 26:26](#)] a corner, " or in a desert place, or in a house, or anywhere, and afterwards suddenly appeared and said that He had been raised from the dead, He would have seemed on all hands to be telling idle tales [[Luke 24:11](#)], and what He said about the Resurrection would have been all the more discredited, as there was no one at all to witness to His death. Now, death must precede resurrection, as it would be no resurrection did not death precede; so that if the death of His body had taken place anywhere in secret, the death not being apparent nor taking place before witnesses, His Resurrection too had been hidden and without evidence. 2. Or why, while when He had risen He proclaimed the Resurrection, should He cause His death to take place in secret? Or why, while He drove out evil spirits in the presence of all, and made the man blind from his birth recover his sight, and changed the water into wine, that by these means He might be believed to be the Word of God, should He not manifest His mortal nature as incorruptible in the presence of all, that He might be believed Himself to be the Life? 3. Or how were His disciples to have boldness in speaking of the Resurrection, were they not able to say that He first died? Or how could they be believed, saying that death had first taken place and then the Resurrection, had they not had as witnesses of His death the men before whom they spoke with boldness? For if, even as it was, when His death and Resurrection had taken place in the sight of all, the Pharisees of that day would not believe, but compelled even those who had seen the Resurrection to deny it, why, surely, if these things had

happened in secret, how many pretexts for disbelief would they have devised? 4. Or how could the end of death, and the victory over it be proved, unless challenging it before the eyes of all He had shown it to be dead, annulled for the future by the incorruption of His body?

24. Further objections anticipated. He did not choose His manner of death; for He was to prove Conqueror of death in all or any of its forms: (simile of a good wrestler). The death chosen to disgrace Him proved the Trophy against death: moreover it preserved His body undivided.

But what others also might have said, we must anticipate in reply. For perhaps a man might say even as follows: If it was necessary for His death to take place before all, and with witnesses, that the story of His Resurrection also might be believed, it would have been better at any rate for Him to have devised for Himself a glorious death, if only to escape the ignominy of the Cross. 2. But had He done even this, He would give ground for suspicion against Himself, that He was not powerful against every death, but only against the death devised for Him; and so again there would have been a pretext for disbelief about the Resurrection all the same. So death came to His body, not from Himself, but from hostile counsels, in order that whatever death they offered to the Saviour, this He might utterly do away. 3. And just as a noble wrestler, great in skill and courage, does not pick out his antagonists for himself, lest he should raise a suspicion of his being afraid of some of them, but puts it in the choice of the onlookers, and especially so if they happen to be his enemies, so that against whomsoever they match him, him he may throw, and be believed superior to them all; so also the Life of all, our Lord and Saviour, even Christ, did not devise a death for His own body, so as not to appear to be fearing some other death; but He accepted on the Cross, and endured, a death inflicted by others, and above all by His enemies, which they thought dreadful and ignominious and

not to be faced; so that this also being destroyed, both He Himself might be believed to be the Life, and the power of death be brought utterly to nought.

4. So something surprising and startling has happened; for the death, which they thought to inflict as a disgrace, was actually a monument of victory against death itself. Whence neither did He suffer the death of John, his head being severed, nor, as Esaias, was He sawn in sunder; in order that even in death He might still keep His body undivided and in perfect soundness, and no pretext be afforded to those that would divide the Church.

25. Why the Cross, of all deaths? (1) He had to bear the curse for us. (2) On it He held out His hands to unite all, Jews and Gentiles, in Himself. (3) He defeated the " Prince of the powers of the air " in His own region, clearing the way to heaven and opening for us the everlasting doors.

And thus much in reply to those without who pile up arguments for themselves. But if any of our own people also inquire, not from love of debate, but from love of learning, why He suffered death in none other way save on the Cross, let him also be told that no other way than this was good for us, and that it was well that the Lord suffered this for our sakes. 2. For if He came Himself to bear the curse laid upon us, how else could He have " become [[Galatians 3:13](#)] a curse, " unless He received the death set for a curse? And that is the Cross. For this is exactly what is written: " Cursed [[Deuteronomy 21:23](#)] is he that hangs on a tree. " 3. Again, if the Lord's death is the ransom of all, and by His death " the middle [[Ephesians 2:14](#)] wall of partition " is broken down, and the calling of the nations is brought about, how would He have called us to Him, had He not been crucified? For it is only on the cross that a man dies with his hands spread out. Whence it was fitting for the Lord to bear this also and to spread out His hands, that with the one He might draw the ancient people, and with the other those from the Gentiles, and unite both in Himself. 4. For this is what He Himself has said, signifying by what manner of death He was to ransom all: " I, when [[John 12:32](#)] I am lifted up, " He says, " shall draw all men unto Me. " 5. And once more, if the devil, the enemy of our race, having fallen from heaven, wanders about our lower atmosphere, and there bearing rule over

his fellow-spirits, as his peers in disobedience, not only works illusions by their means in them that are deceived, but tries to hinder them that are going up (and about this the Apostle says: " According to the prince of the power of the air, of the spirit that now works in the sons of disobedience "); while the Lord came to cast down the devil, and clear the air and prepare the way for us up into heaven, as said the Apostle: " Through [[Hebrews 10:20](#)] the veil, that is to say, His flesh " — and this must needs be by death— well, by what other kind of death could this have come to pass, than by one which took place in the air, I mean the cross? For only he that is perfected on the cross dies in the air. Whence it was quite fitting that the Lord suffered this death. 6. For thus being lifted up He cleared the air of the malignity both of the devil and of demons of all kinds, as He says: " I beheld Satan as lightning fall from heaven; " and made a new opening of the way up into heaven as He says once more: " Lift up your gates, O you princes, and be lifted up, you everlasting doors. " For it was not the Word Himself that needed an opening of the gates, being Lord of all; nor were any of His works closed to their Maker; but we it was that needed it whom He carried up by His own body. For as He offered it to death on behalf of all, so by it He once more made ready the way up into the heavens.

26. Reasons for His rising on the Third Day. (1) Not sooner for else His real death would be denied, nor (2) later; to (a) guard the identity of His body, (b) not to keep His disciples too long in suspense, nor (c) to wait till the witnesses of His death were dispersed, or its memory faded.

The death on the Cross, then, for us has proved seemly and fitting, and its cause has been shown to be reasonable in every respect; and it may justly be argued that in no other way than by the Cross was it right for the salvation of all to take place. For not even thus— not even on the Cross— did He leave Himself concealed; but far otherwise, while He made creation witness to the presence of its Maker, He suffered not the temple of His body to remain long, but having merely shown it to be dead, by the contact of death with it, He straightway raised it up on the third day, bearing away, as the mark of victory and the triumph over death, the incorruptibility and impassibility which resulted to His body. 2. For He could, even immediately on death, have raised His body and shown it alive; but this also the Saviour, in wise foresight, did not do. For one might have said that He had not died at all, or that death had not come into perfect contact with Him, if He had manifested the Resurrection at once. 3. Perhaps, again, had the interval of His dying and rising again been one of two days only, the glory of His incorruption would have been obscure. So in order that the body might be proved to be dead, the Word tarried yet one intermediate day, and on the third showed it incorruptible to all. 4. So then, that the death on the Cross might be proved, He raised His body on the third day. 5. But lest, by raising it up when it had remained a long time and been completely

corrupted, He should be disbelieved, as though He had exchanged it for some other body— for a man might also from lapse of time distrust what he saw, and forget what had taken place— for this cause He waited not more than three days; nor did He keep long in suspense those whom He had told about the Resurrection: 6. but while the word was still echoing in their ears and their eyes were still expectant and their mind in suspense, and while those who had slain Him were still living on earth, and were on the spot and could witness to the death of the Lord's body, the Son of God Himself, after an interval of three days, showed His body, once dead, immortal and incorruptible; and it was made manifest to all that it was not from any natural weakness of the Word that dwelt in it that the body had died, but in order that in its death might be done away by the power of the Saviour.

27. The change wrought by the Cross in the relation of Death to Man.

For that death is destroyed, and that the Cross has become the victory over it, and that it has no more power but is verily dead, this is no small proof, or rather an evident warrant, that it is despised by all Christ's disciples, and that they all take the aggressive against it and no longer fear it; but by the sign of the Cross and by faith in Christ tread it down as dead.

2. For of old, before the divine sojourn of the Saviour took place, even to the saints death was terrible, and all wept for the dead as though they perished. But now that the Saviour has raised His body, death is no longer terrible; for all who believe in Christ tread him under as nought, and choose rather to die than to deny their faith in Christ. For they verily know that when they die they are not destroyed, but actually [begin to] live, and become incorruptible through the Resurrection.

3. And that devil that once maliciously exulted in death, now that its pains were loosed, remained the only one truly dead. And a proof of this is, that before men believe Christ, they see in death an object of terror, and play the coward before him. But when they are gone over to Christ's faith and teaching, their contempt for death is so great that they even eagerly rush upon it, and become witnesses for the Resurrection the Saviour has accomplished against it. For while still tender in years they make haste to die, and not men only, but women also, exercise themselves by bodily discipline against it. So weak has he become, that even women who were formerly deceived by him, now mock at him as dead and paralyzed.

4. For as when a tyrant has been defeated by a real king, and bound hand and foot, then all that pass by laugh him to scorn, buffeting and reviling him, no longer fearing his fury and barbarity, because

of the king who has conquered him; so also, death having been conquered and exposed by the Saviour on the Cross, and bound hand and foot, all they who are in Christ, as they pass by, trample on him, and witnessing to Christ scoff at death, jesting at him, and saying what has been written against him of old: " O death , where is your victory? O grave, where is your sting. "

28. This exceptional fact must be tested by experience. Let those who doubt it become Christians.

Is this, then, a slight proof of the weakness of death? Or is it a slight demonstration of the victory won over him by the Saviour, when the youths and young maidens that are in Christ despise this life and practise to die? 2. For man is by nature afraid of death and of the dissolution of the body; but there is this most startling fact, that he who has put on the faith of the Cross despises even what is naturally fearful, and for Christ's sake is not afraid of death. 3. And just as, whereas fire has the natural property of burning, if some one said there was a substance which did not fear its burning, but on the contrary proved it weak— as the asbestos among the Indians is said to do— then one who did not believe the story, if he wished to put it to the test, is at any rate, after putting on the fireproof material and touching the fire, thereupon assured of the weakness attributed to the fire: 4. or if any one wished to see the tyrant bound, at any rate by going into the country and domain of his conqueror he may see the man, a terror to others, reduced to weakness; so if a man is incredulous even still after so many proofs and after so many who have become martyrs in Christ, and after the scorn shown for death every day by those who are illustrious in Christ, still, if his mind be even yet doubtful as to whether death has been brought to nought and had an end, he does well to wonder at so great a thing, only let him not prove obstinate in incredulity, nor case-hardened in the face of what is so plain. 5. But just as he who has got the asbestos knows that fire has no burning power over it, and as he who would see the tyrant bound goes over to the empire of his conqueror, so too let him who is incredulous about the

victory over death receive the faith of Christ, and pass over to His teaching, and he shall see the weakness of death, and the triumph over it. For many who were formerly incredulous and scoffers have afterwards believed and so despised death as even to become martyrs for Christ Himself.

29. Here then are wonderful effects, and a sufficient cause, the Cross, to account for them, as sunrise accounts for daylight.

Now if by the sign of the Cross, and by faith in Christ, death is trampled down, it must be evident before the tribunal of truth that it is none other than Christ Himself that has displayed trophies and triumphs over death, and made him lose all his strength. 2. And if, while previously death was strong, and for that reason terrible, now after the sojourn of the Saviour and the death and Resurrection of His body it is despised, it must be evident that death has been brought to nought and conquered by the very Christ that ascended the Cross. 3. For as, if after night-time the sun rises, and the whole region of earth is illumined by him, it is at any rate not open to doubt that it is the sun who has revealed his light everywhere, that has also driven away the dark and given light to all things; so, now that death has come into contempt, and been trodden under foot, from the time when the Saviour's saving manifestation in the flesh and His death on the Cross took place, it must be quite plain that it is the very Saviour that also appeared in the body, Who has brought death to nought, and Who displays the signs of victory over him day by day in His own disciples. 4. For when one sees men, weak by nature, leaping forward to death, and not fearing its corruption nor frightened of the descent into Hades, but with eager soul challenging it; and not flinching from torture, but on the contrary, for Christ's sake electing to rush upon death in preference to life upon earth, or even if one be an eye-witness of men and females and young children rushing and leaping upon death for the sake of Christ's religion; who is so silly, or who is so incredulous, or who so maimed in his mind, as not to see and infer that

Christ, to Whom the people witness, Himself supplies and gives to each the victory over death, depriving him of all his power in each one of them that hold His faith and bear the sign of the Cross. 5. For he that sees the serpent trodden under foot, especially knowing his former fierceness no longer doubts that he is dead and has quite lost his strength, unless he is perverted in mind and has not even his bodily senses sound. For who that sees a lion, either, made sport of by children, fails to see that he is either dead or has lost all his power? 6. Just as, then, it is possible to see with the eyes the truth of all this, so, now that death is made sport of and despised by believers in Christ let none any longer doubt, nor any prove incredulous, of death having been brought to nought by Christ, and the corruption of death destroyed and stayed.

30. The reality of the resurrection proved by facts: (1) the victory over death described above: (2) the Wonders of Grace are the work of One Living, of One who is God: (3) if the gods be (as alleged) real and living, a fortiori He Who shatters their power is alive.

What we have so far said, then, is no small proof that death has been brought to naught, and that the Cross of the Lord is a sign of victory over him. But of the Resurrection of the body to immortality thereupon accomplished by Christ, the common Saviour and true Life of all, the demonstration by facts is clearer than arguments to those whose mental vision is sound. 2. For if, as our argument showed, death has been brought to nought, and because of Christ all tread him under foot, much more did He Himself first tread him down with His own body, and bring him to nought. But supposing death slain by Him, what could have happened save the rising again of His body, and its being displayed as a monument of victory against death? Or how could death have been shown to be brought to nought unless the Lord's body had risen? But if this demonstration of the Resurrection seem to any one insufficient, let him be assured of what is said even from what takes place before his eyes. 3. For whereas on a man's decease he can put forth no power, but his influence lasts to the grave and thenceforth ceases; and actions, and power over men, belong to the living only; let him who will, see and be judge, confessing the truth from what appears to sight. 4. For now that the Saviour works so great things among men, and day by day is invisibly persuading so great a multitude from every side, both from them that dwell in Greece and in foreign lands, to come

over to His faith, and all to obey His teaching, will any one still hold his mind in doubt whether a Resurrection has been accomplished by the Saviour, and whether Christ is alive, or rather is Himself the Life? 5. Or is it like a dead man to be pricking the consciences of men, so that they deny their hereditary laws and bow before the teaching of Christ? Or how, if he is no longer active (for this is proper to one dead), does he stay from their activity those who are active and alive, so that the adulterer no longer commits adultery, and the murderer murders no more, nor is the inflicter of wrong any longer grasping, and the profane is henceforth religious? Or how, if He be not risen but is dead, does He drive away, and pursue, and cast down those false gods said by the unbelievers to be alive, and the demons they worship? 6. For where Christ is named, and His faith, there all idolatry is deposed and all imposture of evil spirits is exposed, and any spirit is unable to endure even the name, nay even on barely hearing it flies and disappears. But this work is not that of one dead, but of one that lives—and especially of God. 7. In particular, it would be ridiculous to say that while the spirits cast out by Him and the idols brought to nought are alive, He who chases them away, and by His power prevents their even appearing, yea, and is being confessed by them all to be Son of God, is dead.

31. If Power is the sign of life, what do we learn from the impotence of idols, for good or evil, and the constraining power of Christ and of the Sign of the Cross? Death and the demons are by this proved to have lost their sovereignty. Coincidence of the above argument from facts with that from the Personality of Christ.

But they who disbelieve in the Resurrection afford a strong proof against themselves, if instead of all the spirits and the gods worshipped by them casting out Christ, Who, they say, is dead, Christ on the contrary proves them all to be dead. 2. For if it be true that one dead can exert no power, while the Saviour does daily so many works, drawing men to religion, persuading to virtue, teaching of immortality, leading on to a desire for heavenly things, revealing the knowledge of the Father, inspiring strength to meet death, showing Himself to each one, and displacing the godlessness of idolatry, and the gods and spirits of the unbelievers can do none of these things, but rather show themselves dead at the presence of Christ, their pomp being reduced to impotence and vanity; whereas by the sign of the Cross all magic is stopped, and all witchcraft brought to nought, and all the idols are being deserted and left, and every unruly pleasure is checked, and every one is looking up from earth to heaven: Whom is one to pronounce dead? Christ, that is doing so many works? But to work is not proper to one dead. Or him that exerts no power at all, but lies as it were without life? Which is essentially proper to the idols and spirits, dead as they are. 3. For the Son of God is [[Hebrews 4:12](#)] " living and active, " and works day by day, and brings about the salvation of all. But death is daily

proved to have lost all his power, and idols and spirits are proved to be dead rather than Christ, so that henceforth no man can any longer doubt of the Resurrection of His body. 4. But he who is incredulous of the Resurrection of the Lord's body would seem to be ignorant of the power of the Word and Wisdom of God. For if He took a body to Himself at all, and— in reasonable consistency, as our argument showed— appropriated it as His own, what was the Lord to do with it? Or what should be the end of the body when the Word had once descended upon it? For it could not but die, inasmuch as it was mortal, and to be offered unto death on behalf of all: for which purpose it was that the Saviour fashioned it for Himself. But it was impossible for it to remain dead, because it had been made the temple of life. Whence, while it died as mortal, it came to life again by reason of the Life in it; and of its Resurrection the works are a sign.

32. But who is to see Him risen, so as to believe? Nay, God is ever invisible and known by His works only: and here the works cry out in proof. If you do not believe, look at those who do, and perceive the Godhead of Christ. The demons see this, though men be blind. Summary of the argument so far.

But if, because He is not seen, His having risen at all is disbelieved, it is high time for those who refuse belief to deny the very course of Nature. For it is God's peculiar property at once to be invisible and yet to be known from His works, as has been already stated above. 2. If, then, the works are not there, they do well to disbelieve what does not appear. But if the works cry aloud and show it clearly, why do they choose to deny the life so manifestly due to the Resurrection? For even if they be maimed in their intelligence, yet even with the external senses men may see the unimpeachable power and Godhead of Christ. 3. For even a blind man, if he see not the sun, yet if he but take hold of the warmth the sun gives out, knows that there is a sun above the earth. Thus let our opponents also, even if they believe not as yet, being still blind to the truth, yet at least knowing His power by others who believe, not deny the Godhead of Christ and the Resurrection accomplished by Him. 4. For it is plain that if Christ be dead, He could not be expelling demons and spoiling idols; for a dead man the spirits would not have obeyed. But if they be manifestly expelled by the naming of His name, it must be evident that He is not dead; especially as spirits, seeing even what is unseen by men, could tell if Christ were dead and refuse Him any obedience at all. 5. But as it is, what irreligious men believe not, the spirits see—that He is God—and hence they fly and fall at

His feet, saying just what they uttered when He was in the body: " We know You Who You are, the Holy One of God; " and, " Ah, what have we to do with You, Thou Son of God? I pray You, torment me not. " 6. As then demons confess Him, and His works bear Him witness day by day, it must be evident, and let none brazen it out against the truth, both that the Saviour raised His own body, and that He is the true Son of God, being from Him, as from His Father, His own Word, and Wisdom, and Power, Who in ages later took a body for the salvation of all, and taught the world concerning the Father, and brought death to nought, and bestowed incorruption upon all by the promise of the Resurrection, having raised His own body as a first-fruits of this, and having displayed it by the sign of the Cross as a monument of victory over death and its corruption.

33. Unbelief of Jews and scoffing of Greeks. The former confounded by their own Scriptures. Prophecies of His coming as God and as Man.

These things being so, and the Resurrection of His body and the victory gained over death by the Saviour being clearly proved, come now let us put to rebuke both the disbelief of the Jews and the scoffing of the Gentiles. 2. For these, perhaps, are the points where Jews express incredulity, while Gentiles laugh, finding fault with the unseemliness of the Cross, and of the Word of God becoming man. But our argument shall not delay to grapple with both especially as the proofs at our command against them are clear as day. 3. For Jews in their incredulity may be refuted from the Scriptures, which even themselves read; for this text and that, and, in a word, the whole inspired Scripture, cries aloud concerning these things, as even its express words abundantly show. For prophets proclaimed beforehand concerning the wonder of the Virgin and the birth from her, saying: " Lo, the [[Matthew 1:23](#); [Isaiah 7:14](#).] Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which is, being interpreted, God with us. " 4. But Moses, the truly great, and whom they believe to speak truth, with reference to the Saviour's becoming man, having estimated what was said as important, and assured of its truth, set it down in these words: " There [[Numbers 24:5-17](#)] shall rise a star out of Jacob, and a man out of Israel, and he shall break in pieces the captains of Moab. " And again: " How lovely are your habitations O Jacob, your tabernacles O Israel, as shadowing gardens, and as parks by the rivers, and as tabernacles which the Lord has fixed, as cedars by the waters. A man shall come forth out of his seed, and shall be Lord over many peoples. "

And again, Esaias: " Before [[Isaiah 8:4](#)] the Child know how to call father or mother, he shall take the power of Damascus and the spoils of Samaria before the king of Assyria. " 5. That a man, then, shall appear is foretold in those words. But that He that is to come is Lord of all, they predict once more as follows: " Behold [[Isaiah 19:1](#)] the Lord sits upon a light cloud, and shall come into Egypt, and the graven images of Egypt shall be shaken. " For from thence also it is that the Father calls Him back, saying: " I called [[Hosea 11:1](#)] My Son out of Egypt. "

34. Prophecies of His passion and death in all its circumstances.

Nor is even His death passed over in silence: on the contrary, it is referred to in the divine Scriptures, even exceeding clearly. For to the end that none should err for want of instruction in the actual events, they feared not to mention even the cause of His death—that He suffers it not for His own sake, but for the immortality and salvation of all, and the counsels of the Jews against Him and the indignities offered Him at their hands. 2. They say then: " A man in stripes, and knowing how to bear weakness, for his face is turned away: he was dishonoured and held in no account. He bears our sins, and is in pain on our account; and we reckoned him to be in labour, and in stripes, and in ill-usage; but he was wounded for our sins, and made weak for our wickedness. The chastisement of our peace was upon him, and by his stripes we were healed. " O marvel at the loving-kindness of the Word, that for our sakes He is dishonoured, that we may be brought to honour. " For all we, " it says, " like sheep had gone astray; man had erred in his way; and the Lord delivered him for our sins; and he opens not his mouth, because he has been evilly entreated. As a sheep was he brought to the slaughter, and as a lamb dumb before his shearer, so opens he not his mouth: in his abasement his judgment was taken away. " 3. Then lest any should from His suffering conceive Him to be a common man, Holy Writ anticipates the surmises of man, and declares the power (which worked) for Him, and the difference of His nature compared with ourselves, saying: " But who shall declare his generation? For his life is taken away from the earth. From the wickedness of the people was he brought to death. And I will give the wicked instead of his burial, and the rich instead of his death;

for he did no wickedness, neither was guile found in his mouth. And the Lord will cleanse him from his stripes. "

35. Prophecies of the Cross. How these prophecies are satisfied in Christ alone.

But, perhaps, having heard the prophecy of His death, you ask to learn also what is set forth concerning the Cross. For not even this is passed over: it is displayed by the holy men with great plainness. 2. For first Moses predicts it, and that with a loud voice, when he says: " You shall see your Life hanging before your eyes, and shall not believe. " 3. And next, the prophets after him witness of this, saying: " But [[Jeremiah 11:19](#)] I as an innocent lamb brought to be slain, knew it not; they counselled an evil counsel against me, saying, Hither and let us cast a tree upon his bread, and efface him from the land of the living. " 4. And again: " They pierced my hands and my feet, they numbered all my bones, they parted my garments among them, and for my vesture they cast lots. " 5. Now a death raised aloft and that takes place on a tree, could be none other than the Cross: and again, in no other death are the hands and feet pierced, save on the Cross only. 6. But since by the sojourn of the Saviour among men all nations also on every side began to know God; they did not leave this point, either, without a reference: but mention is made of this matter as well in the Holy Scriptures. For " there [[Isaiah 11:10](#)] shall be, " he says, " the root of Jesse, and he that rises to rule the nations, on him shall the nations hope. " This then is a little in proof of what has happened. 7. But all Scripture teems with refutations of the disbelief of the Jews. For which of the righteous men and holy prophets, and patriarchs, recorded in the divine Scriptures, ever had his corporal birth of a virgin only? Or what woman has sufficed without man for the conception of human kind? Was not Abel born of Adam, Enoch of Jared, Noe of Lamech, and Abraham of Tharra, Isaac of Abraham, Jacob of

Isaac? Was not Judas born of Jacob, and Moses and Aaron of Ameram? Was not Samuel born of Elkana, was not David of Jesse, was not Solomon of David, was not Ezechias of Achaz, was not Josias of Amos, was not Esaias of Amos, was not Jeremy of Chelchias, was not Ezechiel of Buzi? Had not each a father as author of his existence? Who then is he that is born of a virgin only? For the prophet made exceeding much of this sign. 8. Or whose birth did a star in the skies forerun, to announce to the world him that was born? For when Moses was born, he was hid by his parents: David was not heard of, even by those of his neighbourhood, inasmuch as even the great Samuel knew him not, but asked, had Jesse yet another son? Abraham again became known to his neighbours as a great man only subsequently to his birth. But of Christ's birth the witness was not man, but a star in that heaven whence He was descending.

36. Prophecies of Christ's sovereignty, flight into Egypt, etc.

But what king that ever was, before he had strength to call father or mother, reigned and gained triumphs over his enemies ? Did not David come to the throne at thirty years of age, and Solomon, when he had grown to be a young man? Did not Joas enter on the kingdom when seven years old, and Josias, a still later king, receive the government about the seventh year of his age? And yet they at that age had strength to call father or mother. 2. Who, then, is there that was reigning and spoiling his enemies almost before his birth? Or what king of this sort has ever been in Israel and in Juda— let the Jews, who have searched out the matter, tell us— in whom all the nations have placed their hopes and had peace, instead of being at enmity with them on every side? 3. For as long as Jerusalem stood there was war without respite between them, and they all fought with Israel; the Assyrians oppressed them, the Egyptians persecuted them, the Babylonians fell upon them; and, strange to say, they had even the Syrians their neighbours at war against them. Or did not David war against them of Moab, and smite the Syrians, Josias guard against his neighbours, and Ezechias quail at the boasting of Senacherim, and Amalek make war against Moses, and the Amorites oppose him, and the inhabitants of Jericho array themselves against Jesus son of Naue? And, in a word, treaties of friendship had no place between the nations and Israel. Who, then, it is on whom the nations are to set their hope, it is worth while to see. For there must be such an one, as it is impossible for the prophet to have spoken falsely. 4. But which of the holy prophets or of the early patriarchs has died on the Cross for the salvation of all? Or who was wounded and destroyed

for the healing of all? Or which of the righteous men, or kings, went down to Egypt, so that at his coming the idols of Egypt fell ? For Abraham went there, but idolatry prevailed universally all the same. Moses was born there, and the deluded worship of the people was there none the less.

37. Psalm 22:16, etc. Majesty of His birth and death. Confusion of oracles and demons in Egypt.

Or who among those recorded in Scripture was pierced in the hands and feet, or hung at all upon a tree, and was sacrificed on a cross for the salvation of all? For Abraham died, ending his life on a bed; Isaac and Jacob also died with their feet raised on a bed; Moses and Aaron died on the mountain; David in his house, without being the object of any conspiracy at the hands of the people; true, he was pursued by Saul, but he was preserved unhurt. Esaias was sawn asunder, but not hung on a tree. Jeremy was shamefully treated, but did not die under condemnation; Ezechie suffered, not however for the people, but to indicate what was to come upon the people. 2. Again, these, even where they suffered, were men resembling all in their common nature; but he that is declared in Scripture to suffer on behalf of all is called not merely man, but the Life of all, albeit He was in fact like men in nature. For " you shall see, " it says, " your Life hanging before your eyes; " and " who shall declare his generation? " For one can ascertain the genealogy of all the saints, and declare it from the beginning, and of whom each was born; but the generation of Him that is the Life the Scriptures refer to as not to be declared. 3. Who then is he of whom the Divine Scriptures say this? Or who is so great that even the prophets predict of him such great things? None else, now, is found in the Scriptures but the common Saviour of all, the Word of God, our Lord Jesus Christ. For He it is that proceeded from a virgin and appeared as man on the earth, and whose generation after the flesh cannot be declared. For there is none that can tell His father after the flesh, His body not being of a man, but of a virgin alone; 4. so that no one can declare the corporal generation of the Saviour from a

man, in the same way as one can draw up a genealogy of David and of Moses and of all the patriarchs. For He it is that caused the star also to mark the birth of His body; since it was fit that the Word, coming down from heaven, should have His constellation also from heaven, and it was fitting that the King of Creation when He came forth should be openly recognized by all creation. 5. Why, He was born in Judæa, and men from Persia came to worship Him. He it is that even before His appearing in the body won the victory over His demon adversaries and a triumph over idolatry. All heathen at any rate from every region, abjuring their hereditary tradition and the impiety of idols, are now placing their hope in Christ, and enrolling themselves under Him, the like of which you may see with your own eyes. 6. For at no other time has the impiety of the Egyptians ceased, save when the Lord of all, riding as it were upon a cloud, came down there in the body and brought to nought the delusion of idols, and brought over all to Himself, and through Himself to the Father. 7. He it is that was crucified before the sun and all creation as witnesses, and before those who put Him to death: and by His death has salvation come to all, and all creation been ransomed. He is the Life of all, and He it is that as a sheep yielded His body to death as a substitute, for the salvation of all, even though the Jews believe it not.

38. Other clear prophecies of the coming of God in the flesh. Christ's miracles unprecedented.

For if they do not think these proofs sufficient, let them be persuaded at any rate by other reasons, drawn from the oracles they themselves possess. For of whom do the prophets say: " I was made manifest to them that sought me not, I was found of them that asked not for me: I said Behold, here am I, to the nation that had not called upon my name; I stretched out my hands to a disobedient and gainsaying people. " 2. Who, then, one might say to the Jews, is he that was made manifest? For if it is the prophet, let them say when he was hid, afterward to appear again. And what manner of prophet is this, that was not only made manifest from obscurity, but also stretched out his hands on the Cross? None surely of the righteous, save the Word of God only, Who, incorporeal by nature, appeared for our sakes in the body and suffered for all. 3. Or if not even this is sufficient for them, let them at least be silenced by another proof, seeing how clear its demonstrative force is. For the Scripture says: " Be strong you hands that hang down, and feeble knees; comfort ye, you of faint mind; be strong, fear not. Behold, our God recompenses judgment; He shall come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear; then shall the lame man leap as an hart, and the tongue of the stammerers shall be plain. " 4. Now what can they say to this, or how can they dare to face this at all? For the prophecy not only indicates that God is to sojourn here, but it announces the signs and the time of His coming. For they connect the blind recovering their sight, and the lame walking, and the deaf hearing, and the tongue of the stammerers being made plain, with the Divine Coming which is to take place. Let them say,

then, when such signs have come to pass in Israel, or where in Jewry anything of the sort has occurred. 5. Naaman, a leper, was cleansed, but no deaf man heard nor lame walked. Elias raised a dead man; so did Eliseus; but none blind from birth regained his sight. For in good truth, to raise a dead man is a great thing, but it is not like the wonder wrought by the Saviour. Only, if Scripture has not passed over the case of the leper, and of the dead son of the widow, certainly, had it come to pass that a lame man also had walked and a blind man recovered his sight, the narrative would not have omitted to mention this also. Since then nothing is said in the Scriptures, it is evident that these things had never taken place before. 6. When, then, have they taken place, save when the Word of God Himself came in the body? Or when did He come, if not when lame men walked, and stammerers were made to speak plain, and deaf men heard, and men blind from birth regained their sight? For this was the very thing the Jews said who then witnessed it, because they had not heard of these things having taken place at any other time: " Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, He could do nothing. "

39. Do you look for another? But Daniel foretells the exact time. Objections to this removed.

But perhaps, being unable, even they, to fight continually against plain facts, they will, without denying what is written, maintain that they are looking for these things, and that the Word of God is not yet come. For this it is on which they are for ever harping, not blushing to brazen it out in the face of plain facts. 2. But on this one point, above all, they shall be all the more refuted, not at our hands, but at those of the most wise Daniel, who marks both the actual date, and the divine sojourn of the Saviour, saying: " Seventy weeks are cut short upon your people, and upon the holy city, for a full end to be made of sin, and for sins to be sealed up, and to blot out iniquities, and to make atonement for iniquities, and to bring everlasting righteousness, and to seal vision and prophet, and to anoint a Holy of Holies; and you shall know and understand from the going forth of the word to restore and to build Jerusalem unto Christ the Prince " 3. Perhaps with regard to the other (prophecies) they may be able even to find excuses and to put off what is written to a future time. But what can they say to this, or can they face it at all? Where not only is the Christ referred to, but He that is to be anointed is declared to be not man simply, but Holy of Holies; and Jerusalem is to stand till His coming, and thenceforth, prophet and vision cease in Israel. 4. David was anointed of old, and Solomon and Ezechias; but then, nevertheless, Jerusalem and the place stood, and prophets were prophesying: God and Asaph and Nathan; and, later, Esaias and Osee and Amos and others. And again, the actual men that were anointed were called holy, and not Holy of Holies. 5. But if they shield themselves with the captivity, and say that because of it Jerusalem was not, what can they say

about the prophets too? For in fact when first the people went down to Babylon, Daniel and Jeremy were there, and Ezechiel and Aggæus and Zachary were prophesying.

40. Argument (1) from the withdrawal of prophecy and destruction of Jerusalem, (2) from the conversion of the Gentiles, and that to the God of Moses. What more remains for the Messiah to do, that Christ has not done?

So the Jews are trifling, and the time in question, which they refer to the future, is actually come. For when did prophet and vision cease from Israel, save when Christ came, the Holy of Holies? For it is a sign, and an important proof, of the coming of the Word of God, that Jerusalem no longer stands, nor is any prophet raised up nor vision revealed to them—and that very naturally. 2. For when He that was signified had come, what need was there any longer of any to signify Him? When the truth was there, what need any more of the shadow? For this was the reason of their prophesying at all—namely, till the true Righteousness should come, and He that was to ransom the sins of all. And this was why Jerusalem stood till then—namely, that there they might be exercised in the types as a preparation for the reality. 3. So when the Holy of Holies had come, naturally vision and prophecy were sealed and the kingdom of Jerusalem ceased. For kings were to be anointed among them only until the Holy of Holies should have been anointed; and Jacob prophesies that the kingdom of the Jews should be established until Him, as follows:— " The ruler [[Genesis 49:10](#)] shall not fail from Juda, nor the Prince from his loins, until that which is laid up for him shall come; and he is the expectation of the nations. " 4. Whence the Saviour also Himself cried aloud and said: " The law and the prophets prophesied until John. " If then there is now among the Jews king or prophet or vision, they do well to deny the Christ that has

come. But if there is neither king nor vision, but from that time forth all prophecy is sealed and the city and temple taken, why are they so irreligious and so perverse as to see what has happened, and yet to deny Christ, Who has brought it all to pass? Or why, when they see even heathens deserting their idols, and placing their hope, through Christ, on the God of Israel, do they deny Christ, Who was born of the root of Jesse after the flesh and henceforth is King? For if the nations were worshipping some other God, and not confessing the God of Abraham and Isaac and Jacob and Moses, then, once more, they would be doing well in alleging that God had not come. 5. But if the Gentiles are honouring the same God that gave the law to Moses and made the promise to Abraham, and Whose word the Jews dishonoured—why are they ignorant, or rather why do they choose to ignore, that the Lord foretold by the Scriptures has shone forth upon the world, and appeared to it in bodily form, as the Scripture said: " The Lord God has shined upon us; " and again: " He sent His Word and healed them; " and again: " Not a messenger, not an angel, but the Lord Himself saved them? " 6. Their state may be compared to that of one out of his right mind, who sees the earth illumined by the sun, but denies the sun that illumines it. For what more is there for him whom they expect to do, when he has come? To call the heathen? But they are called already. To make prophecy, and king, and vision to cease? This too has already come to pass. To expose the godlessness of idolatry? It is already exposed and condemned. Or to destroy death? He is already destroyed. 7. What then has not come to pass, that the Christ must do? What is left unfulfilled, that the Jews should now disbelieve with impunity? For if, I say—which is just what we actually see—there is no longer king nor prophet nor Jerusalem nor sacrifice nor vision among them, but even the whole earth is filled with the knowledge of God, and Gentiles, leaving their godlessness, are now taking refuge with the God

of Abraham, through the Word, even our Lord Jesus Christ, then it must be plain, even to those who are exceedingly obstinate, that the Christ has come, and that He has illumined absolutely all with His light, and given them the true and divine teaching concerning His Father. 8. So one can fairly refute the Jews by these and by other arguments from the Divine Scriptures.

41. Answer to the Greeks. Do they recognise the Logos? If He manifests Himself in the organism of the Universe, why not in one Body? For a human body is a part of the same whole.

But one cannot but be utterly astonished at the Gentiles, who, while they laugh at what is no matter for jesting, are themselves insensible to their own disgrace, which they do not see that they have set up in the shape of stocks and stones. 2. Only, as our argument is not lacking in demonstrative proof, come let us put them also to shame on reasonable grounds—mainly from what we ourselves also see. For what is there on our side that is absurd, or worthy of derision? Is it merely our saying that the Word has been made manifest in the body? But this even they will join in owning to have happened without any absurdity, if they show themselves friends of truth. 3. If then they deny that there is a Word of God at all, they do so gratuitously, jesting at what they know not. 4. But if they confess that there is a Word of God, and He ruler of the universe, and that in Him the Father has produced the creation, and that by His Providence the whole receives light and life and being, and that He reigns over all, so that from the works of His providence He is known, and through Him the Father—consider, I pray you, whether they be not unwittingly raising the jest against themselves. 5. The philosophers of the Greeks say that the universe is a great body; and rightly so. For we see it and its parts as objects of our senses. If, then, the Word of God is in the Universe, which is a body, and has united Himself with the whole and with all its parts, what is there surprising or absurd if we say that He has united Himself with man also. 6. For if it were absurd for Him to have been in a body at all, it would be

absurd for Him to be united with the whole either, and to be giving light and movement to all things by His providence. For the whole also is a body. 7. But if it beseems Him to unite Himself with the universe, and to be made known in the whole, it must beseem Him also to appear in a human body, and that by Him it should be illumined and work. For mankind is part of the whole as well as the rest. And if it be unseemly for a part to have been adopted as His instrument to teach men of His Godhead, it must be most absurd that He should be made known even by the whole universe.

42. His union with the body is based upon His relation to Creation as a whole. He used a human body, since to man it was that He wished to reveal Himself.

For just as, while the whole body is quickened and illumined by man, supposing one said it were absurd that man's power should also be in the toe, he would be thought foolish; because, while granting that he pervades and works in the whole, he demurs to his being in the part also; thus he who grants and believes that the Word of God is in the whole Universe, and that the whole is illumined and moved by Him, should not think it absurd that a single human body also should receive movement and light from Him. 2. But if it is because the human race is a thing created and has been made out of nothing, that they regard that manifestation of the Saviour in man, which we speak of, as not seemly, it is high time for them to eject Him from creation also; for it too has been brought into existence by the Word out of nothing. 3. But if, even though creation be a thing made, it is not absurd that the Word should be in it, then neither is it absurd that He should be in man. For whatever idea they form of the whole, they must necessarily apply the like idea to the part. For man also, as I said before, is a part of the whole. 4. Thus it is not at all unseemly that the Word should be in man, while all things are deriving from Him their light and movement and light, as also their authors say, " In him we live and move and have our being. " 5. So, then, what is there to scoff at in what we say, if the Word has used that, wherein He is, as an instrument to manifest Himself? For were He not in it, neither could He have used it; but if we have previously allowed that He is in the whole and in its parts, what is there incredible in His manifesting

Himself in that wherein He is? 6. For by His own power He is united wholly with each and all, and orders all things without stint, so that no one could have called it out of place for Him to speak, and make known Himself and His Father, by means of sun, if He so willed, or moon, or heaven, or earth, or waters, or fire ; inasmuch as He holds in one all things at once, and is in fact not only in all but also in the part in question, and there invisibly manifests Himself. In like manner it cannot be absurd if, ordering as He does the whole, and giving life to all things, and having willed to make Himself known through men, He has used as His instrument a human body to manifest the truth and knowledge of the Father. For humanity, too, is an actual part of the whole. 7. And as Mind, pervading man all through, is interpreted by a part of the body, I mean the tongue, without any one saying, I suppose, that the essence of the mind is on that account lowered, so if the Word, pervading all things, has used a human instrument, this cannot appear unseemly. For, as I have said previously, if it be unseemly to have used a body as an instrument, it is unseemly also for Him to be in the Whole.

43. He came in human rather than in any nobler form, because (1) He came to save, not to impress ; (2) man alone of creatures had sinned. As men would not recognise His works in the Universe, He came and worked among them as Man; in the sphere to which they had limited themselves.

Now, if they ask, Why then did He not appear by means of other and nobler parts of creation, and use some nobler instrument, as the sun, or moon, or stars, or fire, or air, instead of man merely? Let them know that the Lord came not to make a display, but to heal and teach those who were suffering. 2. For the way for one aiming at display would be, just to appear, and to dazzle the beholders; but for one seeking to heal and teach the way is, not simply to sojourn here, but to give himself to the aid of those in want, and to appear as they who need him can bear it; that he may not, by exceeding the requirements of the sufferers, trouble the very persons that need him, rendering God's appearance useless to them. 3. Now, nothing in creation had gone astray with regard to their notions of God, save man only. Why, neither sun, nor moon, nor heaven, nor the stars, nor water, nor air had swerved from their order; but knowing their Artificer and Sovereign, the Word, they remain as they were made. But men alone, having rejected what was good, then devised things of nought instead of the truth, and have ascribed the honour due to God, and their knowledge of Him, to demons and men in the shape of stones. 4. With reason, then, since it were unworthy of the Divine Goodness to overlook so grave a matter, while yet men were not able to recognise Him as ordering and guiding the whole, He takes to Himself as an instrument a part of the whole, His human body, and unites

Himself with that, in order that since men could not recognise Him in the whole, they should not fail to know Him in the part; and since they could not look up to His invisible power, might be able, at any rate, from what resembled themselves to reason to Him and to contemplate Him. 5. For, men as they are, they will be able to know His Father more quickly and directly by a body of like nature and by the divine works wrought through it, judging by comparison that they are not human, but the works of God, which are done by Him. 6. And if it were absurd, as they say, for the Word to be known through the works of the body, it would likewise be absurd for Him to be known through the works of the universe. For just as He is in creation, and yet does not partake of its nature in the least degree, but rather all things partake of His power; so while He used the body as His instrument He partook of no corporeal property, but, on the contrary, Himself sanctified even the body. 7. For if even Plato, who is in such repute among the Greeks, says that its author, beholding the universe tempest-tossed, and in peril of going down to the place of chaos, takes his seat at the helm of the soul and comes to the rescue and corrects all its calamities; what is there incredible in what we say, that, mankind being in error, the Word lighted down upon it and appeared as man, that He might save it in its tempest by His guidance and goodness?

44. As God made man by a word, why not restore him by a word? But (1) creation out of nothing is different from reparation of what already exists. (2) Man was there with a definite need, calling for a definite remedy. Death was ingrained in man's nature: He then must wind life closely to human nature. Therefore the Word became Incarnate that He might meet and conquer death in His usurped territory. (Simile of straw and asbestos.)

But perhaps, shamed into agreeing with this, they will choose to say that God, if He wished to reform and to save mankind, ought to have done so by a mere fiat, without His word taking a body, in just the same way as He did formerly, when He produced them out of nothing. 2. To this objection of theirs a reasonable answer would be: that formerly, nothing being in existence at all, what was needed to make everything was a fiat and the bare will to do so. But when man had once been made, and necessity demanded a cure, not for things that were not, but for things that had come to be, it was naturally consequent that the Physician and Saviour should appear in what had come to be, in order also to cure the things that were. For this cause, then, He has become man, and used His body as a human instrument. 3. For if this were not the right way, how was the Word, choosing to use an instrument, to appear? Or whence was He to take it, save from those already in being, and in need of His Godhead by means of one like themselves? For it was not things without being that needed salvation, so that a bare command should suffice, but man, already in existence, was going to corruption and ruin. It was then natural and right that the Word

should use a human instrument and reveal Himself everywhither. 4. Secondly, you must know this also, that the corruption which had set in was not external to the body, but had become attached to it; and it was required that, instead of corruption, life should cleave to it; so that, just as death has been engendered in the body, so life may be engendered in it also. 5. Now if death were external to the body, it would be proper for life also to have been engendered externally to it. But if death was wound closely to the body and was ruling over it as though united to it, it was required that life also should be wound closely to the body, that so the body, by putting on life in its stead, should cast off corruption. Besides, even supposing that the Word had come outside the body, and not in it, death would indeed have been defeated by Him, in perfect accordance with nature, inasmuch as death has no power against the Life; but the corruption attached to the body would have remained in it none the less. 6. For this cause the Saviour reasonably put on Him a body, in order that the body, becoming wound closely to the Life, should no longer, as mortal, abide in death, but, as having put on immortality, should thenceforth rise again and remain immortal. For, once it had put on corruption, it could not have risen again unless it had put on life. And death likewise could not, from its very nature, appear, save in the body. Therefore He put on a body, that He might find death in the body, and blot it out. For how could the Lord have been proved at all to be the Life, had He not quickened what was mortal? 7. And just as, whereas stubble is naturally destructible by fire, supposing (firstly) a man keeps fire away from the stubble, though it is not burned, yet the stubble remains, for all that, merely stubble, fearing the threat of the fire— for fire has the natural property of consuming it; while if a man (secondly) encloses it with a quantity of asbestos, the substance said to be an antidote to fire, the stubble no longer dreads the fire, being secured by its enclosure in incombustible matter; 8. in

this very way one may say, with regard to the body and death, that if death had been kept from the body by a mere command on His part, it would none the less have been mortal and corruptible, according to the nature of bodies; but, that this should not be, it put on the incorporeal Word of God, and thus no longer fears either death or corruption, for it has life as a garment, and corruption is done away in it.

45. Thus once again every part of creation manifests the glory of God. Nature, the witness to her Creator, yields (by miracles) a second testimony to God Incarnate. The witness of Nature, perverted by man's sin, was thus forced back to truth. If these reasons suffice not, let the Greeks look at facts.

Consistently, therefore, the Word of God took a body and has made use of a human instrument, in order to quicken the body also, and as He is known in creation by His works so to work in man as well, and to show Himself everywhere, leaving nothing void of His own divinity, and of the knowledge of Him. 2. For I resume, and repeat what I said before, that the Saviour did this in order that, as He fills all things on all sides by His presence, so also He might fill all things with the knowledge of Him, as the divine Scripture also says : " The whole earth was filled with the knowledge of the Lord. " 3. For if a man will but look up to heaven, he sees its Order, or if he cannot raise his face to heaven, but only to man, he sees His power, beyond comparison with that of men, shown by His works, and learns that He alone among men is God the Word. Or if a man is gone astray among demons, and is in fear of them, he may see this man drive them out, and make up his mind that He is their Master. Or if a man has sunk to the waters, and thinks that they are God—as the Egyptians, for instance, reverence the water—he may see its nature changed by Him, and learn that the Lord is Creator of the waters. 4. But if a man is gone down even to Hades, and stands in awe of the heroes who have descended there, regarding them as gods, yet he may see the fact of Christ's Resurrection and victory over death, and infer that among them also Christ alone is true God and Lord. 5.

For the Lord touched all parts of creation, and freed and undeceived all of them from every illusion; as Paul says: " Having [[Colossians 2:15](#)] put off from Himself the principalities and the powers, He triumphed on the Cross: " that no one might by any possibility be any longer deceived, but everywhere might find the true Word of God. 6. For thus man, shut in on every side , and beholding the divinity of the Word unfolded everywhere, that is, in heaven, in Hades, in man, upon earth, is no longer exposed to deceit concerning God, but is to worship Christ alone, and through Him come rightly to know the Father. 7. By these arguments, then, on grounds of reason, the Gentiles in their turn will fairly be put to shame by us. But if they deem the arguments insufficient to shame them, let them be assured of what we are saying at any rate by facts obvious to the sight of all.

46. Discredit, from the date of the Incarnation, of idol-cultus, oracles, mythologies, demoniacal energy, magic, and Gentile philosophy. And whereas the old cults were strictly local and independent, the worship of Christ is catholic and uniform.

When did men begin to desert the worshipping of idols, save since God, the true Word of God, has come among men? Or when have the oracles among the Greeks, and everywhere, ceased and become empty, save when the Saviour has manifested Himself upon earth? 2. Or when did those who are called gods and heroes in the poets begin to be convicted of being merely mortal men, save since the Lord erected His conquest of death, and preserved incorruptible the body he had taken, raising it from the dead? 3. Or when did the deceitfulness and madness of demons fall into contempt, save when the power of God, the Word, the Master of all these as well, condescending because of man's weakness, appeared on earth? Or when did the art and the schools of magic begin to be trodden down, save when the divine manifestation of the Word took place among men? 4. And, in a word, at what time has the wisdom of the Greeks become foolish, save when the true Wisdom of God manifested itself on earth? For formerly the whole world and every place was led astray by the worshipping of idols, and men regarded nothing else but the idols as gods. But now, all the world over, men are deserting the superstition of the idols, and taking refuge with Christ; and, worshipping Him as God, are by His means coming to know that Father also Whom they knew not. 5. And, marvellous fact, whereas the objects of worship were various and of vast number, and each place had its

own idol, and he who was accounted a god among them had no power to pass over to the neighbouring place, so as to persuade those of neighbouring peoples to worship him, but was barely served even among his own people; for no one else worshipped his neighbour's god— on the contrary, each man kept to his own idol , thinking it to be lord of all—Christ alone is worshipped as one and the same among all peoples; and what the weakness of the idols could not do— to persuade, namely, even those dwelling close at hand—this Christ has done, persuading not only those close at hand, but simply the entire world, to worship one and the same Lord, and through Him God, even His Father.

47. The numerous oracles—fancied apparitions in sacred places, etc., dispelled by the sign of the Cross. The old gods prove to have been mere men. Magic is exposed. And whereas Philosophy could only persuade select and local cliques of Immortality, and goodness—men of little intellect have infused into the multitudes of the churches the principle of a supernatural life.

And whereas formerly every place was full of the deceit of the oracles, and the oracles at Delphi and Dodona, and in Bœotia and Lycia and Libya and Egypt and those of the Cabiri, and the Pythoness, were held in repute by men's imagination, now, since Christ has begun to be preached everywhere, their madness also has ceased and there is none among them to divine any more. 2. And whereas formerly demons used to deceive men's fancy, occupying springs or rivers, trees or stones, and thus imposed upon the simple by their juggleries; now, after the divine visitation of the Word, their deception has ceased. For by the Sign of the Cross, though a man but use it, he drives out their deceits. 3. And while formerly men held to be gods the Zeus and Cronos and Apollo and the heroes mentioned in the poets, and went astray in honouring them; now that the Saviour has appeared among men, those others have been exposed as mortal men, and Christ alone has been recognised among men as the true God, the Word of God. 4. And what is one to say of the magic esteemed among them? That before the Word sojourned among us this was strong and active among Egyptians, and Chaldees, and Indians, and inspired awe in those who saw it; but that by the presence of the Truth, and the Appearing of the Word, it also

has been thoroughly confuted, and brought wholly to nought. 5. But as to Gentile wisdom, and the sounding pretensions of the philosophers, I think none can need our argument, since the wonder is before the eyes of all, that while the wise among the Greeks had written so much, and were unable to persuade even a few from their own neighbourhood, concerning immortality and a virtuous life, Christ alone, by ordinary language, and by men not clever with the tongue, has throughout all the world persuaded whole churches full of men to despise death, and to mind the things of immortality; to overlook what is temporal and to turn their eyes to what is eternal; to think nothing of earthly glory and to strive only for the heavenly.

48. Further facts. Christian continence of virgins and ascetics. Martyrs. The power of the Cross against demons and magic. Christ by His Power shows Himself more than a man, more than a magician, more than a spirit. For all these are totally subject to Him. Therefore He is the Word of God.

Now these arguments of ours do not amount merely to words, but have in actual experience a witness to their truth. 2. For let him that will, go up and behold the proof of virtue in the virgins of Christ and in the young men that practise holy chastity, and the assurance of immortality in so great a band of His martyrs. 3. And let him come who would test by experience what we have now said, and in the very presence of the deceit of demons and the imposture of oracles and the marvels of magic, let him use the Sign of that Cross which is laughed at among them, and he shall see how by its means demons fly, oracles cease, all magic and witchcraft is brought to nought. 4. Who, then, and how great is this Christ, Who by His own Name and Presence casts into the shade and brings to nought all things on every side, and is alone strong against all, and has filled the whole world with His teaching? Let the Greeks tell us, who are pleased to laugh, and blush not. 5. For if He is a man, how then has one man exceeded the power of all whom even themselves bold to be gods, and convicted them by His own power of being nothing? But if they call Him a magician, how can it be that by a magician all magic is destroyed, instead of being confirmed? For if He conquered particular magicians, or prevailed over one only, it would be proper for them to hold that He excelled the rest by superior skill; 6. but if

His Cross has won the victory over absolutely all magic, and over the very name of it, it must be plain that the Saviour is not a magician, seeing that even those demons who are invoked by the other magicians fly from Him as their Master. 7. Who He is, then, let the Greeks tell us, whose only serious pursuit is jesting. Perhaps they might say that He, too, was a demon, and hence His strength. But say this as they will, they will have the laugh against them, for they can once more be put to shame by our former proofs. For how is it possible that He should be a demon who drives the demons out? 8. For if He simply drove out particular demons, it might properly be held that by the chief of demons He prevailed against the lesser, just as the Jews said to Him when they wished to insult Him. But if, by His Name being named, all madness of the demons is uprooted and chased away, it must be evident that here, too, they are wrong, and that our Lord and Saviour Christ is not, as they think, some demoniacal power. 9. Then, if the Saviour is neither a man simply, nor a magician, nor some demon, but has by His own Godhead brought to nought and cast into the shade both the doctrine found in the poets and the delusion of the demons and the wisdom of the Gentiles, it must be plain and will be owned by all, that this is the true Son of God, even the Word and Wisdom and Power of the Father from the beginning. For this is why His works also are no works of man, but are recognised to be above man, and truly God's works, both from the facts in themselves, and from comparison with [the rest of] mankind.

49. His Birth and Miracles. You call Asclepius, Heracles, and Dionysus gods for their works. Contrast their works with His, and the wonders at His death, etc.

For what man, that ever was born, formed a body for himself from a virgin alone? Or what man ever healed such diseases as the common Lord of all? Or who has restored what was wanting to man's nature, and made one blind from his birth to see? 2. Asclepius was deified among them, because he practised medicine and found out herbs for bodies that were sick; not forming them himself out of the earth, but discovering them by science drawn from nature. But what is this to what was done by the Saviour, in that, instead of healing a wound, He modified a man's original nature, and restored the body whole. 3. Heracles is worshipped as a god among the Greeks because he fought against men, his peers, and destroyed wild beasts by guile. What is this to what was done by the Word, in driving away from man diseases and demons and death itself? Dionysus is worshipped among them because he has taught man drunkenness; but the true Saviour and Lord of all, for teaching temperance, is mocked by these people. 4. But let these matters pass. What will they say to the other miracles of His Godhead? At what man's death was the sun darkened and the earth shaken? Lo even to this day men are dying, and they died also of old. When did any such-like wonder happen in their case? 5. Or, to pass over the deeds done through His body, and mention those after its rising again: what man's doctrine that ever was has prevailed everywhere, one and the same, from one end of the earth to the other, so that his worship has winged its way through every land? 6. Or why, if Christ is, as they say, a

man, and not God the Word, is not His worship prevented by the gods they have from passing into the same land where they are? Or why on the contrary does the Word Himself, sojourning here, by His teaching stop their worship and put their deception to shame?

50. Impotence and rivalries of the Sophists put to shame by the Death of Christ. His Resurrection unparalleled even in Greek legend.

Many before this Man have been kings and tyrants of the world, many are on record who have been wise men and magicians, among the Chaldæans and Egyptians and Indians; which of these, I say, not after death, but while still alive, was ever able so far to prevail as to fill the whole earth with his teaching and reform so great a multitude from the superstition of idols, as our Saviour has brought over from idols to Himself? 2. The philosophers of the Greeks have composed many works with plausibility and verbal skill; what result, then, have they exhibited so great as has the Cross of Christ? For the refinements they taught were plausible enough till they died; but even the influence they seemed to have while alive was subject to their mutual rivalries; and they were emulous, and declaimed against one another. 3. But the Word of God, most strange fact, teaching in meaner language, has cast into the shade the choice sophists; and while He has, by drawing all to Himself, brought their schools to nought, He has filled His own churches; and the marvellous thing is, that by going down as man to death, He has brought to nought the sounding utterances of the wise concerning idols. 4. For whose death ever drove out demons? Or whose death did demons ever fear, as they did that of Christ? For where the Saviour's name is named, there every demon is driven out. Or who has so rid men of the passions of the natural man, that whoremongers are chaste, and murderers no longer hold the sword, and those who were formerly mastered by cowardice play the man? 5. And, in short, who persuaded men of barbarous countries and heathen men in various places to lay aside their

madness, and to mind peace, if it be not the Faith of Christ and the Sign of the Cross? Or who else has given men such assurance of immortality, as has the Cross of Christ, and the Resurrection of His Body? 6. For although the Greeks have told all manner of false tales, yet they were not able to feign a Resurrection of their idols—for it never crossed their mind, whether it be at all possible for the body again to exist after death. And here one would most especially accept their testimony, inasmuch as by this opinion they have exposed the weakness of their own idolatry, while leaving the possibility open to Christ, so that hence also He might be made known among all as Son of God.

51. The new virtue of continence. Revolution of Society, purified and pacified by Christianity.

Which of mankind, again, after his death, or else while living, taught concerning virginity, and that this virtue was not impossible among men? But Christ, our Saviour and King of all, had such power in His teaching concerning it, that even children not yet arrived at the lawful age vow that virginity which lies beyond the law. 2. What man has ever yet been able to pass so far as to come among Scythians and Ethiopians, or Persians or Armenians or Goths, or those we hear of beyond the ocean or those beyond Hyrcania, or even the Egyptians and Chaldees, men that mind magic and are superstitious beyond nature and savage in their ways, and to preach at all about virtue and self-control, and against the worshipping of idols, as has the Lord of all, the Power of God, our Lord Jesus Christ? 3. Who not only preached by means of His own disciples, but also carried persuasion to men's mind, to lay aside the fierceness of their manners, and no longer to serve their ancestral gods, but to learn to know Him, and through Him to worship the Father. 4. For formerly, while in idolatry, Greeks and Barbarians used to war against each other, and were actually cruel to their own kin. For it was impossible for any one to cross sea or land at all, without arming the hand with swords, because of their implacable fighting among themselves. 5. For the whole course of their life was carried on by arms, and the sword with them took the place of a staff, and was their support in every emergency; and still, as I said before, they were serving idols, and offering sacrifices to demons, while for all their idolatrous superstition they could not be reclaimed from this spirit. 6. But when they have come over to the school of Christ, then, strangely enough, as men truly

pricked in conscience, they have laid aside the savagery of their murders and no longer mind the things of war: but all is at peace with them, and from henceforth what makes for friendship is to their liking.

52. Wars, etc., roused by demons, lulled by Christianity.

Who then is He that has done this, or who is He that has united in peace men that hated one another, save the beloved Son of the Father, the common Saviour of all, even Jesus Christ, Who by His own love underwent all things for our salvation? For even from of old it was prophesied of the peace He was to usher in, where the Scripture says: " They [[Isaiah 2:4](#)] shall beat their swords into ploughshares, and their pikes into sickles, and nation shall not take the sword against nation, neither shall they learn war any more. " 2. And this is at least not incredible, inasmuch as even now those barbarians who have an innate savagery of manners, while they still sacrifice to the idols of their country, are mad against one another, and cannot endure to be a single hour without weapons: 3. but when they hear the teaching of Christ, straightway instead of fighting they turn to husbandry, and instead of arming their hands with weapons they raise them in prayer, and in a word, in place of fighting among themselves, henceforth they arm against the devil and against evil spirits, subduing these by self-restraint and virtue of soul. 4. Now this is at once a proof of the divinity of the Saviour, since what men could not learn among idols they have learned from Him; and no small exposure of the weakness and nothingness of demons and idols. For demons, knowing their own weakness, for this reason formerly set men to make war against one another, lest, if they ceased from mutual strife, they should turn to battle against demons. 5. Why, they who become disciples of Christ, instead of warring with each other, stand arrayed against demons by their habits and their virtuous actions: and they rout them, and mock at their captain the devil; so that in

youth they are self-restrained, in temptations endure, in labours persevere, when insulted are patient, when robbed make light of it: and, wonderful as it is, they despise even death and become martyrs of Christ.

***53. The whole fabric of Gentilism levelled at a blow
by Christ secretly addressing the conscience of
Man.***

And to mention one proof of the divinity of the Saviour, which is indeed utterly surprising—what mere man or magician or tyrant or king was ever able by himself to engage with so many, and to fight the battle against all idolatry and the whole demoniacal host and all magic, and all the wisdom of the Greeks, while they were so strong and still flourishing and imposing upon all, and at one onset to check them all, as was our Lord, the true Word of God, Who, invisibly exposing each man's error, is by Himself bearing off all men from them all, so that while they who were worshipping idols now trample upon them, those in repute for magic burn their books, and the wise prefer to all studies the interpretation of the Gospels? 2. For whom they used to worship, them they are deserting, and Whom they used to mock as one crucified, Him they worship as Christ, confessing Him to be God. And they that are called gods among them are routed by the Sign of the Cross, while the Crucified Saviour is proclaimed in all the world as God and the Son of God. And the gods worshipped among the Greeks are falling into ill repute at their hands, as scandalous beings; while those who receive the teaching of Christ live a chaster life than they. 3. If, then, these and the like are human works, let him who will point out similar works on the part of men of former time, and so convince us. But if they prove to be, and are, not men's works, but God's, why are the unbelievers so irreligious as not to recognise the Master that wrought them? 4. For their case is as though a man, from the works of creation, failed to know God their Artificer. For if they knew His Godhead from His power over the universe, they would have

known that the bodily works of Christ also are not human, but are the works of the Saviour of all, the Word of God. And did they thus know, " they would not, " as Paul said [[1 Corinthians 2:8](#)], " have crucified the Lord of glory. "

54. The Word Incarnate, as is the case with the Invisible God, is known to us by His works. By them we recognise His deifying mission. Let us be content to enumerate a few of them, leaving their dazzling plentitude to him who will behold.

As, then, if a man should wish to see God, Who is invisible by nature and not seen at all, he may know and apprehend Him from His works: so let him who fails to see Christ with his understanding, at least apprehend Him by the works of His body, and test whether they be human works or God's works. 2. And if they be human, let him scoff; but if they are not human, but of God, let him recognise it, and not laugh at what is no matter for scoffing; but rather let him marvel that by so ordinary a means things divine have been manifested to us, and that by death immortality has reached to all, and that by the Word becoming man, the universal Providence has been known, and its Giver and Artificer the very Word of God. 3. For He was made man that we might be made God ; and He manifested Himself by a body that we might receive the idea of the unseen Father; and He endured the insolence of men that we might inherit immortality. For while He Himself was in no way injured, being impossible and incorruptible and very Word and God, men who were suffering, and for whose sakes He endured all this, He maintained and preserved in His own impassibility. 4. And, in a word, the achievements of the Saviour, resulting from His becoming man, are of such kind and number, that if one should wish to enumerate them, he may be compared to men who gaze at the expanse of the sea and wish to count its waves. For as one cannot take in the whole of the waves with his eyes, for those which are coming on baffle the sense of him that attempts it;

so for him that would take in all the achievements of Christ in the body, it is impossible to take in the whole, even by reckoning them up, as those which go beyond his thought are more than those he thinks he has taken in. 5.

Better is it, then, not to aim at speaking of the whole, where one cannot do justice even to a part, but, after mentioning one more, to leave the whole for you to marvel at. For all alike are marvellous, and wherever a man turns his glance, he may behold on that side the divinity of the Word, and be struck with exceeding great awe.

55. Summary of foregoing. Cessation of pagan oracles, etc.: propagation of the faith. The true King has come forth and silenced all usurpers.

This, then, after what we have so far said, it is right for you to realize, and to take as the sum of what we have already stated, and to marvel at exceedingly; namely, that since the Saviour has come among us, idolatry not only has no longer increased, but what there was is diminishing and gradually coming to an end: and not only does the wisdom of the Greeks no longer advance, but what there is is now fading away: and demons, so far from cheating any more by illusions and prophecies and magic arts, if they so much as dare to make the attempt, are put to shame by the sign of the Cross. 2. And to sum the matter up: behold how the Saviour's doctrine is everywhere increasing, while all idolatry and everything opposed to the faith of Christ is daily dwindling, and losing power, and falling. And thus beholding, worship the Saviour, " Who is above all " and mighty, even God the Word; and condemn those who are being worsted and done away by Him. 3. For as, when the sun has come, darkness no longer prevails, but if any be still left anywhere it is driven away; so, now that the divine Appearing of the Word of God has come, the darkness of the idols prevails no more, and all parts of the world in every direction are illumined by His teaching. 4. And as, when a king is reigning in some country without appearing but keeps at home in his own house, often some disorderly persons, abusing his retirement, proclaim themselves; and each of them, by assuming the character, imposes on the simple as king, and so men are led astray by the name, hearing that there is a king, but not seeing him, if for no other reason, because they cannot enter the house; but when the real king

comes forth and appears, then the disorderly impostors are exposed by his presence, while men, seeing the real king, desert those who previously led them astray: 5. in like manner, the evil spirits formerly used to deceive men, investing themselves with God's honour; but when the Word of God appeared in a body, and made known to us His own Father, then at length the deceit of the evil spirits is done away and stopped, while men, turning their eyes to the true God, Word of the Father, are deserting the idols, and now coming to know the true God. 6. Now this is a proof that Christ is God the Word, and the Power of God. For whereas human things cease, and the Word of Christ abides, it is clear to all eyes that what ceases is temporary, but that He Who abides is God, and the true Son of God, His only-begotten Word.

56. Search then, the Scriptures, if you can, and so fill up this sketch. Learn to look for the Second Advent and Judgment.

Let this, then, Christ-loving man, be our offering to you, just for a rudimentary sketch and outline, in a short compass, of the faith of Christ and of His Divine appearing to usward. But you, taking occasion by this, if you light upon the text of the Scriptures, by genuinely applying your mind to them, will learn from them more completely and clearly the exact detail of what we have said. 2. For they were spoken and written by God, through men who spoke of God. But we impart of what we have learned from inspired teachers who have been conversant with them, who have also become martyrs for the deity of Christ, to your zeal for learning, in turn. 3. And you will also learn about His second glorious and truly divine appearing to us, when no longer in lowliness, but in His own glory—no longer in humble guise, but in His own magnificence—He is to come, no more to suffer, but thenceforth to render to all the fruit of His own Cross, that is, the resurrection and incorruption; and no longer to be judged, but to judge all, by what each has done in the body, whether good or evil; where there is laid up for the good the kingdom of heaven, but for them that have done evil everlasting fire and outer darkness. 4. For thus the Lord Himself also says: " Henceforth [[Matthew 26:64](#)] you shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven in the glory of the Father. " 5. And for this very reason there is also a word of the Saviour to prepare us for that day, in these words: " Be ready and watch, for He comes at an hour you know not. " For, according to the blessed Paul: "

We must all stand before the judgment-seat of Christ, that each one may receive according as he has done in the body, whether it be good or bad. "

57. Above all, so live that you may have the right to eat of this tree of knowledge and life, and so come to eternal joys. Doxology.

But for the searching of the Scriptures and true knowledge of them, an honourable life is needed, and a pure soul, and that virtue which is according to Christ; so that the intellect guiding its path by it, may be able to attain what it desires, and to comprehend it, in so far as it is accessible to human nature to learn concerning the Word of God. 2. For without a pure mind and a modelling of the life after the saints, a man could not possibly comprehend the words of the saints. 3. For just as, if a man wished to see the light of the sun, he would at any rate wipe and brighten his eye, purifying himself in some sort like what he desires, so that the eye, thus becoming light, may see the light of the sun; or as, if a man would see a city or country, he at any rate comes to the place to see it—thus he that would comprehend the mind of those who speak of God must needs begin by washing and cleansing his soul, by his manner of living, and approach the saints themselves by imitating their works; so that, associated with them in the conduct of a common life, he may understand also what has been revealed to them by God, and thenceforth, as closely knit to them, may escape the peril of the sinners and their fire at the day of judgment, and receive what is laid up for the saints in the kingdom of heaven, which " Eye has not seen [[1 Corinthians 2:9](#)], nor ear heard, neither have entered into the heart of man, " whatsoever things are prepared for them that live a virtuous life, and love the God and Father, in Christ Jesus our Lord: through Whom and with Whom be to the Father Himself, with the Son Himself, in the Holy Spirit, honour and might and glory for ever and ever. Amen.

The Deposition of Arius

Alexander's Deposition of Arius and his companions, and Encyclical Letter on the subject.

Alexander, being assembled with his beloved brethren, the Presbyters and Deacons of Alexandria, and the Mareotis, greets them in the Lord.

Although you have already subscribed to the letter I addressed to Arius and his fellows, exhorting them to renounce his impiety, and to submit themselves to the sound Catholic Faith, and have shown your right-mindedness and agreement in the doctrines of the Catholic Church: yet forasmuch as I have written also to our fellow-ministers in every place concerning Arius and his fellows, and especially since some of you, as the Presbyters Chares and Pistus, and the Deacons Serapion, Parammon, Zosimus, and Irenæus, have joined Arius and his fellows, and been content to suffer deposition with them, I thought it needful to assemble together you, the Clergy of the city, and to send for you the Clergy of the Mareotis, in order that you may learn what I am now writing, and may testify your agreement thereto, and give your concurrence in the deposition of Arius, Pistus, and their fellows. For it is desirable that you should be made acquainted with what I write, and that each of you should heartily embrace it, as though he had written it himself.

A Copy.

To his dearly beloved and most honoured fellow-ministers of the Catholic Church in every place, Alexander sends health in the Lord.

1. As there is one body of the Catholic Church, and a command is given us in the sacred Scriptures to preserve the bond of unity and peace, it is agreeable thereto that we should write and signify to one another whatever is done by each of us individually; so that whether one member

suffer or rejoice, we may either suffer or rejoice with one another. Now there are gone forth in this diocese, at this time, certain lawless men, enemies of Christ, teaching an apostasy, which one may justly suspect and designate as a forerunner of Antichrist. I was desirous to pass such a matter by without notice, in the hope that perhaps the evil would spend itself among its supporters, and not extend to other places to defile the ears of the simple. But seeing that Eusebius, now of Nicomedia, who thinks that the government of the Church rests with him, because retribution has not come upon him for his desertion of Berytus, when he had cast an eye of desire on the Church of the Nicomedians, begins to support these apostates, and has taken upon him to write letters every where in their behalf, if by any means he may draw in certain ignorant persons to this most base and antichristian heresy; I am therefore constrained, knowing what is written in the law, no longer to hold my peace, but to make it known to you all; that you may understand who the apostates are, and the cavils which their heresy has adopted, and that, should Eusebius write to you, you may pay no attention to him, for he now desires by means of these men to exhibit anew his old malevolence, which has so long been concealed, pretending to write in their favour, while in truth it clearly appears, that he does it to forward his own interests.

2. Now those who became apostates are these, Arius, Achilles, Aeithales, Carpones, another Arius, and Sarmates, sometime Presbyters: Euzoïus, Lucius, Julius, Menas, Helladius, and Gaius, sometime Deacons: and with them Secundus and Theonas, sometime called Bishops. And the novelties they have invented and put forth contrary to the Scriptures are these following:— God was not always a Father, but there was a time when God was not a Father. The Word of God was not always, but originated from things that were not; for God that is, has made him that was not, of

that which was not; wherefore there was a time when He was not; for the Son is a creature and a work. Neither is He like in essence to the Father; neither is He the true and natural Word of the Father; neither is He His true Wisdom; but He is one of the things made and created, and is called the Word and Wisdom by an abuse of terms, since He Himself originated by the proper Word of God, and by the Wisdom that is in God, by which God has made not only all other things but Him also. Wherefore He is by nature subject to change and variation as are all rational creatures. And the Word is foreign from the essence of the Father, and is alien and separated therefrom. And the Father cannot be described by the Son, for the Word does not know the Father perfectly and accurately, neither can He see Him perfectly. Moreover, the Son knows not His own essence as it really is; for He is made for us, that God might create us by Him, as by an instrument; and He would not have existed, had not God wished to create us. Accordingly, when some one asked them, whether the Word of God can possibly change as the devil changed, they were not afraid to say that He can; for being something made and created, His nature is subject to change.

3. Now when Arius and his fellows made these assertions, and shamelessly avowed them, we being assembled with the Bishops of Egypt and Libya, nearly a hundred in number, anathematized both them and their followers. But Eusebius and his fellows admitted them to communion, being desirous to mingle falsehood with the truth, and impiety with piety. But they will not be able to do so, for the truth must prevail; neither is there any " communion of light with darkness, " nor any " concord of Christ with Belial. " For who ever heard such assertions before ? Or who that hears them now is not astonished and does not stop his ears lest they should be defiled with such language? Who that has heard the words of John, " In the beginning was the Word [[John 1:1](#)], " will not denounce the saying of

these men, that " there was a time when He was not? " Or who that has heard in the Gospel, " the Only-begotten Son, " and " by Him were all things made , " will not detest their declaration that He is " one of the things that were made. " For how can He be one of those things which were made by Himself? Or how can He be the Only-begotten, when, according to them, He is counted as one among the rest, since He is Himself a creature and a work? And how can He be " made of things that were not, " when the Father says, " My heart has uttered a good Word, " and " Out of the womb I have begotten You before the morning star ? " Or again, how is He " unlike in substance to the Father, " seeing He is the perfect " image " and " brightness [[Hebrews 1:3](#).] " of the Father, and that He says, " He that has seen Me has seen the Father ? " And if the Son is the " Word " and " Wisdom " of God, how was there " a time when He was not? " It is the same as if they should say that God was once without Word and without Wisdom. And how is He " subject to change and variation, " Who says, by Himself, " I am in the Father, and the Father in Me , " and " I and the Father are One ; " and by the Prophet, " Behold Me, for I am, and I change not ? " For although one may refer this expression to the Father, yet it may now be more aptly spoken of the Word, viz., that though He has been made man, He has not changed; but as the Apostle has said, " Jesus Christ is the same yesterday, today, and for ever. " And who can have persuaded them to say, that He was made for us, whereas Paul writes, " for Whom are all things, and by Whom are all things ? "

4. As to their blasphemous position that " the Son knows not the Father perfectly, " we ought not to wonder at it; for having once set themselves to fight against Christ, they contradict even His express words, since He says, " As the Father knows Me, even so know I the Father [[John 10:15](#).] . " Now if the Father knows the Son but in part, then it is evident that the Son does

not know the Father perfectly; but if it is not lawful to say this, but the Father does know the Son perfectly, then it is evident that as the Father knows His own Word, so also the Word knows His own Father Whose Word He is.

5. By these arguments and references to the sacred Scriptures we frequently overthrew them; but they changed like chameleons , and again shifted their ground, striving to bring upon themselves that sentence, " when the wicked falls into the depth of evils, he despises. " There have been many heresies before them, which, venturing further than they ought, have fallen into folly; but these men by endeavouring in all their cavils to overthrow the Divinity of the Word, have justified the other in comparison of themselves, as approaching nearer to Antichrist. Wherefore they have been excommunicated and anathematized by the Church. We grieve for their destruction, and especially because, having once been instructed in the doctrines of the Church, they have now sprung away. Yet we are not greatly surprised, for Hymenæus and Philetus [[2 Timothy 2:17](#)] did the same, and before them Judas, who followed the Saviour, but afterwards became a traitor and an apostate. And concerning these same persons, we have not been left without instruction; for our Lord has forewarned us; " Take heed lest any man deceive you: for many shall come in My name, saying, I am Christ, and the time draws near, and they shall deceive many: go ye not after them [[Luke 21:8](#)]; " while Paul, who was taught these things by our Saviour, wrote that " in the latter times some shall depart from the sound faith, giving heed to seducing spirits and doctrines of devils, which reject the truth. "

6. Since then our Lord and Saviour Jesus Christ has instructed us by His own mouth, and also has signified to us by the Apostle concerning such men, we accordingly being personal witnesses of their impiety, have

anathematized, as we said, all such, and declared them to be alien from the Catholic Faith and Church. And we have made this known to your piety, dearly beloved and most honoured fellow-ministers, in order that should any of them have the boldness to come unto you, you may not receive them, nor comply with the desire of Eusebius, or any other person writing in their behalf. For it becomes us who are Christians to turn away from all who speak or think any thing against Christ, as being enemies of God, and destroyers of souls; and not even to " bid such God speed [2 John 10], " lest we become partakers of their sins, as the blessed John has charged us. Salute the brethren that are with you. They that are with me salute you.

Presbyters of Alexandria.

7. I, Colluthus, Presbyter, agree with what is here written, and give my assent to the deposition of Arius and his associates in impiety.

- Alexander , Presbyter, likewise
- Dioscorus , Presbyter, likewise
- Dionysius , Presbyter, likewise
- Eusebius, Presbyter, likewise
- Alexander, Presbyter, likewise
- Nilaras , Presbyter, likewise
- Arpocraton, Presbyter, likewise
- Agathus, Presbyter
- Nemesius, Presbyter
- Longus , Presbyter
- Silvanus, Presbyter
- Peroys, Presbyter
- Apis, Presbyter
- Proterius, Presbyter
- Paulus, Presbyter
- Cyrus, Presbyter, likewise
- Deacons
- Ammonius , Deacon, likewise

- Macarius, Deacon
- Pistus , Deacon, likewise
- Athanasius, Deacon
- Eumenes, Deacon
- Apollonius , Deacon
- Olympius, Deacon
- Aphthonius , Deacon
- Athanasius , Deacon
- Macarius, Deacon, likewise
- Paulus, Deacon
- Petrus, Deacon
- Ambytianus, Deacon
- Gaius , Deacon, likewise
- Alexander, Deacon
- Dionysius, Deacon
- Agathon, Deacon
- Polybius, Deacon, likewise
- Theonas, Deacon
- Marcus, Deacon
- Comodus, Deacon
- Serapion , Deacon
- Nilon, Deacon
- Romanus, Deacon, likewise
- *Presbyters of the Mareotis.*

I, Apollonius, Presbyter, agree with what is here written, and give my assent to the deposition of Arius and his associates in impiety.

- Ingenius , Presbyter, likewise
- Ammonius, Presbyter
- Dioscorus , Presbyter
- Sostras, Presbyter
- Theon , Presbyter
- Tyrannus, Presbyter
- Copres, Presbyter

- Ammonas , Presbyter
- Orion, Presbyter
- Serenus, Presbyter
- Didymus, Presbyter
- Heracles , Presbyter
- Boccon , Presbyter
- Agathus, Presbyter
- Achilles, Presbyter
- Paulus, Presbyter
- Thalelæus, Presbyter
- Dionysius, Presbyter, likewise
- Deacons
- Sarapion , Deacon, likewise
- Justus, Deacon, likewise
- Didymus, Deacon
- Demetrius , Deacon
- Maurus , Deacon
- Alexander, Deacon
- Marcus , Deacon
- Comon, Deacon
- Tryphon , Deacon
- Ammonius , Deacon
- Didymus, Deacon
- Ptollarion , Deacon
- Seras, Deacon
- Gaius , Deacon
- Hierax , Deacon
- Marcus, Deacon
- Theonas, Deacon
- Sarmaton, Deacon
- Carpon, Deacon
- Zoilus, Deacon, likewise

Statement of Faith

(Expositio Fidei)

1. We believe in one Unbegotten God, Father Almighty, maker of all things both visible and invisible, that has His being from Himself. And in one Only-begotten Word, Wisdom, Son, begotten of the Father without beginning and eternally; word not pronounced nor mental, nor an effluence of the Perfect, nor a dividing of the impassible Essence, nor an issue ; but absolutely perfect Son, living and powerful (Hebrews 4:12), the true Image of the Father, equal in honour and glory. For this, he says, 'is the will of the Father, that as they honour the Father, so they may honour the Son also' (John 5:23): very God of very God, as John says in his general Epistles, 'And we are in Him that is true, even in His Son Jesus Christ: this is the true God and everlasting life' (1 John 5:20): Almighty of Almighty. For all things which the Father rules and sways, the Son rules and sways likewise: wholly from the Whole, being like the Father as the Lord says, 'he that has seen Me has seen the Father' (John 14:9). But He was begotten ineffably and incomprehensibly, for 'who shall declare his generation?' (Isaiah 53:8), in other words, no one can. Who, when at the consummation of the ages (Hebrews 9:26), He had descended from the bosom of the Father, took from the undefiled Virgin Mary our humanity ([á^{1/4},,][Î^{1/2}Î, Î%Î€Î¿ÎĴÎ^{1/2}]), Christ Jesus, whom He delivered of His own will to suffer for us, as the Lord saith: 'No man takes My life from Me. I have power to lay it down, and have power to take it again' (John 10:18). In which humanity He was crucified and died for us, and rose from the dead, and was taken up into the heavens, having been created as the beginning of ways for us (Proverbs 8:22), when on earth He showed us light from out of darkness, salvation from error, life from the dead, an entrance to paradise, from which Adam

was cast out, and into which he again entered by means of the thief, as the Lord said, 'This day shall you be with Me in paradise' (Luke 23:43), into which Paul also once entered. [He showed us] also a way up to the heavens, whither the humanity of the Lord, in which He will judge the quick and the dead, entered as precursor for us. We believe, likewise, also in the Holy Spirit that searches all things, even the deep things of God (1 Corinthians 2:10), and we anathematise doctrines contrary to this.

2. For neither do we hold a Son-Father, as do the Sabellians, calling Him of one but not of the same essence, and thus destroying the existence of the Son. Neither do we ascribe the passible body which He bore for the salvation of the whole world to the Father. Neither can we imagine three Subsistences separated from each other, as results from their bodily nature in the case of men, lest we hold a plurality of gods like the heathen. But just as a river, produced from a well, is not separate, and yet there are in fact two visible objects and two names. For neither is the Father the Son, nor the Son the Father. For the Father is Father of the Son, and the Son, Son of the Father. For like as the well is not a river, nor the river a well, but both are one and the same water which is conveyed in a channel from the well to the river, so the Father's deity passes into the Son without flow and without division. For the Lord says, 'I came out from the Father and have come' (John 16:28). But He is ever with the Father, for He is in the bosom of the Father, nor was ever the bosom of the Father void of the deity of the Son. For He says, 'I was by Him as one setting in order' (Proverbs 8:30). But we do not regard God the Creator of all, the Son of God, as a creature, or thing made, or as made out of nothing, for He is truly existent from Him who exists, alone existing from Him who alone exists, in as much as the like glory and power was eternally and conjointly begotten of the Father. For 'He that has seen' the Son 'has seen the Father' (John 14:9). All things to wit

were made through the Son; but He Himself is not a creature, as Paul says of the Lord: 'In Him were all things created, and He is before all' (Colossians 1:16). Now He says not, 'was created' before all things, but 'is' before all things. To be created, namely, is applicable to all things, but 'is before all' applies to the Son only.

3. He is then by nature an Offspring, perfect from the Perfect, begotten before all the hills (Proverbs 8:25), that is before every rational and intelligent essence, as Paul also in another place calls Him 'first-born of all creation' (Colossians 1:15). But by calling Him First-born, He shows that He is not a Creature, but Offspring of the Father. For it would be inconsistent with His deity for Him to be called a creature. For all things were created by the Father through the Son, but the Son alone was eternally begotten from the Father, whence God the Word is 'first-born of all creation,' unchangeable from unchangeable. However, the body which He wore for our sakes is a creature: concerning which Jeremiah says, according to the edition of the seventy translators (Jeremiah 31:22): 'The Lord created for us for a planting a new salvation, in which salvation men shall go about:' but according to Aquila the same text runs: 'The Lord created a new thing in woman.' Now the salvation created for us for a planting, which is new, not old, and for us, not before us, is Jesus, Who in respect of the Saviour was made man, and whose name is translated in one place Salvation, in another Saviour. But salvation proceeds from the Saviour, just as illumination does from the light. The salvation, then, which was from the Saviour, being created new, did, as Jeremiah says, 'create for us a new salvation,' and as Aquila renders: 'The Lord created a new thing in woman,' that is in Mary. For nothing new was created in woman, save the Lord's body, born of the Virgin Mary without intercourse, as also it says in the Proverbs in the person of Jesus: 'The Lord created me, a beginning of His ways for His

works' (Proverbs 8:22). Now He does not say, 'created me before His works,' lest any should take the text of the deity of the Word.

4. Each text then which refers to the creature is written with reference to Jesus in a bodily sense. For the Lord's Humanity was created as 'a beginning of ways,' and He manifested it to us for our salvation. For by it we have our access to the Father. For He is the way (John 14:6) which leads us back to the Father. And a way is a corporeal visible thing, such as is the Lord's humanity. Well, then, the Word of God created all things, not being a creature, but an offspring. For He created none of the created things equal or like unto Himself. But it is the part of a Father to beget, while it is a workman's part to create. Accordingly, that body is a thing made and created, which the Lord bore for us, which was begotten for us, as Paul says, 'wisdom from God, and sanctification and righteousness, and redemption;' while yet the Word was before us and before all Creation, and is, the Wisdom of the Father. But the Holy Spirit, being that which proceeds from the Father, is ever in the hands of the Father Who sends and of the Son Who conveys Him, by Whose means He filled all things. The Father, possessing His existence from Himself, begot the Son, as we said, and did not create Him, as a river from a well and as a branch from a root, and as brightness from a light, things which nature knows to be indivisible; through whom to the Father be glory and power and greatness before all ages, and unto all the ages of the ages. Amen.

On Luke 10:22 and Matthew 11:27

On Luke 10:22 and Matthew 11:27

§ 1. *This text refers not to the eternal Word but to the Incarnate.*

" All things were delivered to Me by My Father. And none knows Who the Son is, save the Father; and Who the Father is, save the Son, and he to whomsoever the Son wills to reveal Him. "

And from not perceiving this they of the sect of Arius, Eusebius and his fellows, indulge impiety against the Lord. For they say, if all things were delivered (meaning by 'all' the Lordship of Creation), there was once a time when He had them not. But if He had them not, He is not of the Father, for if He were, He would on that account have had them always, and would not have required to receive them. But this point will furnish all the clearer an exposure of their folly. For the expression in question does not refer to the Lordship over Creation, nor to presiding over the works of God, but is meant to reveal in part the intention of the Incarnation ([τῆς οἰκονομίας]). For if when He was speaking they 'were delivered' to Him, clearly before He received them, creation was void of the Word. What then becomes of the text " in Him all things consist " [[Colossians 1:17](#)]? But if simultaneously with the origin of the Creation it was all 'delivered' to Him, such delivery were superfluous, for 'all things were made by Him' [[John 1:3](#)], and it would be unnecessary for those things of which the Lord Himself was the artificer to be delivered over to Him. For in making them He was Lord of the things which were being originated. But even supposing they were 'delivered' to Him after they were originated, see the monstrosity. For if they 'were delivered,' and upon His receiving them the Father retired, then we are in peril of falling into the fabulous tales which some tell, that He gave over [His works] to the Son, and Himself departed. Or if, while the

Son has them, the Father has them also, we ought to say, not 'were delivered,' but that He took Him as partner, as Paul did Silvanus. But this is even more monstrous; for God is not imperfect, nor did He summon the Son to help Him in His need; but, being Father of the Word, He makes all things by His means, and without delivering creation over to Him, by His means and in Him exercises Providence over it, so that not even a sparrow falls to the ground without the Father [[Matthew 10:29](#)], nor is the grass clothed without God [[Matthew 6:30](#)], but at once the Father works, and the Son works hitherto [[cf. John 5:17](#)]. Vain, therefore, is the opinion of the impious. For the expression is not what they think, but designates the Incarnation.

§2. Sense in which, and end for which all things were delivered to the Incarnate Son.

For whereas man sinned, and is fallen, and by his fall all things are in confusion: death prevailed from Adam to Moses [[cf. Romans 5:14](#)], the earth was cursed, Hades was opened, Paradise shut, Heaven offended, man, lastly, corrupted and brutalised [[cf. Psalm 49:12](#)], while the devil was exulting against us—then God, in His loving-kindness, not willing man made in His own image to perish, said, 'Whom shall I send, and who will go?' [[Isaiah 6:8](#)]. But while all held their peace, the Son said, 'Here am I, send Me.' And then it was that, saying 'Go,' He 'delivered' to Him man, that the Word Himself might be made Flesh, and by taking the Flesh, restore it wholly. For to Him, as to a physician, man 'was delivered' to heal the bite of the serpent; as to life, to raise what was dead; as to light, to illumine the darkness; and, because He was Word, to renew the rational nature ([τὸ λογικόν]). Since then all things 'were delivered' to Him, and He is made Man, straightway all things were set right and perfected. Earth receives blessing instead of a curse, Paradise was opened to the robber, Hades

cowered, the tombs were opened and the dead raised, the gates of Heaven were lifted up to await Him that 'comes from Edom?' [[Psalm 24:7](#), [Isaiah 63:1](#)]. Why, the Saviour Himself expressly signifies in what sense 'all things were delivered' to Him, when He continues, as Matthew tells us: 'Come unto Me all you that labour and are heavy laden, and I will give you rest' [[Matthew 11:28](#)]. Yes, you 'were delivered' to Me to give rest to those who had laboured, and life to the dead. And what is written in John's Gospel harmonises with this: 'The Father loves the Son, and has given all things into His hand' [[John 3:35](#)]. Given, in order that, just as all things were made by Him, so in Him all things might be renewed. For they were not 'delivered' unto Him, that being poor, He might be made rich, nor did He receive all things that He might receive power which before He lacked: far be the thought: but in order that as Saviour He might rather set all things right. For it was fitting that while 'through Him' all things came into being at the beginning, 'in Him' (note the change of phrase) all things should be set right [[cf. John 1:3](#), [Ephesians 1:10](#)]. For at the beginning they came into being 'through' Him; but afterwards, all having fallen, the Word has been made Flesh, and put it on, in order that 'in Him' all should be set right. Suffering Himself, He gave us rest, hungering Himself, He nourished us, and going down into Hades He brought us back thence. For example, at the time of the creation of all things, their creation consisted in a fiat, such as 'let [the earth] bring forth,' 'let there be' [[Genesis 1:3, 11](#)], but at the restoration it was fitting that all things should be 'delivered' to Him, in order that He might be made man, and all things be renewed in Him. For man, being in Him, was quickened: for this was why the Word was united to man, namely, that against man the curse might no longer prevail. This is the reason why they record the request made on behalf of mankind in the seventy-first Psalm: 'Give the King Your judgment, O God?' [[Psalm 72:1](#)]:

asking that both the judgment of death which hung over us may be delivered to the Son, and that He may then, by dying for us, abolish it for us in Himself. This was what He signified, saying Himself, in the eighty-seventh Psalm: 'Your indignation lies hard upon me' [[Psalm 88:7](#)]. For He bore the indignation which lay upon us, as also He says in the hundred and thirty-seventh: 'Lord, You shall do vengeance for me' [[Psalm 137:8](#)].

§3. *By 'all things' is meant the redemptive attributes and power of Christ.*

Thus, then, we may understand all things to have been delivered to the Saviour, and, if it be necessary to follow up understanding by explanation, that has been delivered unto Him which He did not previously possess. For He was not man previously, but became man for the sake of saving man. And the Word was not in the beginning flesh, but has been made flesh subsequently [[cf. John 1:1 sqq.](#)], in which Flesh, as the Apostle says, He reconciled the enmity which was against us [[Colossians 1:20, 2:14, Ephesians 2:15-16](#)] and destroyed the law of the commandments in ordinances, that He might make the two into one new man, making peace, and reconcile both in one body to the Father. That, however, which the Father has, belongs also to the Son, as also He says in John, 'All things whatsoever the Father has are Mine' [[John 16:15](#)], expressions which could not be improved. For when He became that which He was not, 'all things were delivered' to Him. But when He desires to declare His unity with the Father, He teaches it without any reserve, saying: 'All things whatsoever the Father has are Mine.' And one cannot but admire the exactness of the language. For He has not said 'all things whatsoever the Father has, He has given to Me,' lest He should appear at one time not to have possessed these things; but 'are Mine.' For these things, being in the Father's power, are equally in that of the Son. But we must in turn examine

what things 'the Father has.' For if Creation is meant, the Father had nothing before creation, and proves to have received something additional from Creation; but far be it to think this. For just as He exists before creation, so before creation also He has what He has, which we also believe to belong to the Son [[John 16:15](#)]. For if the Son is in the Father, then all things that the Father has belong to the Son. So this expression is subversive of the perversity of the heterodox in saying that 'if all things have been delivered to the Son, then the Father has ceased to have power over what is delivered, having appointed the Son in His place. For, in fact, the Father judges none, but has given all judgment to the Son?' [[John 5:22](#)]. But 'let the mouth of them that speak wickedness be stopped' [[Psalm 63:11](#)], (for although He has given all judgment to the Son, He is not, therefore, stripped of lordship: nor, because it is said that all things are delivered by the Father to the Son, is He any the less over all), separating as they clearly do the Only-begotten from God, Who is by nature inseparable from Him, even though in their madness they separate Him by their words, not perceiving, the impious men, that the Light can never be separated from the sun, in which it resides by nature. For one must use a poor simile drawn from tangible and familiar objects to put our idea into words, since it is over bold to intrude upon the incomprehensible nature [of God].

§4. *The text John 16:15 , shows clearly the essential relation of the Son to the Father.*

As then the light from the Sun which illumines the world could never be supposed, by men of sound mind, to do so without the Sun, since the Sun's light is united to the Sun by nature; and as, if the Light were to say: I have received from the Sun the power of illumining all things, and of giving growth and strength to them by the heat that is in me, no one will be mad enough to think that the mention of the Sun is meant to separate him from

what is his nature, namely the light; so piety would have us perceive that the Divine Essence of the Word is united by nature to His own Father. For the text before us will put our problem in the clearest possible light, seeing that the Saviour said, 'All things whatsoever the Father has are Mine;' which shows that He is ever with the Father. For 'whatsoever He has' shows that the Father wields the Lordship, while 'are Mine' shows the inseparable union. It is necessary, then, that we should perceive that in the Father reside Everlastingness, Eternity, Immortality. Now these reside in Him not as adventitious attributes, but, as it were, in a well-spring they reside in Him, and in the Son. When then you wish to perceive what relates to the Son, learn what is in the Father, for this is what you must believe to be in the Son. If then the Father is a thing created or made, these qualities belong also to the Son. And if it is permissible to say of the Father 'there was once a time when He was not,' or 'made of nothing,' let these words be applied also to the Son. But if it is impious to ascribe these attributes to the Father, grant that it is impious also to ascribe them to the Son. For what belongs to the Father, belongs to the Son. For he that honours the Son, honours the Father that sent Him, and he that receives the Son, receives the Father with Him, because he that has seen the Son has seen the Father [[Matthew 10:40](#); [John 14:9](#)]. As then the Father is not a creature, so neither is the Son; and as it is not possible to say of Him 'there was a time when He was not,' nor 'made of nothing,' so it is not proper to say the like of the Son either. But rather, as the Father's attributes are Everlastingness, Immortality, Eternity, and the being no creature, it follows that thus also we must think of the Son. For as it is written [[John 5:26](#)], 'As the Father has life in Himself, so gave He to the Son also to have life in Himself.' But He uses the word 'gave' in order to point to the Father who gives. As, again, life is in the Father, so also is it in the Son, so as to show Him to be inseparable and everlasting.

For this is why He speaks with exactness, 'whatsoever the Father has,' in order namely that by thus mentioning the Father He may avoid being thought to be the Father Himself. For He does not say 'I am the Father,' but 'whatsoever the Father has.'

§5. *The same text further explained.*

For His Only-begotten Son might, you Arians, be called 'Father' by His Father, yet not in the sense in which you in your error might perhaps understand it, but (while Son of the Father that begot Him) 'Father of the coming age' [[Isaiah 9:6, Septuagint](#)]. For it is necessary not to leave any of your surmises open to you. Well then, He says by the prophet, 'A Son is born and given to us, whose government is upon his shoulder, and his name shall be called Angel of Great Counsel, mighty God, Ruler, Father of the coming age' [[Isaiah 9:6](#)]. The Only-begotten Son of God, then, is at once Father of the coming age, and mighty God, and Ruler. And it is shown clearly that all things whatsoever the Father has are His, and that as the Father gives life, the Son likewise is able to quicken whom He will. For 'the dead,' He says, 'shall hear the voice of the Son, and shall live' [[cf. John 5:25](#)], and the will and desire of Father and Son is one, since their nature also is one and indivisible. And the Arians torture themselves to no purpose, from not understanding the saying of our Saviour, 'All things whatsoever the Father has are Mine.' For from this passage at once the delusion of Sabellius can be upset, and it will expose the folly of our modern Jews. For this is why the Only begotten, having life in Himself as the Father has, also knows alone Who the Father is, namely, because He is in the Father and the Father in Him. For He is His Image, and consequently, because He is His Image, all that belongs to the Father is in Him. He is an exact seal, showing in Himself the Father; living Word and true, Power, Wisdom, our Sanctification and Redemption [[1 Corinthians 1:30](#)]. For 'in Him we both

live and move and have our being' [[Acts 17:28](#)], and 'no man knows Who is the Father, save the Son, and Who is the Son, save the Father?' [[Luke 10:22](#)].

§6. *The Trisagion wrongly explained by Arians. Its true significance.*

And how do the impious men venture to speak folly, as they ought not, being men and unable to find out how to describe even what is on the earth? But why do I say 'what is on the earth?' Let them tell us their own nature, if they can discover how to investigate their own nature? Rash they are indeed, and self-willed, not trembling to form opinions of things which angels desire to look into [[1 Peter 1:12](#)], who are so far above them, both in nature and in rank. For what is nearer [God] than the Cherubim or the Seraphim? And yet they, not even seeing Him, nor standing on their feet, nor even with bare, but as it were with veiled faces, offer their praises, with untiring lips doing nought else but glorify the divine and ineffable nature with the Trisagion. And nowhere has any one of the divinely speaking prophets, men specially selected for such vision, reported to us that in the first utterance of the word Holy the voice is raised aloud, while in the second it is lower, but in the third, quite low—and that consequently the first utterance denotes lordship, the second subordination, and the third marks a yet lower degree. But away with the folly of these haters of God and senseless men. For the Triad, praised, revered, and adored, is one and indivisible and without degrees ([ἀ] [σχηματιστός]). It is united without confusion, just as the Monad also is distinguished without separation. For the fact of those venerable living creatures [Isaiah 6; Revelation 4:8] offering their praises three times, saying 'Holy, Holy, Holy,' proves that the Three Subsistences are perfect, just as in saying 'Lord,' they declare the One Essence. They then that depreciate the Only-begotten Son of God blaspheme God, defaming His perfection and accusing Him of

imperfection, and render themselves liable to the severest chastisement. For he that blasphemes any one of the Subsistences shall have remission neither in this world nor in that which is to come. But God is able to open the eyes of their heart to contemplate the Sun of Righteousness, in order that coming to know Him whom they formerly set at nought, they may with unswerving piety of mind together with us glorify Him, because to Him belongs the kingdom, even to the Father Son and Holy Spirit, now and for ever. Amen.

Encyclical letter

(Epistola Encyclica)

To his fellow-ministers in every place, beloved lords, Athanasius sends health in the Lord.

Â§1. The whole Church affected by what has occurred

Our sufferings have been dreadful beyond endurance, and it is impossible to describe them in suitable terms; but in order that the dreadful nature of the events which have taken place may be more readily apprehended, I have thought it good to remind you of a history out of the Scriptures. It happened that a certain Levite was injured in the person of his wife; and, when he considered the exceeding greatness of the pollution (for the woman was a Hebrew, and of the tribe of Judah), being astounded at the outrage which had been committed against him, he divided his wife's body, as the Holy Scripture relates in the Book of Judges, and sent a part of it to every tribe in Israel, in order that it might be understood that an injury like this pertained not to himself only, but extended to all alike; and that, if the people sympathised with him in his sufferings, they might avenge him; or if they neglected to do so, might bear the disgrace of being considered thenceforth as themselves guilty of the wrong. The messengers whom he sent related what had happened; and they that heard and saw it, declared that such things had never been done from the day that the children of Israel came up out of Egypt. So every tribe of Israel was moved, and all came together against the offenders, as though they had themselves been the sufferers; and at last the perpetrators of this iniquity were destroyed in war, and became a curse in the mouths of all: for the assembled people considered not their kindred blood, but regarded only the crime they had committed. You know the history, brethren, and the particular account of the circumstances given in Scripture. I will not therefore describe them more in detail, since I write to persons acquainted with them, and as I am

anxious to represent to your piety our present circumstances, which are even worse than those to which I have referred. For my object in reminding you of this history is this, that you may compare those ancient transactions with what has happened to us now, and perceiving how much these last exceed the other in cruelty, may be filled with greater indignation on account of them, than were the people of old against those offenders. For the treatment we have undergone surpasses the bitterness of any persecution; and the calamity of the Levite was but small, when compared with the enormities which have now been committed against the Church; or rather such deeds as these were never before heard of in the whole world, or the like experienced by any one. For in that case it was but a single woman that was injured, and one Levite who suffered wrong; now the whole Church is injured, the priesthood insulted, and worst of all, piety is persecuted by impiety. On that occasion the tribes were astounded, each at the sight of part of the body of one woman; but now the members of the whole Church are seen divided from one another, and are sent abroad some to you, and some to others, bringing word of the insults and injustice which they have suffered. Be ye therefore also moved, I beseech you, considering that these wrongs are done unto you no less than unto us; and let every one lend his aid, as feeling that he is himself a sufferer, lest shortly ecclesiastical Canons, and the faith of the Church be corrupted. For both are in danger, unless God shall speedily by your hands amend what has been done amiss, and the Church be avenged on her enemies. For our Canons and our forms were not given to the Churches at the present day, but were wisely and safely transmitted to us from our forefathers. Neither had our faith its beginning at this time, but it came down to us from the Lord through His disciples. That therefore the ordinances which have been preserved in the Churches from old time until now, may not be lost in our days, and the trust

which has been committed to us required at our hands; rouse yourselves, brethren, as being stewards of the mysteries of God , and seeing them now seized upon by others. Further particulars of our condition you will learn from the bearers of our letters; but I was anxious myself to write you a brief account thereof, that you may know for certain, that such things have never before been committed against the Church, from the day that our Saviour when He was taken up, gave command to His disciples, saying, 'Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. '

Â§2. Violent and Uncanonical Intrusion of Gregory

Now the outrages which have been committed against us and against the Church are these. While we were holding our assemblies in peace, as usual, and while the people were rejoicing in them, and advancing in godly conversation, and while our fellow-ministers in Egypt, and the Thebais, and Libya, were in love and peace both with one another and with us; on a sudden the Prefect of Egypt puts forth a public letter, bearing the form of an edict, and declaring that one Gregory from Cappadocia was coming to be my successor from the court. This announcement confounded every one, for such a proceeding was entirely novel, and now heard of for the first time. The people however assembled still more constantly in the churches, for they very well knew that neither they themselves, nor any Bishop or Presbyter, nor in short any one had ever complained against me; and they saw that Arians only were on his side, and were aware also that he was himself an Arian, and was sent by Eusebius and his fellows to the Arian party. For you know, brethren, that Eusebius and his fellows have always been the supporters and associates of the impious heresy of the Arian madmen, by whose means they have ever carried on their designs against me, and were the authors of my banishment into Gaul.

The people, therefore, were justly indignant and exclaimed against the proceeding, calling the rest of the magistrates and the whole city to witness, that this novel and iniquitous attempt was now made against the Church, not on the ground of any charge brought against me by ecclesiastical persons, but through the wanton assault of the Arian heretics. For even if there had been any complaint generally prevailing against me, it was not an

Arian, or one professing Arian doctrines, that ought to have been chosen to supersede me; but according to the ecclesiastical Canons, and the direction of Paul, when the people were 'gathered together, and the spirit' of them that ordain, 'with the power of our Lord Jesus Christ ' all things ought to have been enquired into and transacted canonically, in the presence of those among the laity and clergy who demanded the change; and not that a person brought from a distance by Arians, as if making a traffic of the title of Bishop, should with the patronage and strong arm of heathen magistrates, thrust himself upon those who neither asked for nor desired his presence, nor indeed knew anything of what had been done. Such proceedings tend to the dissolution of all the ecclesiastical Canons, and compel the heathen to blaspheme, and to suspect that our appointments are not made according to a divine rule, but as a result of traffic and patronage.

Â§3. Outrages which took place at the time of Gregory's arrival

Thus was this notable appointment of Gregory brought about by the Arians, and such was the beginning of it. And what outrages he committed on his entry into Alexandria, and of what great evils that event has been the cause, you may learn both from our letters, and by enquiry of those who are sojourning among you. While the people were offended at such an unusual proceeding, and in consequence assembled in the churches, in order to prevent the impiety of the Arians from mingling itself with the faith of the Church, Philagrius, who has long been a persecutor of the Church and her virgins, and is now Prefect of Egypt, an apostate already, and a fellow-countryman of Gregory, a man too of no respectable character, and moreover supported by Eusebius and his fellows, and therefore full of zeal against the Church; this person, by means of promises which he afterwards fulfilled, succeeded in gaining over the heathen multitude, with the Jews and disorderly persons, and having excited their passions, sent them in a body with swords and clubs into the churches to attack the people.

What followed upon this it is by no means easy to describe: indeed it is not possible to set before you a just representation of the circumstances, nor even could one recount a small part of them without tears and lamentations. Have such deeds as these ever been made the subjects of tragedy among the ancients? Or has the like ever happened before in time of persecution or of war? The church and the holy Baptistery were set on fire, and straightway groans, shrieks, and lamentations, were heard through the city; while the citizens in their indignation at these enormities, cried shame upon the governor, and protested against the violence used to them. For holy and

undefiled virgins were being stripped naked, and suffering treatment which is not to be named and if they resisted, they were in danger of their lives. Monks were being trampled under foot and perishing; some were being hurled headlong; others were being destroyed with swords and clubs; others were being wounded and beaten. And oh! What deeds of impiety and iniquity have been committed upon the Holy Table! They were offering birds and pine cones in sacrifice, singing the praises of their idols, and blaspheming even in the very churches our Lord and Saviour Jesus-Christ, the Son of the living God. They were burning the books of Holy Scripture which they found in the church; and the Jews, the murderers of our Lord, and the godless heathen entering irreverently (O strange boldness!) the holy Baptistery, were stripping themselves naked, and acting such a disgraceful part, both by word and deed, as one is ashamed even to relate. Certain impious men also, following the examples set them in the bitterest persecutions, were seizing upon the virgins and ascetics by the hands and dragging them along, and as they were haling them, endeavoured to make them blaspheme and deny the Lord; and when they refused to do so, were beating them violently and trampling them under foot.

Â§4. Outrages on Good Friday and Easter Day, 339

In addition to all this, after such a notable and illustrious entry into the city, the Arian Gregory, taking pleasure in these calamities, and as if desirous to secure to the heathens and Jews, and those who had wrought these evils upon us, a prize and price of their iniquitous success, gave up the church to be plundered by them. Upon this license of iniquity and disorder, their deeds were worse than in time of war, and more cruel than those of robbers. Some of them were plundering whatever fell in their way; others dividing among themselves the sums which some had laid up there ; the wine, of which there was a large quantity, they either drank or emptied out or carried away; they plundered the store of oil, and every one took as his spoil the doors and chancel rails; the candlesticks they immediately laid aside in the wall , and lighted the candles of the Church before their idols: in a word, rapine and death pervaded the Church. And the impious Arians, so far from feeling shame that such things should be done, added yet further outrages and cruelty. Presbyters and laymen had their flesh torn, virgins were stript of their veils , and led away to the tribunal of the governor, and then cast into prison; others had their goods confiscated, and were scourged; the bread of the ministers and virgins was intercepted. And these things were done even during the holy season of Lent , about the time of Easter; a time when the brethren were keeping fast, while this notable Gregory exhibited the disposition of a Caiaphas, and, together with Pilate the Governor, furiously raged against the pious worshippers of Christ. Going into one of the churches on the Preparation , in company with the Governor and the heathen multitude, when he saw that the people regarded with

abhorrence his forcible entry among them, he caused that most cruel person, the Governor, publicly to scourge in one hour, four and thirty virgins and married women, and men of rank, and to cast them into prison. Among them there was one virgin, who, being fond of study, had the Psalter in her hands, at the time when he caused her to be publicly scourged: the book was torn in pieces by the officers, and the virgin herself shut up in prison.

Â§5. Retirement of Athanasius, and tyranny of Gregory and Philagrius

When all this was done, they did not stop even here; but consulted how they might act the same part in the other church, where I was mostly living during those days; and they were eager to extend their fury to this church also, in order that they might hunt out and dispatch me. And this would have been my fate, had not the grace of Christ assisted me, if it were only that I might escape to relate these few particulars concerning their conduct. For seeing that they were exceedingly mad against me, and being anxious that the church should not be injured, nor the virgins that were in it suffer, nor additional murders be committed, nor the people again outraged, I withdrew myself from among them, remembering the words of our Saviour, 'If they persecute you in this city, flee ye into another.' For I knew, from the evil they had done against the first-named church, that they would forbear no outrage against the other also. And there in fact they revered not even the Lord's day of the holy Feast, but in that church also they imprisoned the persons who belonged to it, at a time when the Lord delivered all from the bonds of death, whereas Gregory and his associates, as if fighting against our Saviour, and depending upon the patronage of the Governor, have turned into mourning this day of liberty to the servants of Christ. The heathens were rejoicing to do this, for they abhor that day; and Gregory perhaps did but fulfil the commands of Eusebius and his fellows in forcing the Christians to mourn under the infliction of bonds.

With these acts of violence has the Governor seized upon the churches, and has given them up to Gregory and the Arian madmen. Thus, those persons who were excommunicated by us for their impiety, now glory in the

plunder of our churches; while the people of God, and the Clergy of the Catholic Church are compelled either to have communion with the impiety of the Arian heretics, or else to forbear entering into them. Moreover, by means of the Governor, Gregory has exercised no small violence towards the captains of ships and others who pass over sea, torturing and scourging some, putting others in bonds, and casting them into prison, in order to oblige them not to resist his iniquities, and to take letters from him. And not satisfied with all this, that he may glut himself with our blood, he has caused his savage associate, the Governor, to prefer an indictment against me, as in the name of the people, before the most religious Emperor Constantius, which contains odious charges, from which one may expect not only to be banished, but even ten thousand deaths. The person who drew it up is an apostate from Christianity, and a shameless worshipper of idols, and they who subscribed it are heathens, and keepers of idol temples, and others of them Arians. In short, not to make my letter tedious to you, a persecution rages here, and such a persecution as was never before raised against the Church. For in former instances a man at least might pray while he fled from his persecutors, and be baptized while he lay in concealment. But now their extreme cruelty has imitated the godless conduct of the Babylonians. For as they falsely accused Daniel, so does the notable Gregory now accuse before the Governor those who pray in their houses, and watches every opportunity to insult their ministers, so that through his violent conduct, many are endangered from missing baptism, and many who are in sickness and sorrow have no one to visit them, a calamity which they bitterly lament, accounting it worse than their sickness. For while the ministers of the Church are under persecution, the people who condemn the impiety of the Arian heretics choose rather thus to be sick and to run the risk, than that a hand of the Arians should come upon their heads.

Â§6. All the above illegalities were carried on in the interest of Arianism

Gregory then is an Arian, and has been sent to the Arian party; for none demanded him, but they only; and accordingly as a hireling and a stranger, he makes use of the Governor to inflict these dreadful and cruel deeds upon the people of the Catholic Churches, as not being his own. For since Pistus, whom Eusebius and his fellows formerly appointed over the Arians, was justly anathematized and excommunicated for his impiety by you the Bishops of the Catholic Church, as you all know, on our writing to you concerning him, they have now, therefore, in like manner sent this Gregory to them; and lest they should a second time be put to shame, by our again writing against them, they have employed extraneous force against me, in order that, having obtained possession of the Churches, they may seem to have escaped all suspicion of being Arians. But in this too they have been mistaken, for none of the people of the Church are with them, except the heretics only, and those who have been excommunicated on divers charges, and such as have been compelled by the Governor to dissemble. This then is the drama of Eusebius and his fellows, which they have long been rehearsing and composing; and now have succeeded in performing through the false charges which they have made against me before the Emperor. Notwithstanding, they are not yet content to be quiet, but even now seek to kill me; and they make themselves so formidable to our friends, that they are all driven into banishment, and expect death at their hands. But you must not for this stand in awe of their iniquity, but on the contrary avenge: and show your indignation at this their unprecedented conduct against us. For if when one member suffers all the members suffer

with it, and, according to the blessed Apostle, we ought to weep with them that weep, let every one, now that so great a Church as this is suffering, avenge its wrongs, as though he were himself a sufferer. For we have a common Saviour, who is blasphemed by them, and Canons belonging to us all, which they are transgressing. If while any of you had been sitting in your Church, and while the people were assembled with you, without any blame, some one had suddenly come under plea of an edict as successor of one of you, and had acted the same part towards you, would you not have been indignant? Would you not have demanded to be righted? If so, then it is right that you should be indignant now, lest if these things be passed over unnoticed, the same mischief shall by degrees extend itself to every Church, and so our schools of religion be turned into a market-house and an exchange.

Â§7. Appeal to the bishops of the whole Church to unite against Gregory

You are acquainted with the history of the Arian madmen, beloved, for you have often, both individually and in a body, condemned their impiety; and you know also that Eusebius and his fellows, as I said before, are engaged in the same heresy; for the sake of which they have long been carrying on a conspiracy against me. And I have represented to you, what has now been done, both for them and by them, with greater cruelty than is usual even in time of war, in order that after the example set before you in the history which I related at the beginning, you may entertain a zealous hatred of their wickedness, and reject those who have committed such enormities against the Church. If the brethren at Rome [last year], before these things had happened, and on account of their former misdeeds, wrote letters to call a Council, that these evils might be set right (fearing which, Eusebius and his fellows took care previously to throw the Church into confusion, and desired to destroy me, in order that they might thenceforth be able to act as they pleased without fear, and might have no one to call them to account), how much more ought you now to be indignant at these outrages, and to condemn them, seeing they have added this to their former misconduct.

I beseech you, overlook not such proceedings, nor suffer the famous Church of the Alexandrians to be trodden down by heretics. In consequence of these things the people and their ministers are separated from one another, as one might expect, silenced by the violence of the Prefect, yet abhorring the impiety of the Arian madmen. If therefore Gregory shall write unto you, or any other in his behalf, receive not his letters, brethren, but tear

them in pieces and put the bearers of them to shame, as the ministers of impiety and wickedness. And even if he presume to write to you after a friendly fashion, nevertheless receive them not. Those who bring his letters convey them only from fear of the Governor, and on account of his frequent acts of violence. And since it is probable that Eusebius and his fellows will write to you concerning him, I was anxious to admonish you beforehand, so that you may herein imitate God, Who is no respecter of persons, and may drive out from before you those that come from them; because for the sake of the Arian madmen they caused persecutions, rape of virgins, murders, plunder of the Church's property, burnings, and blasphemies in the Churches, to be committed by the heathens and Jews at such a season. The impious and mad Gregory cannot deny that he is an Arian, being proved to be so by the person who writes his letters. This is his secretary Ammon, who was cast out of the Church long ago by my predecessor the blessed Alexander for many misdeeds and for impiety.

For all these reasons, therefore, vouchsafe to send me a reply, and condemn these impious men; so that even now the ministers and people of this place, seeing your orthodoxy and hatred of wickedness, may rejoice in your concord in the Christian faith, and that those who have been guilty of these lawless deeds against the Church may be reformed by your letters, and brought at last, though late, to repentance. Salute the brotherhood that is among you. All the brethren that are with me salute you. Fare ye well, and remember me, and the Lord preserve you continually, most truly beloved lords.

Apologia Contra Arianos (Part I)

Chapter 1. Introduction

1. I supposed that, after so many proofs of my innocence had been given, my enemies would have shrunk from further enquiry, and would now have condemned themselves for their false accusations of others. But as they are not yet abashed, though they have been so clearly convicted, but, as insensible to shame, persist in their slanderous reports against me, professing to think that the whole matter ought to be tried over again (not that they may have judgment passed on them, for that they avoid, but in order to harass me, and to disturb the minds of the simple); I therefore thought it necessary to make my defence unto you, that you may listen to their murmurings no longer, but may denounce their wickedness and base calumnies. And it is only to you, who are men of sincere minds, that I offer a defence: as for the contentious, I appeal confidently to the decisive proofs which I have against them. For my cause needs no further judgment; for judgment has already been given, and not once or twice only, but many times. First of all, it was tried in my own country in an assembly of nearly one hundred of its Bishops ; a second time at Rome, when, in consequence of letters from Eusebius, both they and we were summoned, and more than fifty Bishops met ; and a third time in the great Council assembled at Sardica by order of the most religious Emperors Constantius and Constans, when my enemies were degraded as false accusers, and the sentence that was passed in my favour received the suffrages of more than three hundred Bishops, out of the provinces of Egypt, Libya, and Pentapolis, Palestine, Arabia, Isauria, Cyprus, Pamphylia, Lycia, Galatia, Dacia, Mœsia, Thrace, Dardania, Macedonia, Epirus, Thessaly, Achaia, Crete, Dalmatia, Siscia, Pannonia, Noricum, Italy, Picenum, Tuscany, Campania, Calabria, Apulia, Bruttia, Sicily, the whole of Africa, Sardinia, Spain, Gaul, and Britain.

Added to these was the testimony of Ursacius and Valens, who had formerly calumniated me, but afterwards changed their minds, and not only gave their assent to the sentence that was passed in my favour, but also confessed that they themselves and the rest of my enemies were false accusers; for men who make such a change and such a recantation of course reflect upon Eusebius and his fellows, for with them they had contrived the plot against me. Now after a matter has been examined and decided on such clear evidence by so many eminent Bishops, every one will confess that further discussion is unnecessary; else, if an investigation be instituted at this time, it may be again discussed and again investigated, and there will be no end to such trifling.

2. Now the decision of so many Bishops was sufficient to confound those who would still fain pretend some charge against me. But when my enemies also bear testimony in my favour and against themselves, declaring that the proceedings against me were a conspiracy, who is there that would not be ashamed to doubt any longer? The law requires that in the mouth of two or three witnesses [[Deuteronomy 17:6](#)] judgments shall be settled, and we have here this great multitude of witnesses in my favour, with the addition of the proofs afforded by my enemies; so much so that those who still continue opposed to me no longer attach any importance to their own arbitrary judgment, but now have recourse to violence, and in the place of fair reasoning seek to injure those by whom they were exposed. For this is the chief cause of vexation to them, that the measures they carried on in secret, contrived by themselves in a corner, have been brought to light and disclosed by Valens and Ursacius; for they are well aware that their recantation while it clears those whom they have injured, condemns themselves.

Indeed this led to their degradation in the Council of Sardica, as mentioned before; and with good reason; for, as the Pharisees of old, when they undertook the defence of Paul [[Acts 23:9](#)], fully exposed the conspiracy which they and the Jews had formed against him; and as the blessed David was proved to be persecuted unjustly when the persecutor confessed, 'I have sinned, my son David [[1 Samuel 26:21](#)];' so it was with these men; being overcome by the truth they made a request, and delivered it in writing to Julius, Bishop of Rome. They wrote also to me requesting to be on terms of peace with me, though they have spread such reports concerning me; and probably even now they are covered with shame, on seeing that those whom they sought to destroy by the grace of the Lord are still alive. Consistently also with this conduct they anathematized Arius and his heresy; for knowing that Eusebius and his fellows had conspired against me in behalf of their own misbelief, and of nothing else, as soon as they had determined to confess their calumnies against me, they immediately renounced also that antichristian heresy for the sake of which they had falsely asserted them.

The following are the letters written in my favour by the Bishops in the several Councils and first the letter of the Egyptian Bishops.

Encyclical Letter of the Council of Egypt.

The holy Council assembled at Alexandria out of Egypt, the Thebais, Libya, and Pentapolis, to the Bishops of the Catholic Church everywhere, brethren beloved and greatly longed for in the Lord, greeting.

3. Dearly beloved brethren, we might have put forth a defence of our brother Athanasius as respects the conspiracy of Eusebius and his fellows against him, and complained of his sufferings at their hands, and have exposed all their false charges, either at the beginning of their conspiracy or upon his arrival at Alexandria. But circumstances did not permit it then, as

you also know; and lately, after the return of the Bishop Athanasius, we thought that they would be confounded and covered with shame at their manifest injustice: in consequence we prevailed with ourselves to remain silent. Since, however, after all his severe sufferings, after his retirement into Gaul, after his sojourn in a foreign and far distant country in the place of his own, after his narrow escape from death through their calumnies, but thanks to the clemency of the Emperor,—distress which would have satisfied even the most cruel enemy—they are still insensible to shame, are again acting insolently against the Church and Athanasius; and from indignation at his deliverance venture on still more atrocious schemes against him, and are ready with an accusation, fearless of the words in holy Scripture [[Proverbs 19:5](#); [Wisdom 1:11](#)], 'A false witness shall not be unpunished;' and, 'The mouth that belies slays the soul;' we therefore are unable longer to hold our peace, being amazed at their wickedness and at the insatiable love of contention displayed in their intrigues.

For see, they cease not to disturb the ear of royalty with fresh reports against us; they cease not to write letters of deadly import, for the destruction of the Bishop who is the enemy of their impiety. For again have they written to the Emperors against him; again they wish to conspire against him, charging him with a butchery which has never taken place; again they wish to shed his blood, accusing him of a murder that never was committed (for at that former time would they have murdered him by their calumnies, had we not had a kind Emperor); again they are urgent, to say the least, that he should be sent into banishment, while they pretend to lament the miseries of those alleged to have been exiled by him. They lament before us things that have never been done, and, not satisfied with what has been done to him, desire to add thereto other and more cruel treatment. So mild are they and merciful, and of so just a disposition; or

rather (for the truth shall be spoken) so wicked are they and malicious; obtaining respect through fear and by threats, rather than by their piety and justice, as becomes Bishops. They have dared in their letters to the Emperors to pour forth language such as no contentious person would employ even among those that are without; they have charged him with a number of murders and butcheries, and that not before a Governor, or any other superior officer, but before the three Augusti; nor shrink they from any journey however long, provided only all greater courts may be filled with their accusations. For indeed, dearly beloved, their business consists in accusations, and that of the most solemn character, forasmuch as the tribunals to which they make their appeal are the most solemn of any upon earth. And what other end do they propose by these investigations, except to move the Emperor to capital punishment?

4. Their own conduct therefore, and not that of Athanasius, is the fittest subject for lamentation and mourning, and one would more properly lament them, for such actions ought to be bewailed, since it is written, 'Weep not for the dead, neither bemoan him: but weep sore for him that goes away, for he shall return no more [[Jeremiah 22:10](#)].' For their whole letter contemplates nothing but death; and their endeavour is to kill, whenever they may be permitted, or if not, to drive into exile. And this they were permitted to do by the most religious father of the Emperors, who gratified their fury by the banishment of Athanasius, instead of his death. Now that this is not the conduct even of ordinary Christians, scarcely even of heathens, much less of Bishops, who profess to teach others righteousness, we suppose that your Christian consciences must at once perceive. How can they forbid others to accuse their brethren, who themselves become their accusers, and that to the Emperors? How can they teach compassion for the misfortunes of others, who cannot rest satisfied

even with our banishment? For there was confessedly a general sentence of banishment against us Bishops, and we all looked upon ourselves as banished men: and now again we consider ourselves as restored with Athanasius to our native places, and instead of our former lamentations and mourning over him, as having the greatest encouragement and grace—which may the Lord continue to us, nor suffer Eusebius and his fellows to destroy?

Even if their charges against him were true, here is a certain charge against them, that against the precept of Christianity, and after his banishment and trials, they have assaulted him again, and accuse him of murder, and butchery, and other crimes, which they sound in the royal ears against the Bishops. But how manifold is their wickedness, and what manner of men think you them, when every word they speak is false, every charge they bring a calumny, and there is no truth whatever either in their mouths or their writings! Let us then at length enter upon these matters, and meet their last charges. This will prove, that in their former representations in the Council and at the trial their conduct was dishonourable, or rather their words untrue, besides exposing them for what they have now advanced.

5. We are indeed ashamed to make any defence against such charges. But since our reckless accusers lay hold of any charge, and allege that murders and butcheries were committed after the return of Athanasius, we beseech you to bear with our answer though it be somewhat long; for circumstances constrain us. No murder has been committed either by Athanasius or on his account, since our accusers, as we said before, compel us to enter upon this humiliating defence. Slaughter and imprisonment are foreign to our Church. No one did Athanasius commit into the hands of the executioner; and the prison, so far as he was concerned, was never

disturbed. Our sanctuaries are now, as they have always been, pure, and honoured only with the Blood of Christ and His pious worship. Neither Presbyter nor Deacon was destroyed by Athanasius; he perpetrated no murder, he caused the banishment of no one. Would that they had never caused the like to him, nor given him actual experience of it! No one here has been banished on his account; no one at all except Athanasius himself, the Bishop of Alexandria, whom they banished, and whom, now that he is restored, they again seek to entangle in the same or even a more cruel plot than before, setting their tongues to speak all manner of false and deadly words against him.

For, behold, they now attribute to him the acts of the magistrates; and although they plainly confess in their letter that the Prefect of Egypt passed sentence upon certain persons, they now are not ashamed to impute this sentence to Athanasius; and that, though he had not at the time entered Alexandria, but was yet on his return from his place of exile. Indeed he was then in Syria; since we must needs adduce in defence his length of way from home, that a man may not be responsible for the actions of a Governor or Prefect of Egypt. But supposing Athanasius had been in Alexandria, what were the proceedings of the Prefect to Athanasius? However, he was not even in the country; and what the Prefect of Egypt did was not done on ecclesiastical grounds, but for reasons which you will learn from the records, which, after we understood what they had written, we made diligent enquiry for, and have transmitted to you. Since then they now raise a cry against certain things which were never done either by him or for him, as though they had certainly taken place, and testify against such evils as though they were assured of their existence; let them inform us from what Council they obtained their knowledge of them, from what proofs, and from what judicial investigation? But if they have no such evidence to bring

forward, and nothing but their own mere assertion, we leave it to you to consider as regards their former charges also, how the things took place, and why they so speak of them. In truth, it is nothing but calumny, and a plot of our enemies, and a temper of ungovernable mood, and an impiety in behalf of the Arian madmen which is frantic against true godliness, and desires to root out the orthodox, so that henceforth the advocates of impiety may preach without fear whatever doctrines they please. The history of the matter is as follows:—

6. When Arius, from whom the heresy of the Arian madmen has its name, was cast out of the Church for his impiety by Bishop Alexander, of blessed memory, Eusebius and his fellows, who are the disciples and partners of his impiety, considering themselves also to have been ejected, wrote frequently to Bishop Alexander, beseeching him not to leave the heretic Arius out of the Church. But when Alexander in his piety towards Christ refused to admit that impious man, they directed their resentment against Athanasius, who was then a Deacon, because in their busy enquiries they had heard that he was much in the familiarity of Bishop Alexander, and much honoured by him. And their hatred of him was greatly increased after they had experience of his piety towards Christ, in the Council assembled at Nicæa , wherein he spoke boldly against the impiety of the Arian madmen. But when God raised him to the Episcopate, their long-cherished malice burst forth into a flame, and fearing his orthodoxy and resistance of their impiety, they (and especially Eusebius , who was smitten with a consciousness of his own evil doings), engaged in all manner of treacherous designs against him. They prejudiced the Emperor against him; they frequently threatened him with Councils; and at last assembled at Tyre; and to this day they cease not to write against him, and are so implacable that they even find fault with his appointment to the Episcopate , taking

every means of showing their enmity and hatred towards him, and spreading false reports for the sole purpose of thereby vilifying his character.

However, the very misrepresentations which they now are making do but convict their former statements of being falsehoods, and a mere conspiracy against him. For they say, that 'after the death of Bishop Alexander, a certain few having mentioned the name of Athanasius, six or seven Bishops elected him clandestinely in a secret place:' and this is what they wrote to the Emperors, having no scruple about asserting the greatest falsehoods. Now that the whole multitude and all the people of the Catholic Church assembled together as with one mind and body, and cried, shouted, that Athanasius should be Bishop of their Church, made this the subject of their public prayers to Christ, and conjured us to grant it for many days and nights, neither departing themselves from the Church, nor suffering us to do so; of all this we are witnesses, and so is the whole city, and the province too. Not a word did they speak against him, as these persons represented, but gave him the most excellent titles they could devise, calling him good, pious, Christian, an ascetic, a genuine Bishop. And that he was elected by a majority of our body in the sight and with the acclamations of all the people, we who elected him also testify, who are surely more credible witnesses than those who were not present, and now spread these false accounts.

But yet Eusebius finds fault with the appointment of Athanasius,— he who perhaps never received any appointment to his office at all; or if he did, has himself rendered it invalid. For he had first the See of Berytus, but leaving that he came to Nicomedia. He left the one contrary to the law, and contrary to the law invaded the other; having deserted his own without affection, and holding possession of another's without reason; he lost his

love for the first in his lust for another, without even keeping to that which he obtained at the prompting of his lust. For, behold, withdrawing himself from the second, again he takes possession of another's, casting an evil eye all around him upon the cities of other men, and thinking that godliness consists in wealth and in the greatness of cities, and making light of the heritage of God to which he had been appointed; not knowing that 'where' even 'two or three are gathered in the name of the' Lord, 'there' is the Lord 'in the midst of them;' not considering the words of the Apostle, 'I will not boast in another man's labours;' not perceiving the charge which he has given, 'Are you bound unto a wife? Seek not to be loosed.' For if this expression applies to a wife, how much more does it apply to a Church, and to the same Episcopate; to which whosoever is bound ought not to seek another, lest he prove an adulterer according to holy Scripture.

7. But though conscious of these his own misdoings, he has boldly undertaken to arraign the appointment of Athanasius, to which honourable testimony has been borne by all, and he ventures to reproach him with his deposition, though he has been deposed himself, and has a standing proof of his deposition in the appointment of another in his room. How could either he or Theognius depose another, after they had been deposed themselves, which is sufficiently proved by the appointment of others in their room? For you know very well that there were appointed instead of them Amphion to Nicomedia and Chrestus to Nicæa, in consequence of their own impiety and connection with the Arian madmen, who were rejected by the Ecumenic Council. But while they desire to set aside that true Council, they endeavour to give that name to their own unlawful combination; while they are unwilling that the decrees of the Council should be enforced, they desire to enforce their own decisions; and they use the name of a Council, while they refuse to submit themselves to one so great as this. Thus they care not for

Councils, but only pretend to do so in order that they may root out the orthodox, and annul the decrees of the true and great Council against the Arians, in support of whom, both now and heretofore, they have ventured to assert these falsehoods against the Bishop Athanasius. For their former statements resembled those they now falsely make, viz., that disorderly meetings were held at his entrance, with lamentation and mourning, the people indignantly refusing to receive him. Now such was not the case, but, quite the contrary, joy and cheerfulness prevailed, and the people ran together, hastening to obtain the desired sight of him. The churches were full of rejoicings, and thanksgivings were offered up to the Lord everywhere; and all the Ministers and Clergy beheld him with such feelings, that their souls were possessed with delight, and they esteemed that the happiest day of their lives. Why need we mention the inexpressible joy that prevailed among us Bishops, for we have already said that we counted ourselves to have been partakers in his sufferings?

8. Now this being confessedly the truth of the matter, although it is very differently represented by them, what weight can be attached to that Council or trial of which they make their boast? Since they presume thus to interfere in a case which they did not witness, which they have not examined, and for which they did not meet, and to write as though they were assured of the truth of their statements, how can they claim credit respecting these matters for the consideration of which they say that they did meet together? Will it not rather be believed that they have acted both in the one case and in the other out of enmity to us? For what kind of a Council of Bishops was then held? Was it an assembly which aimed at the truth? Was not almost every one among them our enemy? Did not the attack of Eusebius and his fellows upon us proceed from their zeal for the Arian madness? Did they not urge on the others of their party? Have we not

always written against them as professing the doctrines of Arius? Was not Eusebius of Cæsarea in Palestine accused by our confessors of sacrificing to idols ? Was not George proved to have been deposed by the blessed Alexander ? Were not they charged with various offenses, some with this, some with that?

How then could such men entertain the purpose of holding a meeting against us? How can they have the boldness to call that a Council, at which a Count presided, which an executioner attended, and where an usher instead of the Deacons of the Church introduced us into Court; and where the Count only spoke, and all present held their peace, or rather obeyed his directions ? The removal of those Bishops who seemed to deserve it was prevented at his desire; and when he gave the order we were dragged about by soldiers—or rather Eusebius and his fellows gave the order, and he was subservient to their will. In short, dearly beloved, what kind of Council was that, the object of which was banishment and murder at the pleasure of the Emperor? And of what nature were their charges?— for here is matter of still greater astonishment. There was one Arsenius whom they declared to have been murdered; and they also complained that a chalice belonging to the sacred mysteries had been broken.

Now Arsenius is alive, and prays to be admitted to our communion. He waits for no other testimony to prove that he is still living, but himself confesses it, writing in his own person to our brother Athanasius, whom they positively asserted to be his murderer. The impious wretches were not ashamed to accuse him of having murdered a man who was at a great distance from him, being separated by so great a distance, whether by sea or land, and whose abode at that time no one knew. Nay, they even had the boldness to remove him out of sight, and place him in concealment, though he had suffered no injury; and, if it had been possible, they would have

transported him to another world, nay, or have taken him from life in earnest, so that either by a true or false statement of his murder they might in good earnest destroy Athanasius. But thanks to divine Providence for this also which permitted them not to succeed in their injustice, but presented Arsenius alive to the eyes of all men, who has clearly proved their conspiracy and calumnies. He does not withdraw from us as murderers, nor hate us as having injured him (for indeed he has suffered no evil at all); but he desires to hold communion with us; he wishes to be numbered among us, and has written to this effect.

9. Nevertheless they laid their plot against Athanasius, accusing him of having murdered a person who was still alive; and those same men are the authors of his banishment. For it was not the father of the Emperors, but their calumnies, that sent him into exile. Consider whether this is not the truth. When nothing was discovered to the prejudice of our fellow-minister Athanasius, but still the Count threatened him with violence, and was very zealous against him, the Bishop fled from this violence and went up to the most religious Emperor, where he protested against the Count and their conspiracy against him, and requested either that a lawful Council of Bishops might be assembled, or that the Emperor would himself receive his defence concerning the charges they brought against him. Upon this the Emperor wrote in anger, summoning them before him, and declaring that he would hear the cause himself, and for that purpose he also ordered a Council to be held. Whereupon Eusebius and his fellows went up and falsely charged Athanasius, not with the same offenses which they had published against him at Tyre, but with an intention of detaining the vessels laden with grain, as though Athanasius had been the man to pretend that he could stop the exports of grain from Alexandria to Constantinople.

Certain of our friends were present at the palace with Athanasius, and heard the threats of the Emperor upon receiving this report. And when Athanasius cried out upon the calumny, and positively declared that it was not true, (for how, he argued, should he a poor man, and in a private station, be able to do such a thing?) Eusebius did not hesitate publicly to repeat the charge, and swore that Athanasius was a rich man, and powerful, and able to do anything; in order that it might thence be supposed that he had used this language. Such was the accusation these venerable Bishops proffered against him. But the grace of God proved superior to their wickedness, for it moved the pious Emperor to mercy, who instead of death passed upon him the sentence of banishment. Thus their calumnies, and nothing else, were the cause of this. For the Emperor, in the letter which he previously wrote, complained of their conspiracy, censured their machinations, and condemned the Meletians as unscrupulous and deserving of execration; in short, expressed himself in the severest terms concerning them. For he was greatly moved when he heard the story of the dead alive; he was moved at hearing of murder in the case of one alive, and not deprived of life. We have sent you the letter.

10. But these marvellous men, Eusebius and his fellows, to make a show of refuting the truth of the case, and the statements contained in this letter, put forward the name of a Council, and ground its proceedings upon the authority of the Emperor. Hence the attendance of a Count at their meeting, and the soldiers as guards of the Bishops, and royal letters compelling the attendance of any persons whom they required. But observe here the strange character of their machinations, and the inconsistency of their bold measures, so that by some means or other they may take Athanasius away from us. For if as Bishops they claimed for themselves alone the judgment of the case, what need was there for the attendance of a

Count and soldiers? Or how was it that they assembled under the sanction of royal letters? Or if they required the Emperor's countenance and wished to derive their authority from him, why were they then annulling his judgment? And when he declared in the letter which he wrote, that the Meletians were calumniators, unscrupulous, and that Athanasius was most innocent, and made much stir about the pretended murder of the living, how was it that they determined that the Meletians had spoken the truth, and that Athanasius was guilty of the offense; and were not ashamed to make the living dead, living both after the Emperor's judgment, and at the time when they met together, and who even until this day is among us? So much concerning the case of Arsenius.

11. And as for the cup belonging to the mysteries, what was it, or where was it broken by Macarius? For this is the report which they spread up and down. But as for Athanasius, even his accusers would not have ventured to blame him, had they not been suborned by them. However, they attribute the origin of the offense to him; although it ought not to be imputed even to Macarius who is clear of it. And they are not ashamed to parade the sacred mysteries before Catechumens, and worse than that, even before heathens : whereas, they ought to attend to what is written, 'It is good to keep close the secret of a king [[Tobit 12:7](#)];' and as the Lord has charged us, 'Give not that which is holy unto the dogs, neither cast your pearls before swine [[Matthew 7:6](#)].' We ought not then to parade the holy mysteries before the uninitiated, lest the heathen in their ignorance deride them, and the Catechumens being over-curious be offended. However, what was the cup, and where and before whom was it broken? It is the Meletians who make the accusation, who are not worthy of the least credit, for they have been schismatics and enemies of the Church, not of a recent date, but from the times of the blessed Peter, Bishop and Martyr. They formed a

conspiracy against Peter himself; they calumniated his successor Achillas; they accused Alexander even before the Emperor; and being thus well versed in these arts, they have now transferred their enmity to Athanasius, acting altogether in accordance with their former wickedness. For as they slandered those that have been before him, so now they have slandered him. But their calumnies and false accusations have never prevailed against him until now, that they have got Eusebius and his fellows for their assistants and patrons, on account of the impiety which these have adopted from the Arian madmen, which has led them to conspire against many Bishops, and among the rest Athanasius.

Now the place where they say the cup was broken, was not a Church; there was no Presbyter in occupation of the place; and the day on which they say that Macarius did the deed, was not the Lord's day. Since then there was no church there; since there was no one to perform the sacred office; and since the day did not require the use of it ; what was this cup belonging to the mysteries, and when, or where was it broken? There are many cups, it is plain, both in private houses, and in the public market; and if a person breaks one of them, he is not guilty of impiety. But the cup which belongs to the mysteries, and which if it be broken intentionally, makes the perpetrator of the deed an impious person, is found only among those who lawfully preside. This is the only description that can be given of this kind of cup; there is none other; this you legally give to the people to drink; this you have received according to the canon of the Church ; this belongs only to those who preside over the Catholic Church, for to you only it appertains to administer the Blood of Christ, and to none besides. But as he who breaks the cup belonging to the mysteries is an impious person, much more impious is he who treats the Blood of Christ with contumely: and he does so who 'does this [[1 Corinthians 11:25](#)] ' contrary to the rule of

the Church. (We say this, not as if a cup even of the schismatics was broken by Macarius, for there was no cup there at all; how should there be? Where there was neither Lord's house nor any the belonging to the Church, nay, it was not the time of the celebration of the mysteries). Now such a person is the notorious Ischyras, who was never appointed to his office by the Church, and when Alexander admitted the Presbyters that had been ordained by Meletius, he was not even numbered among them; and therefore did not receive ordination even from that quarter.

12. By what means then did Ischyras become a Presbyter? Who was it that ordained him? Was it Colluthus? For this is the only supposition that remains. But it is well known and no one has any doubt about the matter that Colluthus died a Presbyter, and that every ordination of his was invalid, and that all that were ordained by him during the schism were reduced to the condition of laymen, and in that rank appear in the congregation. How then can it be believed that a private person, occupying a private house had in his possession a sacred chalice? But the truth is, they gave the name of Presbyter at the time to a private person, and gratified him with this title to support him in his iniquitous conduct towards us; and now as the reward of his accusations they procure for him the erection of a Church. So that this man had then no Church; but as the reward of his malice and subserviency to them in accusing us, he receives now what he had not before; nay, perhaps they have even remunerated his services with the Episcopate, for so he goes about reporting, and accordingly behaves towards us with great insolence. Thus are such rewards as these now bestowed by Bishops upon accusers and calumniators though indeed it is reasonable, in the case of an accomplice, that as they have made him a partner in their proceedings, so they should also make him their associate in their own Episcopate. But this is not all; give ear yet further to their proceedings at that time.

13. Being unable to prevail against the truth, though they had thus set themselves in array against it, and Ischyras having proved nothing at Tyre, but being shown to be a calumniator, and the calumny ruining their plot, they defer proceedings for fresh evidence, and profess that they are going to send to the Mareotis certain of their party to enquire diligently into the matter. Accordingly they dispatched secretly, with the assistance of the civil power, persons to whom we openly objected on many accounts, as being of the party of Arius, and therefore our enemies; namely, Diognius , Maris, Theodorus, Macedonius, and two others, young both in years and mind , Ursacius and Valens from Pannonia; who, after they had undertaken this long journey for the purpose of sitting in judgment upon their enemy, set out again from Tyre for Alexandria. They did not shrink from becoming witnesses themselves, although they were the judges, but openly adopted every means of furthering their design, and undertook any labour or journey whatsoever in order to bring to a successful issue the conspiracy which was in progress. They left the Bishop Athanasius detained in a foreign country while they themselves entered their enemy's city, as if to have their revel both against his Church and against his people. And what was more outrageous still, they took with them the accuser Ischyras, but would not permit Macarius, the accused person, to accompany them, but left him in custody at Tyre. For 'Macarius the Presbyter of Alexandria' was made answerable for the charge far and near.

14. They therefore entered Alexandria alone with the accuser, their partner in lodging, board, and cup; and taking with them Philagrius the Prefect of Egypt they proceeded to the Mareotis, and there carried on the so-called investigation by themselves, all their own way, with the forementioned person. Although the Presbyters frequently begged that they might be present, they would not permit them. The Presbyters both of the

city and of the whole country desired to attend, that they might detect who and whence the persons were who were suborned by Ischyras. But they forbade the Ministers to be present, while they carried on the examination concerning church, cup, table, and the holy things, before the heathen; nay, worse than that, they summoned heathen witnesses during the enquiry concerning a cup belonging to the mysteries; and those persons who they affirmed were taken out of the way by Athanasius by summons of the Receiver-general, and they knew not where in the world they were, these same individuals they brought forward before themselves and the Prefect only, and avowedly used their testimony, whom they affirmed without shame to have been secreted by the Bishop Athanasius.

But here too their only object is to effect his death, and so they again pretend that persons are dead who are still alive, following the same method they adopted in the case of Arsenius. For the men are living, and are to be seen in their own country; but to you who are at a great distance from the spot they make a great stir about the matter as though they had disappeared, in order that, as the evidence is so far removed from you, they may falsely accuse our brother-minister, as though he used violence and the civil power; whereas they themselves have in all respects acted by means of that power and the countenance of others. For their proceedings in the Mareotis were parallel to those at Tyre; and as there a Count attended with military assistance, and would permit nothing either to be said or done contrary to their pleasure, so here also the Prefect of Egypt was present with a band of men, frightening all the members of the Church, and permitting no one to give true testimony. And what was the strangest thing of all, the persons who came, whether as judges or witnesses, or, what was more likely, in order to serve their own purposes and those of Eusebius, lived in the same

place with the accuser, even in his house, and there seemed to carry on the investigation as they pleased.

15. We suppose you are not ignorant what outrages they committed at Alexandria; for they are reported everywhere. Naked swords were at work against the holy virgins and brethren; scourges were at work against their persons, esteemed honourable in the sight of God, so that their feet were lamed by the stripes, whose souls are whole and sound in purity and all good works. The trades were excited against them; and the heathen multitude was set to strip them naked, to beat them, wantonly to insult them, and to threaten them with their altars and sacrifices. And one coarse fellow, as though license had now been given them by the Prefect in order to gratify the Bishops, took hold of a virgin by the hand, and dragged her towards an altar that happened to be near, imitating the practice of compelling to offer sacrifice in time of persecution. When this was done, the virgins took to flight, and a shout of laughter was raised by the heathen against the Church; the Bishops being in the place, and occupying the very house where this was going on; and from which, in order to obtain favour with them, the virgins were assaulted with naked swords, and were exposed to all kinds of danger, and insult, and wanton violence. And this treatment they received on a fast-day, and at the hands of persons who themselves were feasting with the Bishops indoors.

16. Foreseeing these things, and reflecting that the entrance of enemies into a place is no ordinary calamity, we protested against this commission. And Alexander, Bishop of Thessalonica, considering the same, wrote to the people residing there, discovering the conspiracy, and testifying of the plot. They indeed reckon him to be one of themselves, and account him a partner in their designs; but they only prove thereby the violence they have exercised towards him. For even the profligate Ischyra himself was only

induced by fear and violence to proceed in the matter, and was obliged by force to undertake the accusation. As a proof of this, he wrote himself to our brother Athanasius , confessing that nothing of the kind that was alleged had taken place there, but that he was suborned to make a false statement. This declaration he made, though he was never admitted by Athanasius as a Presbyter, nor received such a title of grace from him, nor was entrusted by way of recompense with the erection of a Church, nor expected the bribe of a Bishopric; all of which he obtained from them in return for undertaking the accusation. Moreover, his whole family held communion with us , which they would not have done had they been injured in the slightest degree.

17. Now to prove that these things are facts and not mere assertions, we have the testimony of all the Presbyters of the Mareotis , who always accompany the Bishop in his visitations, and who also wrote at the time against Ischyras. But neither those of them who came to Tyre were allowed to declare the truth , nor could those who remained in the Mareotis obtain permission to refute the calumnies of Ischyras. The copies also of the letters of Alexander, and of the Presbyters, and of Ischyras will prove the same thing. We have sent also the letter of the father of the Emperors, in which he expresses his indignation that the murder of Arsenius was charged upon any one while the man was still alive; as also his astonishment at the variable and inconsistent character of their accusations with respect to the cup; since at one time they accused the Presbyter Macarius, at another the Bishop Athanasius, of having broken it with his hands. He declares also on the one hand that the Meletians are calumniators, and on the other that Athanasius is perfectly innocent.

And are not the Meletians calumniators, and above all John , who after coming into the Church, and communicating with us, after condemning

himself, and no longer taking any part in the proceedings respecting the cup, when he saw Eusebius and his fellows zealously supporting the Arian madmen, though they had not the daring to co-operate with them openly, but were attempting to employ others as their masks, undertook a character, as an actor in the heathen theatres ? The subject of the drama was a contest of Arians; the real design of the piece being their success, but John and his partizans being put on the stage and playing the parts, in order that under colour of these, the supporters of the Arians in the garb of judges might drive away the enemies of their impiety, firmly establish their impious doctrines, and bring the Arians into the Church. And those who wish to drive out true religion strive all they can to prevail by irreligion; they who have chosen the part of that impiety which wars against Christ, endeavour to destroy the enemies thereof, as though they were impious persons; and they impute to us the breaking of the cup, for the purpose of making it appear that Athanasius, equally with themselves, is guilty of impiety towards Christ.

For what means this mention of a cup belonging to the mysteries by them? Whence comes this religious regard for the cup among those who support impiety towards Christ? Whence comes it that Christ's cup is known to them who know not Christ? How can they who profess to honour that cup, dishonour the God of the cup? Or how can they who lament over the cup, seek to murder the Bishop who celebrates the mysteries therewith? For they would have murdered him, had it been in their power. And how can they who lament the loss of the throne that was Episcopally covered, seek to destroy the Bishop that sat upon it, to the end that both the throne may be without its Bishop, and that the people may be deprived of godly doctrine? It was not then the cup, nor the murder, nor any of those portentous deeds they talk about, that induced them to act thus; but the

forementioned heresy of the Arians, for the sake of which they conspired against Athanasius and other Bishops, and still continue to wage war against the Church.

Who are they that have really been the cause of murders and banishments? Is it not these? Who are they that, availing themselves of external support, conspire against the Bishops? Are not Eusebius and his fellows the men, and not Athanasius, as they say in their letters? Both he and others have suffered at their hands. Even at the time of which we speak, four Presbyters of Alexandria, though they had not even proceeded to Tyre, were banished by their means. Who then are they whose conduct calls for tears and lamentations? Is it not they, who after they have been guilty of one course of persecution, do not scruple to add to it a second, but have recourse to all manner of falsehood, in order that they may destroy a Bishop who will not give way to their impious heresy? Hence arises the enmity of Eusebius and his fellows; hence their proceedings at Tyre; hence their pretended trials; hence also now the letters which they have written even without any trial, expressing the utmost confidence in their statements; hence their calumnies before the father of the Emperors, and before the most religious Emperors themselves.

18. For it is necessary that you should know what is now reported to the prejudice of our fellow-minister Athanasius, in order that you may thereby be led to condemn their wickedness, and may perceive that they desire nothing else but to murder him. A quantity of grain was given by the father of the Emperors for the support of certain widows, partly of Libya, and partly certain out of Egypt. They have all received it up to this time, Athanasius getting nothing therefrom, but the trouble of assisting them. But now, although the recipients themselves make no complaint, but acknowledge that they have received it, Athanasius has been accused of

selling all the grain, and appropriating the profits to his own use: and the Emperor wrote to this effect about it, charging him with the offense in consequence of the calumnies which had been raised against him. Now who are they which have raised these calumnies? Is it not those who after they have been guilty of one course of persecution, scruple not to set on foot another? Who are the authors of those letters which are said to have come from the Emperor? Are not the Arians, who are so zealous against Athanasius, and scruple not to speak and write anything against him? No one would pass over persons who have acted as they have done, in order to entertain suspicion of others. Nay, the proof of their calumny appears to be most evident for they are anxious under cover of it, to take away the grain from the Church, and to give it to the Arians. And this circumstance more than any other, brings the matter home to the authors of this design and their principals, who scrupled neither to set on foot a charge of murder against Athanasius, as a base means of prejudicing the Emperor against him, nor yet to take away from the Clergy of the Church the subsistence of the poor, in order that in fact they might make gain for the heretics.

19. We have sent also the testimony of our fellow-ministers in Libya, Pentapolis, and Egypt, from which likewise you may learn the false accusations which have been brought against Athanasius. And these things they do, in order that, the professors of true godliness being henceforth induced by fear to remain quiet, the heresy of the impious Arians may be brought in in its stead. But thanks be to your piety, dearly beloved, that you have frequently anathematized the Arians in your letters, and have never given them admittance into the Church. The exposure of Eusebius and his fellows is also easy and ready at hand. For behold, after their former letters concerning the Arians, of which also we have sent you copies, they now openly stir up the Arian madmen against the Church, though the whole

Catholic Church has anathematized them; they have appointed a Bishop over them; they distract the Churches with threats and alarms, that they may gain assistants in their impiety in every part. Moreover, they send Deacons to the Arian madmen, who openly join their assemblies; they write letters to them, and receive answers from them, thus making schisms in the Church, and holding communion with them; and they send to every part, commending their heresy, and repudiating the Church, as you will perceive from the letters they have addressed to the Bishop of Rome and perhaps to yourselves also. You perceive therefore, dearly beloved, that these things are not undeserving of vengeance: they are indeed dreadful and alien from the doctrine of Christ.

Wherefore we have assembled together, and have written to you, to request of your Christian wisdom to receive this our declaration and sympathize with our brother Athanasius, and to show your indignation against Eusebius and his fellows who have essayed such things, in order that such malice and wickedness may no longer prevail against the Church. We call upon you to be the avengers of such injustice, reminding you of the injunction of the Apostle, 'Put away from among yourselves that wicked person [[1 Corinthians 5:13](#)].' Wicked indeed is their conduct, and unworthy of your communion. Wherefore give no further heed to them, though they should again write to you against the Bishop Athanasius (for all that proceeds from them is false); not even though they subscribe their letter with names of Egyptian Bishops. For it is evident that it will not be we who write, but the Meletians, who have ever been schismatics, and who even unto this day make disturbances and raise factions in the Churches. For they ordain improper persons, and all but heathens; and they are guilty of such actions as we are ashamed to set down in writing, but which you may learn

from those whom we have sent unto you, who will also deliver to you our letter.

20. Thus wrote the Bishops of Egypt to all Bishops, and to Julius, Bishop of Rome.

Chapter 2. *Letter of Julius to the Eusebians at Antioch.*

Eusebius and his fellows wrote also to Julius, and thinking to frighten me, requested him to call a council, and to be himself the judge, if he so pleased. When therefore I went up to Rome, Julius wrote to Eusebius and his fellows as was suitable, and sent moreover two of his own Presbyters, Elpidius and Philoxenus. But they, when they heard of me, were thrown into confusion, as not expecting my going up there; and they declined the proposed Council, alleging unsatisfactory reasons for so doing, but in truth they were afraid lest the things should be proved against them which Valens and Ursacius afterwards confessed. However, more than fifty Bishops assembled, in the place where the Presbyter Vito held his congregation; and they acknowledged my defence, and gave me the confirmation both of their communion and their love. On the other hand, they expressed great indignation against Eusebius and his fellows, and requested that Julius would write to the following effect to those of their number who had written to him. Which accordingly he did, and sent it by the hand of Count Gabianus.

The Letter of Julius.

Julius to his dearly beloved brethren, Danius, Flacillus, Narcissus, Eusebius, Maris, Macedonius, Theodorus, and their friends, who have written to me from Antioch, sends health in the Lord.

21. I have read your letter which was brought to me by my Presbyters Elpidius and Philoxenus, and I am surprised to find that, whereas I wrote to you in charity and with conscious sincerity, you have replied to me in an unbecoming and contentious temper; for the pride and arrogance of the

writers is plainly exhibited in that letter. Yet such feelings are inconsistent with the Christian faith; for what was written in a charitable spirit ought likewise to be answered in a spirit of charity and not of contention. And was it not a token of charity to send Presbyters to sympathize with them that are in suffering, and to desire those who had written to me to come there, that the questions at issue might obtain a speedy settlement, and all things be duly ordered, so that our brethren might no longer be exposed to suffering, and that you might escape further calumny? But something seems to show that your temper is such, as to force us to conclude that even in the terms in which you appeared to pay honour to us, you have expressed yourselves under the disguise of irony. The Presbyters also whom we sent to you, and who ought to have returned rejoicing, did on the contrary return sorrowful on account of the proceedings they had witnessed among you. And I, when I had read your letter, after much consideration, kept it to myself, thinking that after all some of you would come, and there would be no need to bring it forward, lest if it should be openly exhibited, it should grieve many of our brethren here. But when no one arrived, and it became necessary that the letter should be produced, I declare to you, they were all astonished, and were hardly able to believe that such a letter had been written by you at all; for it is expressed in terms of contention rather than of charity.

Now if the author of it wrote with an ambition of exhibiting his power of language, such a practice surely is more suitable for other subjects: in ecclesiastical matters, it is not a display of eloquence that is needed, but the observance of Apostolic Canons, and an earnest care not to offend one of the little ones of the Church. For it were better for a man, according to the word of the Church, that a millstone were hanged about his neck, and that he were drowned in the sea, than that he should offend even one of the little ones. [[Matthew 18:6](#)] But if such a letter was written, because certain

persons have been aggrieved on account of their meanness of spirit towards one another (for I will not impute it to all); it were better not to entertain any such feeling of offense at all, at least not to let the sun go down upon their vexation; and certainly not to give it room to exhibit itself in writing.

22. Yet what has been done that is a just cause of vexation? Or in what respect was my letter to you such? Was it, that I invited you to be present at a council? You ought rather to have received the proposal with joy. Those who have confidence in their proceedings, or as they choose to term them, in their decisions, are not wont to be angry, if such decision is inquired into by others; they rather show all boldness, seeing that if they have given a just decision, it can never prove to be the reverse. The Bishops who assembled in the great Council of Nicæa agreed, not without the will of God, that the decisions of one council should be examined in another, to the end that the judges, having before their eyes that other trial which was to follow, might be led to investigate matters with the utmost caution, and that the parties concerned in their sentence might have assurance that the judgment they received was just, and not dictated by the enmity of their former judges. Now if you are unwilling that such a practice should be adopted in your own case, though it is of ancient standing, and has been noticed and recommended by the great Council, your refusal is not becoming; for it is unreasonable that a custom which had once obtained in the Church, and been established by councils, should be set aside by a few individuals.

For a further reason they cannot justly take offense in this point. When the persons whom you, Eusebius and his fellows, dispatched with your letters, I mean Macarius the Presbyter, and Martyrius and Hesychius the Deacons, arrived here, and found that they were unable to withstand the arguments of the Presbyters who came from Athanasius, but were confuted and exposed on all sides, they then requested me to call a Council together,

and to write to Alexandria to the Bishop Athanasius, and also to Eusebius and his fellows, in order that a just judgment might be given in presence of all parties. And they undertook in that case to prove all the charges which had been brought against Athanasius. For Martyrius and Hesychius had been publicly refuted by us, and the Presbyters of the Bishop Athanasius had withstood them with great confidence: indeed, if one must tell the truth, Martyrius and his fellows had been utterly overthrown; and this it was that led them to desire that a Council might be held. Now supposing that they had not desired a Council, but that I had been the person to propose it, in discouragement of those who had written to me, and for the sake of our brethren who complain that they have suffered injustice; even in that case the proposal would have been reasonable and just, for it is agreeable to ecclesiastical practice, and well pleasing to God. But when those persons, whom you, Eusebius and his fellows, considered to be trustworthy, when even they wished me to call the brethren together, it was inconsistent in the parties invited to take offense, when they ought rather to have shown all readiness to be present. These considerations show that the display of anger in the offended persons is petulant, and the refusal of those who decline to meet the Council is unbecoming, and has a suspicious appearance. Does any one find fault, if he sees that done by another, which he would allow if done by himself? If, as you write, each council has an irreversible force, and he who has given judgment on a matter is dishonoured, if his sentence is examined by others; consider, dearly beloved, who are they that dishonour councils? Who are setting aside the decisions of former judges? Not to inquire at present into every individual case, lest I should appear to press too heavily on certain parties, the last instance that has occurred, and which every one who hears it must shudder at, will be sufficient in proof of the others which I omit.

23. The Arians who were excommunicated for their impiety by Alexander, the late Bishop of Alexandria, of blessed memory, were not only proscribed by the brethren in the several cities, but were also anathematised by the whole body assembled together in the great Council of Nicæa. For theirs was no ordinary offense, neither had they sinned against man, but against our Lord Jesus Christ Himself, the Son of the living God. And yet these persons who were proscribed by the whole world, and branded in every Church, are said now to have been admitted to communion again; which I think even you ought to hear with indignation. Who then are the parties who dishonour a council? Are not they who have set at nought the votes of the Three hundred, and have preferred impiety to godliness? The heresy of the Arian madmen was condemned and proscribed by the whole body of Bishops everywhere; but the Bishops Athanasius and Marcellus have many supporters who speak and write in their behalf. We have received testimony in favour of Marcellus, that he resisted the advocates of the Arian doctrines in the Council of Nicæa; and in favour of Athanasius, that at Tyre nothing was brought home to him, and that in the Mareotis, where the Reports against him are said to have been drawn up, he was not present. Now you know, dearly beloved, that *ex parte* proceedings are of no weight, but bear a suspicious appearance. Nevertheless, these things being so, we, in order to be accurate, and neither showing any prepossession in favour of yourselves, nor of those who wrote in behalf of the other party, invited those who had written to us to come hither; that, since there were many who wrote in their behalf, all things might be enquired into in a council, and neither the guiltless might be condemned, nor the person on his trial be accounted innocent. We then are not the parties who dishonour a council, but they who at once and recklessly have received the Arians whom all had condemned, and contrary to the decision of the judges. The

greater part of those judges have now departed, and are with Christ; but some of them are still in this life of trial, and are indignant at learning that certain persons have set aside their judgment.

24. We have also been informed of the following circumstance by those who were at Alexandria. A certain Carpones, who had been excommunicated by Alexander for Arianism, was sent hither by one Gregory with certain others, also excommunicated for the same heresy. However, I had learned the matter also from the Presbyter Macarius, and the Deacons Martyrius and Hesychius. For before the Presbyters of Athanasius arrived they urged me to send letters to one Pistus at Alexandria, though at the same time the Bishop Athanasius was there. And when the Presbyters of the Bishop Athanasius came, they informed me that this Pistus was an Arian, and that he had been excommunicated by the Bishop Alexander and the Council of Nicæa, and then ordained by one Secundus, whom also the great Council excommunicated as an Arian. This statement Martyrius and his fellows did not gainsay, nor did they deny that Pistus had received his ordination from Secundus. Now consider, after this who are most justly liable to blame? I, who could not be prevailed upon to write to the Arian Pistus; or those, who advised me to do dishonour to the great Council, and to address the irreligious as if they were religious persons? Moreover, when the Presbyter Macarius, who had been sent hither by Eusebius with Martyrius and the rest, heard of the opposition which had been made by the Presbyters of Athanasius, while we were expecting his appearance with Martyrius and Hesychius, he departed in the night, in spite of a bodily ailment; which leads us to conjecture that his departure arose from shame on account of the exposure which had been made concerning Pistus. For it is impossible that the ordination of the Arian Secundus should be considered valid in the Catholic Church. This would indeed be dishonour

to the Council, and to the Bishops who composed it, if the decrees they framed, as in the presence of God, with such extreme earnestness and care, should be set aside as worthless.

25. If, as you write , the decrees of all Councils ought to be of force, according to the precedent in the case of Novatus and Paul of Samosata, all the more ought not the sentence of the Three hundred to be reversed, certainly a general Council ought not to be set at nought by a few individuals. For the Arians are heretics as they, and the like sentence has been passed both against one and the other. And, after such bold proceedings as these, who are they that have lighted up the flame of discord? For in your letter you blame us for having done this. Is it we, who have sympathised with the sufferings of the brethren, and have acted in all respects according to the Canon; or they who contentiously and contrary to the Canon have set aside the sentence of the Three hundred, and dishonoured the Council in every way? For not only have the Arians been received into communion, but Bishops also have made a practice of removing from one place to another. Now if you really believe that all Bishops have the same and equal authority , and you do not, as you assert, account of them according to the magnitude of their cities; he that is entrusted with a small city ought to abide in the place committed to him, and not from disdain of his trust to remove to one that has never been put under him; despising that which God has given him, and making much of the vain applause of men. You ought then, dearly beloved, to have come and not declined, that the matter may be brought to a conclusion; for this is what reason demands.

But perhaps you were prevented by the time fixed upon for the Council, for you complain in your letter that the interval before the day we appointed was too short. But this, beloved, is a mere excuse. Had the day

forestalled any when on the journey, the interval allowed would then have been proved to be too short. But when persons do not wish to come, and detain even my Presbyters up to the month of January , it is the mere excuse of those who have no confidence in their cause; otherwise, as I said before, they would have come, not regarding the length of the journey, not considering the shortness of the time, but trusting to the justice and reasonableness of their cause. But perhaps they did not come on account of the aspect of the times , for again you declare in your letter, that we ought to have considered the present circumstances of the East, and not to have urged you to come. Now if as you say you did not come because the times were such, you ought to have considered such times beforehand, and not to have become the authors of schism, and of mourning and lamentation in the Churches. But as the matter stands, men, who have been the cause of these things, show that it is not the times that are to blame, but the determination of those who will not meet a Council.

26. But I wonder also how you could ever have written that part of your letter, in which you say, that I alone wrote, and not to all of you, but to Eusebius and his fellows only. In this complaint one may discover more of readiness to find fault than of regard for truth. I received the letters against Athanasius from none other than Martyrius, Hesychius and their fellows, and I necessarily wrote to them who had written against him. Either then Eusebius and his fellows ought not alone to have written, apart from you all, or else you, to whom I did not write, ought not to be offended that I wrote to them who had written to me. If it was right that I should address my letter to you all, you also ought to have written with them: but now considering what was reasonable, I wrote to them, who had addressed themselves to me, and had given me information. But if you were displeased because I alone wrote to them, it is but consistent that you

should also be angry, because they wrote to me alone. But for this also, beloved, there was a fair and not unreasonable cause. Nevertheless it is necessary that I should acquaint you that, although I wrote, yet the sentiments I expressed were not those of myself alone, but of all the Bishops throughout Italy and in these parts. I indeed was unwilling to cause them all to write, lest the others should be overpowered by their number. The Bishops however assembled on the appointed day, and agreed in these opinions, which I again write to signify to you; so that, dearly beloved, although I alone address you, yet you may be assured that these are the sentiments of all. Thus much for the excuses, not reasonable, but unjust and suspicious, which some of you have alleged for your conduct.

27. Now although what has already been said were sufficient to show that we have not admitted to our communion our brothers Athanasius and Marcellus either too readily, or unjustly, yet it is but fair briefly to set the matter before you. Eusebius and his fellows wrote formerly against Athanasius and his fellows, as you also have written now; but a great number of Bishops out of Egypt and other provinces wrote in his favour. Now in the first place, your letters against him are inconsistent with one another, and the second have no sort of agreement with the first, but in many instances the former are answered by the latter, and the latter are impeached by the former. Now where there is this contradiction in letters, no credit whatever is due to the statements they contain. In the next place if you require us to believe what you have written, it is but consistent that we should not refuse credit to those who have written in his favour; especially, considering that you write from a distance, while they are on the spot, are acquainted with the man, and the events which are occurring there, and testify in writing to his manner of life, and positively affirm that he has been the victim of a conspiracy throughout.

Again, a certain Bishop Arsenius was said at one time to have been made away with by Athanasius, but we have learned that he is alive, nay, that he is on terms of friendship with him. He has positively asserted that the Reports drawn up in the Mareotis were *ex parte* ones; for that neither the Presbyter Macarius, the accused party, was present, nor yet his Bishop, Athanasius himself. This we have learned, not only from his own mouth, but also from the Reports which Martyrius, Hesychius and their fellows, brought to us ; for we found on reading them, that the accuser Ischyras was present there, but neither Macarius, nor the Bishop Athanasius; and that the Presbyters of Athanasius desired to attend, but were not permitted. Now, beloved, if the trial was to be conducted honestly, not only the accuser, but the accused also ought to have been present. As the accused party Macarius attended at Tyre, as well as the accuser Ischyras, when nothing was proved, so not only ought the accuser to have gone to the Mareotis, but also the accused, so that in person he might either be convicted, or by not being convicted might show the falseness of the accusation. But now, as this was not the case, but the accuser only went out there, with those to whom Athanasius objected, the proceedings wear a suspicious appearance.

28. And he complained also that the persons who went to the Mareotis went against his wish, for that Theognius, Maris, Theodorus, Ursacius, Valens, and Macedonius, who were the persons they sent out, were of suspected character. This he showed not by his own assertions merely, but from the letter of Alexander who was Bishop of Thessalonica; for he produced a letter written by him to Dionysius , the Count who presided in the Council, in which he shows most clearly that there was a conspiracy on foot against Athanasius. He has also brought forward a genuine document, all in the handwriting of the accuser Ischyras himself , in which he calls God Almighty to witness that no cup was broken, nor table overthrown, but

that he had been suborned by certain persons to invent these accusations. Moreover, when the Presbyters of the Mareotis arrived, they positively affirmed that Ischyras was not a Presbyter of the Catholic Church and that Macarius had not committed any such offense as the other had laid to his charge. The Presbyters and Deacons also who came to us testified in the fullest manner in favour of the Bishop Athanasius, strenuously asserting that none of those things which were alleged against him were true, but that he was the victim of a conspiracy.

And all the Bishops of Egypt and Libya wrote and protested that his ordination was lawful and strictly ecclesiastical, and that all that you had advanced against him was false, for that no murder had been committed, nor any persons dispatched on his account, nor any cup broken, but that all was false. Nay, the Bishop Athanasius also showed from the *ex parte* reports drawn up in the Mareotis, that a catechumen was examined and said, that he was within with Ischyras, at the time when they say Macarius the Presbyter of Athanasius burst into the place; and that others who were examined said—one, that Ischyras was in a small cell,— and another, that he was lying down behind the door, being sick at that very time, when they say Macarius came there. Now from these representations of his, we are naturally led to ask the question, How was it possible that a man who was lying behind the door sick could get up, conduct the service, and offer? And how could it be that Oblations were offered when catechumens were within? For if there were catechumens present, it was not yet the time for presenting the Oblations. These representations, as I said, were made by the Bishop Athanasius, and he showed from the reports, what was also positively affirmed by those who were with him, that Ischyras has never been a presbyter at all in the Catholic Church, nor has ever appeared as a presbyter in the assemblies of the Church; for not even when Alexander

admitted those of the Meletian schism, by the indulgence of the great Council, was he named by Meletius among his presbyters, as they deposed ; which is the strongest argument possible that he was not even a presbyter of Meletius; for otherwise, he would certainly have been numbered with the rest. Besides, it was shown also by Athanasius from the reports, that Ischyras had spoken falsely in other instances: for he set up a charge respecting the burning of certain books, when, as they pretend, Macarius burst in upon them, but was convicted of falsehood by the witnesses he himself brought to prove it.

29. Now when these things were thus represented to us, and so many witnesses appeared in his favour, and so much was advanced by him in his own justification, what did it become us to do? What did the rule of the Church require of us, but that we should not condemn him, but rather receive him and treat him like a Bishop, as we have done? Moreover, besides all this he continued here a year and six months , expecting the arrival of yourselves and of whoever chose to come, and by his presence he put everyone to shame, for he would not have been here, had he not felt confident in his cause; and he came not of his own accord, but on an invitation by letter from us, in the manner in which we wrote to you. But still you complain after all of our transgressing the Canons. Now consider; who are they that have so acted? We who received this man with such ample proof of his innocence, or they who, being at Antioch at the distance of six and thirty posts , nominated a stranger to be Bishop, and sent him to Alexandria with a military force; a thing which was not done even when Athanasius was banished into Gaul, though it would have been done then, had he been really proved guilty of the offense. But when he returned, of course he found his Church unoccupied and waiting for him.

30. But now I am ignorant under what colour these proceedings have been carried on. In the first place, if the truth must be spoken, it was not right, when we had written to summon a council, that any persons should anticipate its decisions: and in the next place, it was not fitting that such novel proceedings should be adopted against the Church. For what canon of the Church, or what Apostolical tradition warrants this, that when a Church was at peace, and so many Bishops were in unanimity with Athanasius the Bishop of Alexandria, Gregory should be sent there, a stranger to the city, not having been baptized there, nor known to the general body, and desired neither by Presbyters, nor Bishops, nor Laity— that he should be appointed at Antioch, and sent to Alexandria, accompanied not by presbyters, nor by deacons of the city, nor by bishops of Egypt, but by soldiers? For they who came hither complained that this was the case.

Even supposing that Athanasius was in the position of a criminal after the Council, this appointment ought not to have been made thus illegally and contrary to the rule of the Church, but the Bishops of the province ought to have ordained one in that very Church, of that very Priesthood, of that very Clergy ; and the Canons received from the Apostles ought not thus to be set aside. Had this offense been committed against any one of you, would you not have exclaimed against it, and demanded justice as for the transgression of the Canons? Dearly beloved, we speak honestly, as in the presence of God, and declare, that this proceeding was neither pious, nor lawful, nor ecclesiastical. Moreover, the account which is given of the conduct of Gregory on his entry into the city, plainly shows the character of his appointment. In such peaceful times, as those who came from Alexandria declared them to have been, and as the Bishops also represented in their letters, the Church was set on fire; Virgins were stripped; Monks were trodden under foot; Presbyters and many of the people were scourged

and suffered violence; Bishops were cast into prison; multitudes were dragged about from place to place; the holy Mysteries, about which they accused the Presbyter Macarius, were seized upon by heathens and cast upon the ground; and all to constrain certain persons to admit the appointment of Gregory. Such conduct plainly shows who they are that transgress the Canons. Had the appointment been lawful, he would not have had recourse to illegal proceedings to compel the obedience of those who in a legal way resisted him. And notwithstanding all this, you write that perfect peace prevailed in Alexandria and Egypt. Surely not, unless the work of peace is entirely changed, and you call such doings as these peace.

31. I have also thought it necessary to point out to you this circumstance, viz. that Athanasius positively asserted that Macarius was kept at Tyre under a guard of soldiers, while only his accuser accompanied those who went to the Mareotis; and that the Presbyters who desired to attend the inquiry were not permitted to do so, while the said inquiry respecting the cup and the Table was carried on before the Prefect and his band, and in the presence of Heathens and Jews. This at first seemed incredible, but it was proved to have been so from the Reports; which caused great astonishment to us, as I suppose, dearly beloved, it does to you also. Presbyters, who are the ministers of the Mysteries, are not permitted to attend, but an enquiry concerning Christ's Blood and Christ's Body is carried on before an external judge, in the presence of Catechumens, nay, worse than that, before Heathens and Jews, who are in ill repute in regard to Christianity. Even supposing that an offense had been committed, it should have been investigated legally in the Church and by the Clergy, not by heathens who abhor the Word and know not the Truth. I am persuaded that both you and all men must perceive the nature and magnitude of this sin. Thus much concerning Athanasius.

32. With respect to Marcellus , forasmuch as you have charged him also of impiety towards Christ, I am anxious to inform you, that when he was here, he positively declared that what you had written concerning him was not true; but being nevertheless requested by us to give an account of his faith, he answered in his own person with the utmost boldness, so that we recognised that he maintains nothing outside the truth. He made a confession of the same godly doctrines concerning our Lord and Saviour Jesus Christ as the Catholic Church confesses; and he affirmed that he had held these opinions for a very long time, and had not recently adopted them: as indeed our Presbyters , who were at a former date present at the Council of Nicæa, testified to his orthodoxy; for he maintained then, as he has done now, his opposition to Arianism (on which points it is right to admonish you, lest any of you admit such heresy, instead of abominating it as alien from sound doctrine [[1 Timothy 1:10](#)]). Seeing then that he professed orthodox opinions, and had testimony to his orthodoxy, what, I ask again in his case, ought we to have done, except to receive him as a Bishop, as we did, and not reject him from our communion? These things I have written, not so much for the purpose of defending their cause, as in order to convince you, that we acted justly and canonically in receiving these persons, and that you are contentious without a cause. But it is your duty to use your anxious endeavours and to labour by every means to correct the irregularities which have been committed contrary to the Canon, and to secure the peace of the Churches; so that the peace of our Lord which has been given to us [[John 14:27](#)] may remain, and the Churches may not be divided, nor you incur the charge of being authors of schism. For I confess, your past conduct is an occasion of schism rather than of peace.

33. For not only the Bishops Athanasius and Marcellus and their fellows came hither and complained of the injustice that had been done

them, but many other Bishops also, from Thrace, from Cœle-Syria, from Phœnicia and Palestine, and Presbyters, not a few, and others from Alexandria and from other parts, were present at the Council here, and in addition to their other statements, lamented before all the assembled Bishops the violence and injustice which the Churches had suffered, and affirmed that similar outrages to those which had been committed in Alexandria had occurred in their own Churches, and in others also. Again there lately came Presbyters with letters from Egypt and Alexandria, who complained that many Bishops and Presbyters who wished to come to the Council were prevented; for they said that, since the departure of Athanasius even up to this time, Bishops who are confessors have been beaten with stripes, that others have been cast into prison, and that but lately aged men, who have been an exceedingly long period in the Episcopate, have been given up to be employed in the public works, and nearly all the Clergy of the Catholic Church with the people are the objects of plots and persecutions. Moreover they said that certain Bishops and other brethren had been banished for no other reason than to compel them against their will to communicate with Gregory and his Arian associates. We have heard also from others, what is confirmed by the testimony of the Bishop Marcellus, that a number of outrages, similar to those which were committed at Alexandria, have occurred also at Ancyra in Galatia. And in addition to all this, those who came to the Council reported against some of you (for I will not mention names) certain charges of so dreadful a nature that I have declined setting them down in writing: perhaps you also have heard them from others. It was for this cause especially that I wrote to desire you to come, that you might be present to hear them, and that all irregularities might be corrected and differences healed. And those who were called for these purposes ought not to have refused, but to have come

the more readily, lest by failing to do so they should be suspected of what was alleged against them, and be thought unable to prove what they had written.

34. Now according to these representations, since the Churches are thus afflicted and treacherously assaulted, as our informants positively affirmed, who are they that have lighted up a flame of discord ? We, who grieve for such a state of things and sympathize with the sufferings of the brethren, or they who have brought these things about? While then such extreme confusion existed in every Church, which was the cause why those who visited us came hither, I wonder how you could write that unanimity prevailed in the Churches. These things tend not to the edification of the Church, but to her destruction; and those who rejoice in them are not sons of peace, but of confusion: but our God is not a God of confusion, but of peace. [[1 Corinthians 14:33](#)] Wherefore, as the God and Father of our Lord Jesus Christ knows, it was from a regard for your good name, and with prayers that the Churches might not fall into confusion, but might continue as they were regulated by the Apostles, that I thought it necessary to write thus unto you, to the end that you might at length put to shame those who through the effects of their mutual enmity have brought the Churches to this condition. For I have heard, that it is only a certain few who are the authors of all these things.

Now, as having bowels of mercy, take care to correct, as I said before, the irregularities which have been committed contrary to the Canon, so that if any mischief has already befallen, it may be healed through your zeal. And write not that I have preferred the communion of Marcellus and Athanasius to yours, for such like complaints are no indications of peace, but of contentiousness and hatred of the brethren. For this cause I have written the foregoing, that you may understand that we acted not unjustly in

admitting them to our communion, and so may cease this strife. If you had come hither, and they had been condemned, and had appeared unable to produce reasonable evidence in support of their cause, you would have done well in writing thus. But seeing that, as I said before, we acted agreeably to the Canon, and not unjustly, in holding communion with them, I beseech you for the sake of Christ, suffer not the members of Christ to be torn asunder, neither trust to prejudices, but seek rather the peace of the Lord. It is neither holy nor just, in order to gratify the petty feeling of a few persons, to reject those who have never been condemned and thereby to grieve the Spirit. [[Ephesians 4:30](#).] But if you think that you are able to prove anything against them, and to confute them face to face let those of you who please come hither: for they also promised that they would be ready to establish completely the truth of those things which they have reported to us.

35. Give us notice therefore of this, dearly beloved, that we may write both to them, and to the Bishops who will have again to assemble, so that the accused may be condemned in the presence of all, and confusion no longer prevail in the Churches. What has already taken place is enough: it is enough surely that Bishops have been sentenced to banishment in the presence of Bishops; of which it behooves me not to speak at length, lest I appear to press too heavily on those who were present on those occasions. But if one must speak the truth, matters ought not to have proceeded so far; their petty feeling ought not to have been suffered to reach the present pitch. Let us grant the " removal, " as you write, of Athanasius and Marcellus, from their own places, yet what must one say of the case of the other Bishops and Presbyters who, as I said before, came hither from various parts, and who complained that they also had been forced away, and had suffered the like injuries? O beloved, the decisions of the Church are no

longer according to the Gospel, but tend only to banishment and death. Supposing, as you assert, that some offense rested upon those persons, the case ought to have been conducted against them, not after this manner, but according to the Canon of the Church. Word should have been written of it to us all, that so a just sentence might proceed from all. For the sufferers were Bishops, and Churches of no ordinary note, but those which the Apostles themselves had governed in their own persons.

And why was nothing said to us concerning the Church of the Alexandrians in particular? Are you ignorant that the custom has been for word to be written first to us, and then for a just decision to be passed from this place? If then any such suspicion rested upon the Bishop there, notice thereof ought to have been sent to the Church of this place; whereas, after neglecting to inform us, and proceeding on their own authority as they pleased, now they desire to obtain our concurrence in their decisions, though we never condemned him. Not so have the constitutions of Paul, not so have the traditions of the Fathers directed; this is another form of procedure, a novel practice. I beseech you, readily bear with me: what I write is for the common good. For what we have received from the blessed Apostle Peter, that I signify to you; and I should not have written this, as deeming that these things were manifest unto all men, had not these proceedings so disturbed us. Bishops are forced away from their sees and driven into banishment, while others from different quarters are appointed in their place; others are treacherously assailed, so that the people have to grieve for those who are forcibly taken from them, while, as to those who are sent in their room, they are obliged to give over seeking the man whom they desire, and to receive those they do not.

I ask of you, that such things may no longer be, but that you will denounce in writing those persons who attempt them; so that the Churches

may no longer be afflicted thus, nor any Bishop or Presbyter be treated with insult, nor any one be compelled to act contrary to his judgment, as they have represented to us, lest we become a laughing-stock among the heathen, and above all, lest we excite the wrath of God against us. For every one of us shall give account in the Day of judgment [[Matthew 12:36](#)] of the things which he has done in this life. May we all be possessed with the mind of God! so that the Churches may recover their own Bishops, and rejoice evermore in Jesus Christ our Lord; through Whom to the Father be glory, for ever and ever. Amen.

I pray for your health in the Lord, brethren dearly beloved and greatly longed for.

36. Thus wrote the Council of Rome by Julius, Bishop of Rome.

Chapter 3. Letters of the Council of Sardica to the Churches of Egypt and of Alexandria, and to all Churches.

But when, notwithstanding, Eusebius and his fellows proceeded without shame, disturbing the Churches, and plotting the ruin of many, the most religious Emperors Constantius and Constans being informed of this, commanded the Bishops from both the West and East to meet together in the city of Sardica. In the meantime Eusebius died: but a great number assembled from all parts, and we challenged the associates of Eusebius and his fellows to submit to a trial. But they, having before their eyes the things that they had done, and perceiving that their accusers had come up to the Council, were afraid to do this; but, while all besides met with honest intentions, they again brought with them the Counts Musonianus and Hesychius the Castrensian, that, as their custom was, they might effect their own aims by their authority. But when the Council met without Counts, and no soldiers were permitted to be present, they were confounded, and conscience-stricken, because they could no longer obtain the judgment they wished, but such only as reason and truth required. We, however, frequently repeated our challenge, and the Council of Bishops called upon them to come forward, saying, " You have come for the purpose of undergoing a trial; why then do you now withdraw yourselves? Either you ought not to have come, or having come, not to conceal yourselves. Such conduct will prove your greatest condemnation. Behold, Athanasius and his fellows are here, whom you accused while absent; if therefore you think that you have any thing against them, you may convict them face to face. But if you pretend to be unwilling to do so, while in truth you are

unable, you plainly show yourselves to be calumniators, and this is the decision the Council will give you. " When they heard this they were self-condemned (for they were conscious of their machinations and fabrications against us), and were ashamed to appear, thereby proving themselves to have been guilty of many base calumnies.

The holy Council therefore denounced their indecent and suspicious flight, and admitted us to make our defence; and when we had related their conduct towards us, and proved the truth of our statements by witnesses and other evidence, they were filled with astonishment, and all acknowledged that our opponents had good reason to be afraid to meet the Council, lest their guilt should be proved before their faces. They said also, that probably they had come from the East, supposing that Athanasius and his fellows would not appear, but that, when they saw them confident in their cause, and challenging a trial, they fled. They accordingly received us as injured persons who had been falsely accused, and confirmed yet more towards us their fellowship and love. But they deposed Eusebius's associates in wickedness, who had become even more shameless than himself, viz., Theodorus of Heraclea, Narcissus of Neronias, Acacius of Cæsarea, Stephanus of Antioch, Ursacius and Valens of Pannonia, Menophantus of Ephesus, and George of Laodicea; and they wrote to the Bishops in all parts of the world, and to the diocese of each of the injured persons, in the following terms.

Letter of the Council of Sardica to the Church of Alexandria.

The Holy Council, by the grace of God assembled at Sardica, from Rome, Spain, Gaul, Italy, Campania, Calabria, Apulia, Africa, Sardinia, Pannonia, Mœsia, Dacia, Noricum, Siscia, Dardania, the other Dacia, Macedonia, Thessaly, Achaia, Epirus, Thrace, Rhodope, Palestine, Arabia, Crete, and Egypt, to their beloved brothers, the Presbyters and Deacons, and

to all the Holy Church of God abiding at Alexandria, sends health in the Lord.

37. We were not ignorant, but the fact was well known to us, even before we received the letters of your piety, that the supporters of the abominated heresy of the Arians were practising many dangerous machinations, rather to the destruction of their own souls, than to the injury of the Church. For this has ever been the object of their unprincipled craft; this is the deadly design in which they have been continually engaged; viz. how they may best expel from their places and persecute all who are to be found anywhere of orthodox sentiments, and maintaining the doctrine of the Catholic Church, which was delivered to them from the Fathers. Against some they have laid false accusations; others they have driven into banishment; others they have destroyed by the punishments inflicted on them. At any rate they endeavoured by violence and tyranny to surprise the innocence of our brother and fellow bishop Athanasius, and therefore conducted their enquiry into his case without any care, without any faith, without any sort of justice. Accordingly having no confidence in the part they had played on that occasion, nor yet in the reports they had circulated against him, but perceiving that they were unable to produce any certain evidence respecting the case, when they came to the city of Sardica, they were unwilling to meet the Council of all the holy Bishops. From this it became evident that the decision of our brother and fellow bishop Julius was a just one ; for after cautious deliberation and care he had determined, that we ought not to hesitate at all about communion with our brother Athanasius. For he had the credible testimony of eighty Bishops, and was also able to advance this fair argument in his support that by the mere means of our dearly beloved brethren his own Presbyters, and by

correspondence, he had defeated the design of Eusebius and his fellows, who relied more upon violence than upon a judicial enquiry.

Wherefore all the Bishops from all parts determined upon holding communion with Athanasius on the ground that he was innocent. And let your charity also observe, that when he came to the holy Council assembled at Sardica, the Bishops of the East were informed of the circumstance, as we said before, both by letter, and by injunctions conveyed by word of mouth, and were invited by us to be present. But, being condemned by their own conscience, they had recourse to unbecoming excuses, and set themselves to avoid the enquiry. They demanded that an innocent man should be rejected from our communion, as a culprit, not considering how unbecoming, or rather how impossible, such a proceeding was. And as for the Reports which were framed in the Mareotis by certain most wicked and most abandoned youths, to whose hands one would not commit the very lowest office of the ministry, it is certain that they were *ex parte* statements. For neither was our brother the Bishop Athanasius present on the occasion, nor the Presbyter Macarius who was accused by them. And besides, their enquiry, or rather their falsification of facts, was attended by the most disgraceful circumstances. Sometimes heathens, sometimes Catechumens, were examined, not that they might declare what they knew, but that they might assert those falsehoods which they had been taught by others. And when you Presbyters, who were in charge in the absence of your Bishop, desired to be present at the enquiry, in order that you might show the truth, and disprove the falsehoods, no regard was paid to you; they would not permit you to be present, but drove you away with insult.

Now although their calumnies have been most plainly exposed before all men by these circumstances; yet we found also, on reading the Reports, that the most iniquitous Ischyras, who has obtained from them the empty

title of Bishop as his reward for the false accusation, had convicted himself of calumny. He declares in the Reports that at the very time when, according to his positive assertions, Macarius entered his cell, he lay there sick; whereas Eusebius and his fellows had the boldness to write that Ischyras was standing up and offering when Macarius came in.

38. The base and slanderous charge which they next alleged against him, has become well-known to all men. They raised a great outcry, affirming that Athanasius had committed murder, and had made away with one Arsenius a Meletian Bishop, whose loss they pretended to deplore with feigned lamentations and fictitious tears, and demanded that the body of a living man, as if a dead one, should be given up to them. But their fraud was not undetected; one and all knew that the person was alive, and was numbered among the living. And when these men, who are ready upon any opportunity, perceived their falsehoods detected (for Arsenius showed himself alive, and so proved that he had not been made away with, and was not dead), yet they would not rest, but proceeded to add other to their former calumnies, and to slander the man by a fresh expedient. Well; our brother Athanasius, dearly beloved, was not confounded, but again in the present case also with great boldness challenged them to the proof, and we too prayed and exhorted them to come to the trial, and if they were able, to establish their charge against him. O great arrogance! O dreadful pride! Or rather, if one must say the truth, O evil and accusing conscience! For this is the view which all men take of it.

Wherefore, beloved brethren, we admonish and exhort you, above all things to maintain the right faith of the Catholic Church. You have undergone many severe and grievous trials; many are the insults and injuries which the Catholic Church has suffered, but 'he that endures to the end, the same shall be saved [[Matthew 10:22](#)].' Wherefore even though

they still recklessly assail you, let your tribulation be unto you for joy. For such afflictions are a sort of martyrdom, and such confessions and tortures as yours will not be without their reward, but you shall receive the prize from God. Therefore strive above all things in support of the sound faith, and of the innocence of your Bishop and our fellow-minister Athanasius. We also have not held our peace, nor been negligent of what concerns your comfort, but have deliberated and done whatsoever the claims of charity demand. We sympathize with our suffering brethren, and their affliction we consider as our own.

39. Accordingly we have written to beseech our most religious and godly Emperors, that their kindness would give orders for the release of those who are still suffering from affliction and oppression, and would command that none of the magistrates, whose duty it is to attend only to civil causes, give judgment upon Clergy, nor henceforward in any way, on pretence of providing for the Churches, attempt anything against the brethren; but that every one may live, as he prays and desires to do, free from persecution, from violence and fraud, and in quietness and peace may follow the Catholic and Apostolic Faith. As for Gregory, who has the reputation of being illegally appointed by the heretics, and has been sent by them to your city, we wish your unanimity to understand, that he has been deposed by a judgment of the whole sacred Council, although indeed he has never at any time been considered to be a Bishop at all. Wherefore receive gladly your Bishop Athanasius, for to this end we have dismissed him in peace. And we exhort all those who either through fear, or through the intrigues of certain persons, have held communion with Gregory, that now being admonished, exhorted, and persuaded by us, they withdraw from that his detestable communion, and straightway unite themselves to the Catholic Church.

40. But forasmuch as we have learned that Aphthonius, Athanasius the son of Capito, Paul, and Plutio, our fellow Presbyters, have also suffered from the machinations of Eusebius and his fellows, so that some of them have had trial of exile, and others have fled on peril of their lives, we have in consequence thought it necessary to make this known unto you, that you may understand that we have received and acquitted them also, being aware that whatever has been done by Eusebius and his fellows against the orthodox has tended to the glory and commendation of those who have been attacked by them. It were fitting that your Bishop and our brother Athanasius should make this known to you respecting them, to his own respecting his own; but as for more abundant testimony he wished the holy Council also to write to you, we deferred not to do so, but hastened to signify this unto you, that you may receive them as we have done, for they also are deserving of praise, because through their piety towards Christ they have been thought worthy to endure violence at the hands of the heretics.

What decrees have been passed by the holy Council against those who are at the head of the Arian heresy, and have offended against you, and the rest of the Churches, you will learn from the subjoined documents. We have sent them to you, that you may understand from them that the Catholic Church will not overlook those who offend against her.

Letter of the Council of Sardica to the Bishops of Egypt and Libya.

The holy Council, by the grace of God assembled at Sardica, to the Bishops of Egypt and Libya, their fellow-ministers and dearly beloved brethren, sends health in the Lord.

41. We were not ignorant, but the fact was well known to us, even before we received the letters of your piety, that the supporters of the abominated heresy of the Arians were practising many dangerous machinations, rather to the destruction of their own souls, than to the injury

of the Church. For this has ever been the object of their craft and villainy: this is the deadly design in which they have been continually engaged, viz. how they may best expel from their places and persecute all who are to be found anywhere of orthodox sentiments, and maintaining the doctrine of the Catholic Church, which was delivered to them from the Fathers. Against some they have laid false accusations; others they have driven into banishment; others they have destroyed by the punishments inflicted on them. At any rate they endeavoured by violence and tyranny to surprise the innocence of our brother and fellow bishop Athanasius, and therefore conducted their enquiry into his case without any faith, without any sort of justice. Accordingly having no confidence in the part they had played on that occasion, nor yet in the reports they had circulated against him, but perceiving that they were unable to produce any certain evidence respecting the case, when they came to the city of Sardica, they were unwilling to meet the Council of all the holy Bishops. From this it became evident that the decision of our brother and fellow bishop Julius was a just one; for after cautious deliberation and care he had decided, that we ought not to hesitate at all about communion with our brother Athanasius. For he had the credible testimony of eighty Bishops, and was also able to advance this fair argument in his support, that by the mere means of our dearly beloved brethren his own Presbyters, and by correspondence, he had defeated the designs of Eusebius and his fellows, who relied more upon violence than upon a judicial inquiry.

Wherefore all the Bishops from all parts determined upon holding communion with Athanasius on the ground that he was innocent. And let your charity also observe, that when he came to the holy Council assembled at Sardica, the Bishops of the East were informed of the circumstance, as we said before, both by letter, and by injunctions conveyed by word of

mouth, and were invited by us to be present. But, being condemned by their own conscience, they had recourse to unbecoming excuses, and began to avoid the enquiry. They demanded that an innocent man should be rejected from our communion, as a culprit, not considering how unbecoming, or rather how impossible, such a proceeding was. And as for the reports which were framed in the Mareotis by certain most wicked and abandoned youths, to whose hands one would not commit the very lowest office of the ministry, it is certain that they were *ex parte* statements. For neither was our brother the Bishop Athanasius present on the occasion, nor the Presbyter Macarius, who was accused by them. And besides, their enquiry, or rather their falsification of facts, was attended by the most disgraceful circumstances. Sometimes Heathens, sometimes Catechumens, were examined, not that they might declare what they knew, but that they might assert those falsehoods which they had been taught by others. And when you Presbyters, who were in charge in the absence of your Bishop, desired to be present at the enquiry, in order that you might show the truth, and disprove falsehood, no regard was paid to you; they would not permit you to be present, but drove you away with insult.

Now although their calumnies have been most plainly exposed before all men by these circumstances; yet we found also, on reading the Reports, that the most iniquitous Ischyras, who has obtained from them the empty title of Bishop as his reward for the false accusation, had convicted himself of calumny. He declares in the Reports, that at the very time when, according to his positive assertions, Macarius entered his cell, he lay there sick; whereas Eusebius and his fellows had the boldness to write that Ischyras was standing offering when Macarius came in.

42. The base and slanderous charge which they next alleged against him has become well known unto all men. They raised a great outcry,

affirming that Athanasius had committed murder, and made away with one Arsenius a Meletian Bishop, whose loss they pretended to deplore with feigned lamentations, and fictitious tears, and demanded that the body of a living man, as if a dead one, should be given up to them. But their fraud was not undetected; one and all knew that the person was alive, and was numbered among the living. And when these men, who are ready upon any opportunity, perceived their falsehood detected (for Arsenius showed himself alive, and so proved that he had not been made away with, and was not dead), yet they would not rest, but proceeded to add other to their former calumnies, and to slander the man by a fresh expedient. Well: our brother Athanasius, dearly beloved, was not confounded, but again in the present case also with great boldness challenged them to the proof, and we too prayed and exhorted them to come to the trial, and if they were able, to establish their charge against him. O great arrogance! O dreadful pride! Or rather, if one must say the truth, O evil and accusing conscience! For this is the view which all men take of it.

Wherefore, beloved brethren, we admonish and exhort you, above all things, to maintain the right faith of the Catholic Church. You have undergone many severe and grievous trials; many are the insults and injuries which the Catholic Church has suffered, but 'he that endures to the end, the same shall be saved [[Matthew 10:22](#)].' Wherefore, even though they shall still recklessly assail you, let your tribulation be unto you for joy. For such afflictions are a sort of martyrdom, and such confessions and tortures as yours will not be without their reward, but you shall receive the prize from God. Therefore strive above all things in support of the sound Faith, and of the innocence of your Bishop and our brother Athanasius. We also have not held our peace, nor been negligent of what concerns your comfort, but have deliberated and done whatsoever the claims of charity

demand. We sympathize with our suffering brethren, and their afflictions we consider as our own, and have mingled our tears with yours. And you, brethren, are not the only persons who have suffered: many others also of our brethren in ministry have come hither, bitterly lamenting these things.

43. Accordingly, we have written to beseech our most religious and godly Emperors, that their kindness would give orders for the release of those who are still suffering from affliction and oppression, and would command that none of the magistrates, whose duty it is to attend only to civil causes, give judgment upon Clergy, nor henceforward in any way, on pretence of providing for the Churches, attempt anything against the brethren, but that every one may live, as he prays and desires to do, free from persecution, from violence and fraud, and in quietness and peace may follow the Catholic and Apostolic Faith. As for Gregory, who has the reputation of being illegally appointed by the heretics, and who has been sent by them to your city, we wish your unanimity to understand, that he has been deposed by the judgment of the whole sacred Council, although indeed he has never at any time been considered to be a Bishop at all. Wherefore receive gladly your Bishop Athanasius; for to this end we have dismissed him in peace. And we exhort all those, who either through fear, or through intrigues of certain persons, have held communion with Gregory, that being now admonished, exhorted, and persuaded by us, they withdraw from his detestable communion, and straightway unite themselves to the Catholic Church.

What decrees have been passed by the holy Council against Theodorus, Narcissus, Stephanus, Acacius, Menophantus, Ursacius, Valens, and George, who are the heads of the Arian heresy, and have offended against you and the rest of the Churches, you will learn from the subjoined documents. We have sent them to you, that your piety may assent to our

decisions, and that you may understand from them, that the Catholic Church will not overlook those who offend against her.

Encyclical Letter of the Council of Sardica.

The holy Council, by the grace of God, assembled at Sardica, to their dearly beloved brethren, the Bishops and fellow-Ministers of the Catholic Church every where, sends health in the Lord.

44. The Arian madmen have dared repeatedly to attack the servants of God, who maintain the right faith; they attempted to substitute a spurious doctrine, and to drive out the orthodox; and at last they made so violent an assault against the Faith, that it became known even to the piety of our most religious Emperors. Accordingly, the grace of God assisting them, our most religious Emperors have themselves assembled us together out of different provinces and cities, and have permitted this holy Council to be held in the city of Sardica; to the end that all dissension may be done away, and all false doctrine being driven from us, Christian godliness may alone be maintained by all men. The Bishops of the East also attended, being exhorted to do so by the most religious Emperors, chiefly on account of the reports they have so often circulated concerning our dearly beloved brethren and fellow-ministers Athanasius, Bishop of Alexandria, and Marcellus, Bishop of Ancyro-Galatia. Their calumnies have probably already reached you, and perhaps they have attempted to disturb your ears, that you may be induced to believe their charges against the innocent, and that they may obliterate from your minds any suspicions respecting their own wicked heresy. But they have not been permitted to effect this to any great extent; for the Lord is the Defender of His Churches, Who endured death for their sakes and for us all, and provided access to heaven for us all through Himself. When therefore Eusebius and his fellows wrote long ago to Julius our brother and Bishop of the Church of the Romans, against our

forementioned brethren, that is to say, Athanasius, Marcellus, and Asclepas, the Bishops from the other parts wrote also, testifying to the innocence of our fellow-minister Athanasius, and declaring that the representations of Eusebius and his fellows were nothing else but mere falsehood and calumny.

And indeed their calumnies were clearly proved by the fact that, when they were invited to a Council by our dearly beloved fellow-minister Julius, they would not come, and also by what was written to them by Julius himself. For had they had confidence in the measures and the acts in which they were engaged against our brethren, they would have come. And besides, they gave a still more evident proof of their conspiracy by their conduct in this great and holy Council. For when they arrived at the city of Sardica, and saw our brethren Athanasius, Marcellus, Asclepas, and the rest, they were afraid to come to a trial and though they were repeatedly invited to attend, they would not obey the summons. Although all we Bishops met together, and above all that man of most happy old age, Hosius, one who on account of his age, his confession, and the many labours he has undergone, is worthy of all reverence; and although we waited and urged them to come to the trial, that in the presence of our fellow-ministers they might establish the truth of those charges which they had circulated and written against them in their absence; yet they would not come, when they were thus invited, as we said before, thus giving proof of their calumnies, and almost proclaiming to the world by this their refusal, the plot and conspiracy in which they have been engaged. They who are confident of the truth of their assertions are able to make them good against their opponents face to face. But as they would not meet us, we think that no one can now doubt, however they may again have recourse to their bad

practices, that they possess no proof against our fellow-ministers, but calumniate them in their absence, while they avoid their presence.

45. They fled, beloved brethren, not only on account of the calumnies they had uttered, but because they saw that those had come who had various charges to advance against them. For chains and irons were brought forward which they had used; persons appeared who had returned from banishment; there came also our brethren, kinsmen of those who were still detained in exile, and friends of such as had perished through their means. And what was the most weighty ground of accusation, Bishops were present, one of whom brought forward the irons and chains which they had caused him to wear, and others appealed to the death which had been brought about by their calumnies. For they had proceeded to such a pitch of madness, as even to attempt to destroy Bishops; and would have destroyed them, had they not escaped their hands. Our fellow-ministers, Theodulus of blessed memory, died during his flight from their false accusations, orders having been given in consequence of these to put him to death. Others also exhibited sword-wounds; and others complained that they had been exposed to the pains of hunger through their means. Nor were they ordinary persons who testified to these things, but whole Churches, in whose behalf legates appeared, and told us of soldiers sword in hand, of multitudes armed with clubs, of the threats of judges, of the forgery of false letters. For there were read certain false letters of Theognius and his fellows against our fellow-ministers Athanasius, Marcellus, and Asclepas, written with the design of exasperating the Emperors against them; and those who had then been Deacons of Theognius proved the fact. From these men, we heard of virgins stripped naked, churches burnt, ministers in custody, and all for no other end, but only for the sake of the accursed heresy of the Arian madmen, whose communion whoso refused was forced to suffer these things.

When they perceived then how matters lay, they were in a strait what course to choose. They were ashamed to confess what they had done, but were unable to conceal it any longer. They therefore came to the city of Sardica, that by their arrival they might seem to remove suspicion from themselves of such offenses. But when they saw those whom they had calumniated, and those who had suffered at their hands; when they had before their eyes their accusers and the proofs of their guilt, they were unwilling to come forward, though invited by our fellow-ministers Athanasius, Marcellus, and Asclepas, who with great freedom complained of their conduct, and urged and challenged them to the trial, promising not only to refute their calumnies, but also to bring proof of the offenses which they had committed against their Churches. But they were seized with such terrors of conscience, that they fled; and in doing so they exposed their own calumnies and confessed by running away the offenses of which they had been guilty.

46. But although their malice and their calumnies have been plainly manifested on this as well as on former occasions, yet that they may not devise means of practising a further mischief in consequence of their flight, we have considered it advisable to examine the part they have played according to the principles of truth; this has been our purpose, and we have found them calumniators by their acts, and authors of nothing else than a plot against our brethren in ministry. For Arsenius, who they said had been murdered by Athanasius, is still alive, and is numbered among the living; from which we may infer that the reports they have spread abroad on other subjects are fabrications also. And whereas they spread abroad a rumour concerning a cup, which they said had been broken by Macarius the Presbyter of Athanasius, those who came from Alexandria, the Mareotis, and the other parts, testified that nothing of the kind had taken place. And

the Egyptian Bishops who wrote to Julius our fellow-minister, positively affirmed that there had not arisen among them even any suspicion whatever of such a thing.

Moreover, the Reports, which they say they have to produce against him, are, as is notorious, *ex parte* statements; and even in the formation of these very Reports, Heathens and Catechumens were examined; one of whom, a Catechumen, said in his examination that he was present in the room when Macarius broke in upon them; and another declared, that Ischyras of whom they speak so much, lay sick in his cell at the time; from which it appears that the Mysteries were never celebrated at all, because Catechumens were present, and also that Ischyras was not present, but was lying sick on his bed. Besides, this most worthless Ischyras, who has falsely asserted, as he was convicted of doing, that Athanasius had burnt some of the sacred books, has himself confessed that he was sick, and was lying in his bed when Macarius came; from which it is plain that he is a slanderer. Nevertheless, as a reward for these his calumnies, they have given to this very Ischyras the title of Bishop, although he is not even a Presbyter. For two Presbyters, who were once associated with Meletius, but were afterwards received by the blessed Alexander, Bishop of Alexandria, and are now with Athanasius, appeared before the Council, and testified that he was not even a Presbyter of Meletius, and that Meletius never had either Church or Minister in the Mareotis. And yet this man, who has never been even a Presbyter, they have now brought forward as a Bishop, that by this name they may have the means of overpowering those who are within hearing of his calumnies.

47. The book of our fellow-minister Marcellus was also read, by which the fraud of Eusebius and his fellows was plainly discovered. For what Marcellus had advanced by way of enquiry, they falsely represented as his

professed opinion; but when the subsequent parts of the book were read, and the parts preceding the queries themselves, his faith was found to be correct. He had never pretended, as they positively affirmed, that the Word of God had His beginning from holy Mary, nor that His kingdom had an end; on the contrary he had written that His kingdom was both without beginning and without end. Our fellow-minister Asclepas also produced Reports which had been drawn up at Antioch in the presence of his accusers and Eusebius of Cæsarea, and proved that he was innocent by the declarations of the Bishops who judged his cause. They had good reason therefore, dearly beloved brethren, for not hearkening to our frequent summons, and for deserting the Council. They were driven to this by their own consciences; but their flight only confirmed the proof of their own calumnies, and caused those things to be believed against them, which their accusers, who were present, were asserting and arguing. But besides all these things, they had not only received those who were formerly degraded and ejected on account of the heresy of Arius, but had even promoted them to a higher station, advancing Deacons to the Presbytery, and of Presbyters making Bishops, for no other end, but that they might disseminate and spread abroad impiety, and corrupt the orthodox faith.

48. Their leaders are now, after Eusebius and his fellows, Theodorus of Heraclea, Narcissus of Neronias in Cilicia, Stephanus of Antioch, George of Laodicea, Acacius of Cæsarea in Palestine, Menophantus of Ephesus in Asia, Ursacius of Singidunum in Mœsia, and Valens of Mursa in Pannonia. These men would not permit those who came with them from the East to meet the holy Council, nor even to approach the Church of God; but as they were coming to Sardica, they held Councils in various places by themselves, and made an engagement under threats, that when they came to Sardica, they would not so much as appear at the trial, nor attend the

assembling of the holy Council, but simply coming and making known their arrival as a matter of form, would speedily take to flight. This we have been able to ascertain from our fellow-ministers, Macarius of Palestine and Asterius of Arabia , who after coming in their company, separated themselves from their unbelief. These came to the holy Council, and complained of the violence they had suffered, and said that no right act was being done by them; adding that there were many among them who adhered to orthodoxy, but were prevented by those men from coming hither, by means of the threats and promises which they held out to those who wished to separate from them. On this account it was that they were so anxious that all should abide in one dwelling, and would not suffer them to be by themselves even for the shortest space of time.

49. Since then it became us not to hold our peace, nor to pass over unnoticed their calumnies, imprisonments, murders, wounds, conspiracies by means of false letters, outrages, stripping of the virgins, banishments, destruction of the Churches, burnings, translations from small cities to larger dioceses, and above all, the rising of the ill-named Arian heresy by their means against the orthodox faith; we have therefore pronounced our dearly beloved brethren and fellow-ministers Athanasius, Marcellus, and Asclepas, and those who minister to the Lord with them, to be innocent and clear of offense, and have written to the diocese of each, that the people of each Church may know the innocence of their own Bishop, and may esteem him as their Bishop and expect his coming.

And as for those who like wolves have invaded their Churches, Gregory at Alexandria, Basil at Ancyra, and Quintianus at Gaza, let them neither give them the title of Bishop, nor hold any communion at all with them, nor receive letters from them, nor write to them. And for Theodorus, Narcissus, Acacius, Stephanus, Ursacius, Valens, Menophantus, and

George, although the last from fear did not come from the East, yet because he was deposed by the blessed Alexander, and because both he and the others were connected with the Arian madness, as well as on account of the charges which lie against them, the holy Council has unanimously deposed them from the Episcopate, and we have decided that they not only are not Bishops, but that they are unworthy of holding communion with the faithful.

For they who separate the Son and alienate the Word from the Father, ought themselves to be separated from the Catholic Church and to be alien from the Christian name. Let them therefore be anathema to you, because they have 'corrupted the word of truth [[2 Corinthians 2:17](#)].' It is an Apostolic injunction [[Galatians 1:9](#)], 'If any man preach any other Gospel unto you than that you have received, let him be accursed.' Charge your people that no one hold communion with them, for there is no communion of light with darkness; put away from you all these, for there is no concord of Christ in Belial. [[2 Corinthians 6:14-15](#)] And take heed, dearly beloved, that you neither write to them, nor receive letters from them; but desire rather, brethren and fellow-ministers, as being present in spirit [[1 Corinthians 5:3](#)] with our Council, to assent to our judgments by your subscriptions , to the end that concord may be preserved by all our fellow-ministers everywhere. May Divine Providence protect and keep you, dearly beloved brethren, in sanctification and joy.

I, Hosius, Bishop, have subscribed this, and all the rest likewise.

This is the letter which the Council of Sardica sent to those who were unable to attend, and they on the other hand gave their judgment in accordance; and the following are the names both of those Bishops who subscribed in the Council, and of the others also.

50. Hosius of Spain , Julius of Rome by his Presbyters Archidamus and Philoxenus, Protogenes of Sardica, Gaudentius, Macedonius, Severus, Prætextatus, Ursicius, Lucillus, Eugenius, Vitalius, Calepodius, Florentius, Bassus, Vincentius, Stercorius, Palladius, Domitianus, Chalbis, Gerontius, Protasius, Eulogus, Porphyrius, Dioscorus, Zosimus, Januarius, Zosimus, Alexander, Eutychius, Socrates, Diodorus, Martyrius, Eutherius, Eucarpus, Athenodorus, Irenæus, Julianus, Alypius, Jonas, Aetius, Restitutus, Marcellinus, Aprianus, Vitalius, Valens, Hermogenes, Castus, Domitianus, Fortunatius, Marcus, Annianus, Heliodorus, Musæus, Asterius, Paregorius, Plutarchus, Hymenæus, Athanasius, Lucius, Amantius, Arius, Asclepius, Dionysius, Maximus, Tryphon, Alexander, Antigonus, Ælianus, Petrus, Symphorus, Musonius, Eutychus, Philologus, Spudasius, Zosimus, Patricius, Adolius, Sapricius.

From Gaul the following; Maximianus , Verissimus , Victurus, Valentinus , Desiderius, Eulogius, Sarbatus, Dyscolius , Superior, Mercurius, Declopetus, Eusebius, Severinus , Satyrus, Martinus, Paulus, Optatianus, Nicasius, Victor , Sempronius, Valerinus, Pacatus, Jesses, Ariston, Simplicius, Metianus, Amantus , Amillianus, Justinianus, Victorinus , Satornilus, Abundantius, Donatianus, Maximus.

From Africa; Nessus, Gratus , Megasius, Coldæus, Rogatianus, Consortius, Rufinus, Manninus, Cessilianus, Herennianus, Marianus, Valerius, Dynamius, Mizonius, Justus, Celestinus, Cyprianus, Victor, Honoratus, Marinus, Pantagathus, Felix, Baudius, Liber, Capito, Minervalis, Cosmus, Victor, Hesperio, Felix, Severianus, Optantius, Hesperus, Fidentius, Salustius, Paschasius.

From Egypt; Liburnius, Amantius, Felix, Ischyrammon, Romulus, Tiberinus, Consortius, Heraclides, Fortunatius, Dioscorus, Fortunatianus, Bastamon, Datyllus, Andreas, Serenus, Arius, Theodorus, Evagoras, Helias,

Timotheus, Orion, Andronicus, Paphnutius, Hermias, Arabion, Psenosiris, Apollonius, Muis, Sarapampon, Philo, Philippus, Apollonius, Paphnutius, Paulus, Dioscorus, Nilammon, Serenus, Aquila, Aotas, Harpocraton, Isac, Theodorus, Apollos, Ammonianus, Nilus, Heraclius, Arion, Athas, Arsenius, Agathammon, Theon, Apollonius, Helias, Paninuthius, Andragathius, Nemesion, Sarapion, Ammonius, Ammonius, Xenon, Gerontius, Quintus, Leonides, Sempronianus, Philo, Heraclides, Hieracys, Rufus, Pasophius, Macedonius, Apollodorus, Flavianus, Psaes, Syrus, Apphus, Sarapion, Esaias, Paphnutius, Timotheus, Elurion, Gaius, Musæus, Pistus, Heraclammon, Heron, Helias, Anagamphus, Apollonius, Gaius, Philotas, Paulus, Tithoes, Eudæmon, Julius.

Those on the road of Italy are Probatius, Viator, Facundinus, Joseph, Numedius, Sperantius, Severus, Heraclianus, Faustinus, Antoninus, Heraclius, Vitalius, Felix, Crispinus, Paulianus.

From Cyprus; Auxibius, Photius, Gerasius, Aphrodisius, Irenicus, Nunechius, Athanasius, Macedonius, Triphyllius, Spyridon, Norbanus, Sosicrates.

From Palestine; Maximus, Aetius, Arius, Theodosius, Germanus, Silvanus, Paulus, Claudius, Patricius, Elpidius, Germanus, Eusebius, Zenobius, Paulus, Petrus.

These are the names of those who subscribed to the acts of the Council; but there are very many beside, out of Asia, Phrygia, and Isauria, who wrote in my behalf before this Council was held, and whose names, nearly sixty-three in number, may be found in their own letters. They amount altogether to three hundred and forty-four.

Chapter 4. Imperial and Ecclesiastical Acts in Consequence of the Decision of the Council of Sardica.

51. When the most religious Emperor Constantius heard of these things, he sent for me, having written privately to his brother Constans of blessed memory, and to me three several times in the following terms.

Constantius Victor Augustus to Athanasius. Our benignant clemency will not suffer you to be any longer tempest-tossed by the wild waves of the sea; for our unwearied piety has not lost sight of you, while you have been bereft of your native home, deprived of your goods, and have been wandering in savage wildernesses. And although I have for a long time deferred expressing by letter the purpose of my mind concerning you, principally because I expected that you would appear before us of your own accord, and would seek a relief of your sufferings; yet forasmuch as fear, it may be, has prevented you from fulfilling your intentions, we have therefore addressed to your fortitude letters full of our bounty, to the end that you may use all speed and without fear present yourself in our presence, thereby to obtain the enjoyment of your wishes, and that, having experience of our kindness, you may be restored again to your own. For this purpose I have besought my lord and brother Constans Victor Augustus, in your behalf, that he would give you permission to come, in order that you may be restored to your country with the consent of us both, receiving this as a pledge of our favour.

The Second Letter.

Although we made it very plain to you in a former letter that you may without hesitation come to our Court, because we greatly wished to send

you home, yet, we have further sent this present letter to your fortitude to exhort you without any distrust or apprehension, to place yourself in the public conveyances, and to hasten to us, that you may enjoy the fulfilment of your wishes.

The Third Letter.

Our pleasure was, while we abode at Edessa, and your Presbyters were there, that, on one of them being sent to you, you should make haste to come to our Court, in order that you might see our face, and straightway proceed to Alexandria. But as a very long period has elapsed since you received letters from us, and you have not yet come, we therefore hasten to remind you again, that you may endeavour even now to present yourself before us with speed, and so may be restored to your country, and obtain the accomplishment of your prayers. And for your fuller information we have sent Achitas the Deacon, from whom you will be able to learn the purpose of our soul, that you may now secure the objects of your prayers.

Such was the tenor of the Emperor's letters; on receiving which I went up to Rome to bid farewell to the Church and the Bishop: for I was at Aquileia when the above was written. The Church was filled with all joy, and the Bishop Julius rejoiced with me in my return and wrote to the Church; and as we passed along, the Bishops of every place sent us on our way in peace. The letter of Julius was as follows.

52. Julius to the Presbyters, Deacons, and people residing at Alexandria.

I congratulate you, beloved brethren, that you now behold the fruit of your faith before your eyes; for any one may see that such indeed is the case with respect to my brother and fellow bishop Athanasius, whom for the innocency of his life, and by reason of your prayers, God is restoring to you again. Wherefore it is easy to perceive, that you have continually offered up

to God pure prayers and full of love. Being mindful of the heavenly promises, and of the conversation that leads to them, which you have learned from the teaching of my brother aforesaid, you knew certainly and understood by the right faith that is in you, that he, whom you always had as present in your most pious minds, would not be separated from you for ever. Wherefore there is no need that I should use many words in writing to you; for your faith has already anticipated whatever I could say to you, and has by the grace of God procured the accomplishment of the common prayers of you all. Therefore, I repeat again, I congratulate you, because you have preserved your souls unconquered in the faith; and I also congratulate no less my brother Athanasius, in that, though he is enduring many afflictions, he has at no time been forgetful of your love and earnest desires towards him. For although for a season he seemed to be withdrawn from you in body, yet he has continued to live as always present with you in spirit.

53. Wherefore he returns to you now more illustrious than when he went away from you. Fire tries and purifies the precious materials, gold and silver: but how can one describe the worth of such a man, who, having passed victorious through the perils of so many tribulations, is now restored to you, being pronounced innocent not by our voice only, but by the voice of the whole Council ? Receive therefore, beloved brethren, with all godly honour and rejoicing, your Bishop Athanasius, together with those who have been partners with him in so many labours. And rejoice that you now obtain the fulfilment of your prayers, after that in your salutary letter you have given meat and drink to your Pastor, who, so to speak, longed and thirsted after your godliness. For while he sojourned in a foreign land, you were his consolation; and you refreshed him during his persecutions by your most faithful minds and spirits. And it delights me now to conceive

and figure to my mind the joy of every one of you at his return, and the pious greetings of the concourse, and the glorious festivity of those that run to meet him. What a day will that be to you, when my brother comes back again, and your former sufferings terminate, and his much-prized and desired return inspires you all with an exhilaration of perfect joy! The like joy it is ours to feel in a very great degree, since it has been granted us by God, to be able to make the acquaintance of so eminent a man. It is fitting therefore that I should conclude my letter with a prayer. May Almighty God, and His Son our Lord and Saviour Jesus Christ, afford you continual grace, giving you a reward for the admirable faith which you displayed in your noble confession in behalf of your Bishop, that He may impart unto you and unto them that are with you, both here and hereafter, those better things, which 'the eye has not seen, nor ear heard, neither has entered into the heart of man, the things which God has prepared for them that love Him [[1 Corinthians 2:9](#)],' through our Lord Jesus Christ, through Whom to Almighty God be glory for ever and ever. Amen. I pray, dearly beloved brethren, for your health and strength in the Lord.

54. The Emperor, when I came to him with these letters, received me kindly, and sent me forth to my country and Church addressing the following to the Bishops, Presbyters, and People.

Constantius, Victor, Maximus, Augustus, to the Bishops and Presbyters of the Catholic Church.

The most reverend Athanasius has not been deserted by the grace of God, but although for a brief season he was subjected to trial to which human nature is liable, he has obtained from the all-surveying Providence such an answer to his prayers as was meet, and is restored by the will of the Most High, and by our sentence, at once to his country and to the Church, over which by divine permission he presided. Wherefore, in accordance

with this, it is fitting that it should be provided by our clemency, that all the decrees which have heretofore been passed against those who held communion with him, be now consigned to oblivion, and that all suspicions respecting them be henceforward set at rest, and that immunity, such as the Clergy who are associated with him formerly enjoyed, be duly confirmed to them. Moreover to our other acts of favour towards him we have thought good to add the following, that all persons of the sacred catalogue should understand, that an assurance of safety is given to all who adhere to him, whether Bishops, or other Clergy. And union with him will be a sufficient guarantee, in the case of any person, of an upright intention. For whoever, acting according to a better judgment and part, shall choose to hold communion with him, we order, in imitation of that Providence which has already gone before, that all such should have the advantage of the grace which by the will of the Most High is now offered to them from us. May God preserve you.

The Second Letter.

Constantius, Victor, Maximus, Augustus, to the people of the Catholic Church at Alexandria.

55. Having in view your welfare in all respects, and knowing that you have for a long time been deprived of episcopal superintendence, we have thought good to send back to you your Bishop Athanasius, a man known to all men for the uprightness that is in him, and for the good disposition of his personal character. Receive him, as you are wont to receive every one, in a suitable manner, and, using his advocacy as your succour in your prayers to God, endeavour to preserve continually that unanimity and peace according to the order of the Church which is at the same time becoming in you, and most advantageous for us. For it is not becoming that any dissension or faction should be raised among you, contrary to the prosperity of our times.

We desire that this offense may be altogether removed from you, and we exhort you to continue steadfastly in your accustomed prayers, and to make him, as we said before, your advocate and helper towards God. So that, when this your determination, beloved, has influenced the prayers of all men, even those heathen who are still addicted to the false worship of idols may eagerly desire to come to the knowledge of our sacred religion. Again therefore we exhort you to continue in these things, and gladly to receive your Bishop, who is sent back to you by the decree of the Most High, and by our decision, and determine to greet him cordially with all your soul and with all your mind. For this is what is both becoming in you, and agreeable to our clemency. In order that all occasions of disturbance and sedition may be taken away from those who are maliciously disposed, we have by letter commanded the magistrates who are among you to subject to the vengeance of the law all whom they find to be factious. Wherefore taking into consideration both these things, our decision in accordance with the will of the Most High, and our regard for you and for concord among you, and the punishment that awaits the disorderly, observe such things as are proper and suitable to the order of our sacred religion, and receiving the aforementioned Bishop with all reverence and honour, take care to offer up with him your prayers to God, the Father of all, in behalf of yourselves, and for the well-being of your whole lives.

56. Having written these letters, he also commanded that the decrees, which he had formerly sent out against me in consequence of the calumnies of Eusebius and his fellows, should be cancelled and struck out from the Orders of the Duke and the Prefect of Egypt; and Eusebius the Decurion was sent to withdraw them from the Order-books. His letter on this occasion was as follows.

Constantius, Victor, Augustus, to Nestorius. (*And in the same terms, to the Governors of Augustamnica, the Thebais, and Libya .*)

Whatever Orders are found to have been passed heretofore, tending to the injury and dishonour of those who hold communion with the Bishop Athanasius, we wish them to be now erased. For we desire that whatever immunities his Clergy possessed before, they should again possess the same. And we wish this our Order to be observed, that when the Bishop Athanasius is restored to his Church, those who hold communion with him may enjoy the immunities which they have always enjoyed, and which the rest of the Clergy enjoy; so that they may have the satisfaction of being on an equal footing with others.

57. Being thus set forward on my journey, as I passed through Syria, I met with the Bishops of Palestine, who when they had called a Council at Jerusalem, received me cordially, and themselves also sent me on my way in peace, and addressed the following letter to the Church and the Bishops.

The Holy Council, assembled at Jerusalem, to the fellow-ministers in Egypt and Libya, and to the Presbyters, Deacons, and People at Alexandria, brethren beloved and greatly longed for, sends health in the Lord.

We cannot give worthy thanks to the God of all, dearly beloved, for the wonderful things which He has done at all times, and especially at this time for your Church, in restoring to you your pastor and lord, and our fellow-minister Athanasius. For who ever hoped that his eyes would see what you are now actually obtaining? Of a truth, your prayers have been heard by the God of all, Who cares for His Church, and has looked upon your tears and groans, and has therefore heard your petitions. For you were as sheep scattered and fainting, not having a shepherd. [[Matthew 9:36](#)] Wherefore the true Shepherd, Who cares for His own sheep, has visited you from heaven, and has restored to you him whom you desire. Behold, we also,

being ready to do all things for the peace of the Church, and being prompted by the same affection as yourselves, have saluted him before you; and communicating with you through him, we send you these greetings, and our offering of thanksgiving, that you may know that we also are united in the bond of love that joins you to him. You are bound to pray also for the piety of our most God-beloved Emperors, who, when they knew your earnest longings after him, and his innocency, determined to restore him to you with all honour. Wherefore receive him with uplifted hands, and take good heed that you offer up due thanksgiving on his behalf to God Who has bestowed these blessings upon you; so that you may continually rejoice with God and glorify our Lord, in Christ Jesus our Lord, through Whom to the Father be glory for ever. Amen.

I have set down here the names of those who subscribed this letter, although I have mentioned them before. They are these; Maximus, Aetius, Arius, Theodorus , Germanus, Silvanus, Paulus, Patricius, Elpidius, Germanus, Eusebius, Zenobius, Paulus, Macrinus , Petrus, Claudius.

58. When Ursacius and Valens saw all this, they immediately condemned themselves for what they had done, and going up to Rome, confessed their crime, declared themselves penitent, and sought forgiveness , addressing the following letters to Julius, Bishop of ancient Rome, and to ourselves. Copies of them were sent to me from Paulinus, Bishop of Treveri.

A Translation from the Latin of a Letter to Julius, concerning the recantation of Ursacius and Valens .

Ursacius and Valens to the most blessed lord, pope Julius.

Whereas it is well known that we have heretofore in letters laid many grievous charges against the Bishop Athanasius, and whereas when we were corrected by the letters of your Goodness, we were unable to render an

account of the statement we had made; we do now confess before your Goodness, and in the presence of all the Presbyters our brethren, that all the reports which have heretofore come to your hearing respecting the case of the aforesaid Athanasius, are falsehoods and fabrications, and are utterly inconsistent with his character. Wherefore we earnestly desire communion with the aforesaid Athanasius, especially since your Piety, with your characteristic generosity, has vouchsafed to pardon our error. But we also declare, that if at any time the Eastern Bishops, or even Athanasius himself, ungenerously should wish to bring us to judgment for this matter, we will not depart contrary to your judgment. And as for the heretic Arius and his supporters, who say that once the Son was not, and that the Son was made of that which was not, and who deny that Christ is God and the Son of God before the worlds, we anathematize them both now and for evermore, as also we have set forth in our former declaration at Milan. We have written this with our own hands, and we profess again, that we have renounced for ever, as we said before, the Arian heresy and its authors.

I Ursacius subscribed this my confession in person; and likewise I Valens.

Ursacius and Valens, Bishops, to their lord and brother, the Bishop Athanasius.

Having an opportunity of sending by our brother and fellow Presbyter Musæus, who is coming to your Charity, we salute you affectionately, beloved brother, through him, from Aquileia, and pray you, being as we trust in health, to read our letter. You will also give us confidence, if you will return to us an answer in writing. For know that we are at peace with you, and in communion with the Church, of which the salutation prefixed to this letter is a proof. May Divine Providence preserve you, my Lord, our beloved brother!

Such were their letters, and such the sentence and the judgment of the Bishops in my behalf. But in order to prove that they did not act thus to ingratiate themselves, or under compulsion in any quarter, I desire, with your permission, to recount the whole matter from the beginning, so that you may perceive that the bishops wrote as they did with upright and just intentions, and that Ursacius and Valens, though they were slow to do so, at last confessed the truth.

Apologia Contra Arianos (Part II)

Chapter 5. *Documents connected with the charges of the Meletians against S. Athanasius.*

59. Peter was Bishop among us before the persecution, and during the course of it he suffered martyrdom. When Meletius, who held the title of bishop in Egypt, was convicted of many crimes, and among the rest of offering sacrifice to idols, Peter deposed him in a general council of the bishops. Whereupon Meletius did not appeal to another council, or attempt to justify himself before those who should come after, but made a schism, so that they who espoused his cause are even yet called Meletians instead of Christians. He began immediately to revile the bishops, and made false accusations, first against Peter himself, and against his successor Achillas, and after Achillas, against Alexander. And he thus practised craftily, following the example of Absalom, to the end that, as he was disgraced by his deposition, he might by his calumnies mislead the simple. While Meletius was thus employed, the Arian heresy also had arisen. But in the Council of Nicæa, while the heresy was anathematized, and the Arians were cast out, the Meletians on whatever grounds (for it is not necessary now to mention the reason) were received. Five months however had not yet passed when, the blessed Alexander having died, the Meletians, who ought to have remained quiet, and to have been grateful that they were received on any terms, like dogs unable to forget their vomit, were again troubling the Churches.

Upon learning this, Eusebius, who had the lead in the Arian heresy, sends and buys the Meletians with large promises, becomes their secret friend, and arranges with them for their assistance on any occasion when he might wish for it. At first he sent to me, urging me to admit Arius and his

fellows to communion , and threatened me in his verbal communications, while in his letters he [merely] made a request. And when I refused, declaring that it was not right that those who had invented heresy contrary to the truth, and had been anathematized by the Ecumenical Council, should be admitted to communion, he caused the Emperor also, Constantine, of blessed memory, to write to me, threatening me, in case I should not receive Arius and his fellows, with those afflictions, which I have before undergone, and which I am still suffering. The following is a part of his letter. Syncletius and Gaudentius, officers of the palace , were the bearers of it.

Part of a Letter from the Emperor Constantine.

Having therefore knowledge of my will, grant free admission to all who wish to enter into the Church. For if I learn that you have hindered or excluded any who claim to be admitted into communion with the Church, I will immediately send some one who shall depose you by my command, and shall remove you from your place.

60. When upon this I wrote and endeavoured to convince the Emperor, that that anti-Christian heresy had no communion with the Catholic Church, Eusebius immediately, availing himself of the occasion which he had agreed upon with the Meletians, writes and persuades them to invent some pretext, so that, as they had practised against Peter and Achillas and Alexander, they might devise and spread reports against us also. Accordingly, after seeking for a long time, and finding nothing, they at last agree together, with the advice of Eusebius and his fellows, and fabricate their first accusation by means of Ision, Eudæmon, and Callinicus , respecting the linen vestments , to the effect that I had imposed a law upon the Egyptians, and had required its observance of them first. But when certain Presbyters of mine were found to be present, and the Emperor took

cognizance of the matter, they were condemned (the Presbyters were Apis and Macarius), and the Emperor wrote, condemning Ision, and ordering me to appear before him. His letters were as follows.

Eusebius, having intelligence of this, persuades them to wait; and when I arrive, they next accuse Macarius of breaking the cup, and bring against me the most heinous accusation possible, viz. that, being an enemy of the Emperor, I had sent a purse of gold to one Philumenus. The Emperor therefore heard us on this charge also in Psammathia, when they, as usual, were condemned, and driven from the presence; and, as I returned, he wrote the following letter to the people.

Constantine, Maximus, Augustus, to the people of the Catholic Church at Alexandria.

61. Beloved brethren, I greet you well, calling upon God, Who is the chief witness of my intention, and on the Only-begotten, the Author of our Law, Who is Sovereign over the lives of all men, and Who hates dissensions. But what shall I say to you? That I am in good health? Nay, but I should be able to enjoy better health and strength, if you were possessed with mutual love one towards another, and had rid yourselves of your enmities, through which, in consequence of the storms excited by contentious men, we have left the haven of brotherly love. Alas! What perverseness is this! What evil consequences are produced every day by the tumult of envy which has been stirred up among you! Hence it is that evil reports have settled upon the people of God. Whither has the faith of righteousness departed? For we are so involved in the mists of darkness, not only through manifold errors, but through the faults of ungrateful men, that we bear with those who favour folly, and though we are aware of them, take no heed of those who set aside goodness and truth. What strange inconsistency is this! We do not convict our enemies, but we follow the

example of robbery which they set us, whereby the most pernicious errors, finding no one to oppose them, easily, if I may so speak, make a way for themselves. Is there no understanding among us, for the credit of our common nature, since we are thus neglectful of the injunctions of the law?

But some one will say, that love is a thing brought out by nature. But, I ask, how is it that we who have got the law of God for our guide in addition to our natural advantages, thus tolerate the disturbances and disorders raised by our enemies, who seem inflamed, as it were, with firebrands? How is it, that having eyes, we see not, neither understand, though we are surrounded by the intelligence of the law? What a stupor has seized upon our life, that we are thus neglectful of ourselves, and that although God admonishes us! Is it not an intolerable evil? And ought we not to esteem such men as our enemies, and not the household and people of God? For they are infuriated against us, abandoned as they are: they lay grievous crimes to our charge, and make attacks upon us as enemies.

62. And I would have you yourselves to consider with what exceeding madness they do this. The foolish men carry their maliciousness at their tongues' end. They carry about with them a sort of leaden anger, so that they reciprocally smite one another, and involve us by way of increasing their own punishment. The good teacher is accounted an enemy, while he who clothes himself with the vice of envy, contrary to all justice makes his gain of the gentle temper of the people; he ravages, and consumes, he decks himself out, and recommends himself with false praises; he subverts the truth, and corrupts the faith, until he finds out a hole and hiding-place for his conscience. Thus their very perverseness makes them wretched, while they impudently prefer themselves to places of honour, however unworthy they may be. Ah! What a mischief is this! They say " Such an one is too old; such an one is a mere boy; the office belongs to me; it is due to me,

since it is taken away from him. I will gain over all men to my side, and then I will endeavour with my power to ruin him. " Plain indeed is this proclamation of their madness to all the world; the sight of companies, and gatherings, and rows under command in their offensive cabals. Alas! What preposterous conduct is ours, if I may say it! Do they make an exhibition of their folly in the Church of God? And are they not yet ashamed of themselves? Do they not yet blame themselves? Are they not smitten in their consciences, so that they now at length show that they entertain a proper sense of their deceit and contentiousness? Theirs is the mere force of envy, supported by those baneful influences which naturally belong to it. But those wretches have no power against your Bishop. Believe me, brethren, their endeavours will have no other effect than this, after they have worn down our days, to leave to themselves no place of repentance in this life. Wherefore I beseech you, lend help to yourselves; receive kindly our love, and with all your strength drive away those who desire to obliterate from among us the grace of unanimity; and looking unto God, love one another. I received gladly your Bishop Athanasius, and addressed him in such a manner, as being persuaded that he was a man of God. It is for you to understand these things, not for me to judge of them. I thought it becoming that the most reverend Athanasius himself should convey my salutation to you, knowing his kind care of you, which, in a manner worthy of that peaceable faith which I myself profess, is continually engaged in the good work of declaring saving knowledge, and will be able to exhort you as is suitable, May God preserve you, beloved brethren.

Such was the letter of Constantine.

63. After these occurrences the Meletians remained quiet for a little time, but afterwards showed their hostility again, and contrived the following plot, with the aim of pleasing those who had hired their services.

The Mareotis is a country district of Alexandria, in which Meletius was not able to make a schism. Now while the Churches still existed within their appointed limits, and all the Presbyters had congregations in them, and while the people were living in peace, a certain person named Ischyras, who was not a clergyman, but of a worthless disposition, endeavoured to lead astray the people of his own village, declaring himself to be a clergyman. Upon learning this, the Presbyter of the place informed me of it when I was going through my visitation of the Churches, and I sent Macarius the Presbyter with him to summon Ischyras. They found him sick and lying in a cell, and charged his father to admonish his son not to continue any such practices as had been reported against him. But when he recovered from his sickness, being prevented by his friends and his father from pursuing the same course, he fled over to the Meletians; and they communicate with Eusebius and his fellows, and at last that calumny is invented by them, that Macarius had broken a cup, and that a certain Bishop named Arsenius had been murdered by me. Arsenius they placed in concealment, in order that he might seem made away with, when he did not make his appearance; and they carried about a hand, pretending that he had been cut to pieces. As for Ischyras, whom they did not even know, they began to spread a report that he was a Presbyter, in order that what he said about the cup might mislead the people. Ischyras, however, being censured by his friends, came to me weeping, and said that no such thing as they had reported had been done by Macarius, and that himself had been suborned by the Meletians to invent this calumny. And he wrote the following letter.

To the Blessed pope Athanasius, Ischyras sends health in the Lord.

64. As when I came to you, my Lord Bishop, desiring to be received into the Church, you reproved me for what I formerly said, as though I had proceeded to such lengths of my own free choice, I therefore submit to you

this my apology in writing, in order that you may understand, that violence was used towards me, and blows inflicted on me by Isaac and Heraclides, and Isaac of Letopolis, and those of their party. And I declare, and take God as my witness in this matter, that of none of the things which they have stated, do I know you to be guilty. For no breaking of a cup or overturning of the Holy Table ever took place, but they compelled me by violent usage to assert all this. And this defence I make and submit to you in writing, desiring and claiming for myself to be admitted among the members of your congregation. I pray that you may have health in the Lord.

I submit this my handwriting to you the Bishop Athanasius in the presence of the Presbyters, Ammonas of Dicella, Heraclius of Phascos, Boccon of Chenebri, Achillas of Myrsine, Didymus of Taphosiris, and Justus from Bomotheus ; and of the Deacons, Paul, Peter, and Olympius, of Alexandria, and Ammonius, Pistus, Demetrius, and Gaius, of the Mareotis.

65. Notwithstanding this statement of Ischyras, they again spread abroad the same charges against me everywhere, and also reported them to the Emperor Constantine. He too had heard before of the affair of the cup in Psammathia , when I was there, and had detected the falsehood of my enemies. But now he wrote to Antioch to Dalmatius the Censor requiring him to institute a judicial enquiry respecting the murder. Accordingly the Censor sent me notice to prepare for my defence against the charge. Upon receiving his letters, although at first I paid no regard to the thing because I knew that nothing of what they said was true, yet seeing that the Emperor was moved, I wrote to my fellow-ministers into Egypt, and sent a deacon, desiring to learn something of Arsenius, for I had not seen the man for five or six years. Well, not to relate the matter at length, Arsenius was found in concealment, in the first instance in Egypt, and afterwards my friends discovered him again in concealment in Tyre also. And what was most

remarkable, even when he was discovered he would not confess that he was Arsenius, until he was convicted in court before Paul, who was then Bishop of Tyre, and at last out of very shame could not deny it.

This he did in order to fulfil his contract with Eusebius and his fellows, lest, if he were discovered, the game they were playing should at length be broken up; which in fact came to pass. For when I wrote the Emperor word, that Arsenius was discovered, and reminded him of what he had heard in Psammathia concerning Macarius the Presbyter, he stopped the proceedings of the Censor's court, and wrote condemning the proceedings against me as calumnious, and commanded Eusebius and his fellows, who were coming into the East to appear against me, to return. Now in order to show that they accused me of having murdered Arsenius (not to bring forward the letters of many persons on the subject), it shall be sufficient only to produce one from Alexander the Bishop of Thessalonica, from which the tenor of the rest may be inferred. He then being acquainted with the reports which Archaph, who is also called John, circulated against me on the subject of the murder, and having heard that Arsenius was alive, wrote as follows.

Letter of Alexander.

To his dearly beloved son and fellow-minister like-minded, the lord Athanasius, Alexander the Bishop sends health in the Lord.

66. I congratulate the most excellent Sarapion, that he is striving so earnestly to adorn himself with holy habits, and is thus advancing to higher praise the memory of his father. For, as the Holy Scripture somewhere says, 'though his father die, yet he is as though he were not dead : ' for he has left behind him a memorial of his life. What my feelings were towards the ever memorable Sozon, you yourself, my lord , are not ignorant, for you know the sacredness of his memory, as well as the goodness of the young man. I have received only one letter from your reverence, which I had by the hands

of this youth. I mention this to you, my lord, in order that you may know. Our dearly beloved brother and deacon Macarius, afforded me great pleasure by writing to me from Constantinople, that the false accuser Archaph had met with disgrace, for having given out before all men that a live man had been murdered. That he will receive from the righteous Judge, together with all the tribe of his associates, that punishment, which his crimes deserve, the unerring Scriptures assure us. May the Lord of all preserve you for very many years, my lord, in every way most kind.

67. And they who lived with Arsenius bear witness, that he was kept in concealment for this purpose, that they might pretend his death; for in searching after him we found the person [who had done so], and he in consequence wrote the following letter to John, who played the chief part in this false accusation.

To his dearly beloved brother John, Pinnes, Presbyter of the Monastery of Ptemencyrcis, in the home of Anteopolis, sends greeting.

I wish you to know, that Athanasius sent his deacon into the Thebais, to search everywhere for Arsenius; and Pecysius the Presbyter, and Silvanus the brother of Helias, and Tapenacerameus, and Paul monk of Hypsele, whom he first fell in with, confessed that Arsenius was with us. Upon learning this we caused him to be put on board a vessel, and to sail to the lower countries with Helias the monk. Afterwards the deacon returned again suddenly with certain others, and entered our monastery, in search of the same Arsenius, and him they found not, because, as I said before, we had sent him away to the lower countries; but they conveyed me together with Helias the monk, who took him out of the way, to Alexandria, and brought us before the Duke ; when I was unable to deny, but confessed that he was alive, and had not been murdered: the monk also who took him out of the way confessed the same. Wherefore I acquaint you with these things,

Father, lest you should determine to accuse Athanasius; for I said that he was alive, and had been concealed with us, and all this has become known in Egypt, and it cannot any longer be kept secret.

I, Paphnutius, monk of the same monastery, who wrote this letter, heartily salute you. I pray for your health.

The following also is the letter which the Emperor wrote when he learned that Arsenius was found to be alive.

Constantine, Victor, Maximus, Augustus, to the pope Athanasius.

68. Having read the letters of your wisdom, I felt the inclination to write in return to your fortitude, and to exhort you that you would endeavour to restore the people of God to tranquillity, and to merciful feelings. For in my own mind I hold these things to be of the greatest importance, that we should cultivate truth, and ever keep righteousness in our thoughts, and have pleasure especially in those who walk in the right way of life. But as concerning those who are deserving of all execration, I mean the most perverse and ungodly Meletians, who have at last stultified themselves by their folly, and are now raising unreasonable commotions by envy, uproar, and tumult, thus making manifest their own ungodly dispositions, I will say thus much. You see that those who they pretended had been slain with the sword, are still among us, and in the enjoyment of life. Now what could be a stronger presumption against them, and one so manifestly and clearly tending to their condemnation, as that those whom they declared to have been murdered, are yet in the enjoyment of life, and accordingly will be able to speak for themselves?

But this further accusation was advanced by these same Meletians. They positively affirmed that you, rushing in with lawless violence, had seized upon and broken a cup, which was deposited in the most Holy Place; than which there certainly could not be a more serious charge, nor a more

grievous offense, had such a crime actually been perpetrated. But what manner of accusation is this? What is the meaning of this change and variation and difference in the circumstances of it, insomuch that they now transfer this same accusation to another person, a fact which makes it clearer, so to speak, than the light itself, that they designed to lay a plot for your wisdom? After this, who can be willing to follow them, men that have fabricated such charges to the injury of another, seeing too that they are hurrying themselves on to ruin, and are conscious that they are accusing you of false and feigned crimes? Who then, as I said, will follow after them, and thus go headlong in the way of destruction; in that way in which it seems they alone suppose that they have hope of safety and of help? But if they were willing to walk according to a pure conscience, and to be directed by the best wisdom, and to go in the way of a sound mind, they would easily perceive that no help can come to them from Divine Providence, while they are given up to such doings, and tempt their own destruction. I should not call this a harsh judgment of them, but the simple truth.

And finally, I will add, that I wish this letter to be read frequently by your wisdom in public, that it may thereby come to the knowledge of all men, and especially reach the ears of those who thus act, and thus raise disturbances; for the judgment which is expressed by me according to the dictates of equity is confirmed also by real facts. Wherefore, seeing that in such conduct there is so great an offense, let them understand that I have thus judged; and that I have come to this determination, that if they excite any further commotion of this kind, I will myself in person take cognizance of the matter, and that not according to the ecclesiastical, but according to the civil laws, and so I will in future find them out, because they clearly are robbers, so to speak, not only against human kind, but against the divine doctrine itself. May God ever preserve you, beloved brother!

69. But that the wickedness of the calumniators might be more fully displayed, behold Arsenius also wrote to me after he was discovered in his place of concealment; and as the letter which Ischyras had written confessed the falsehood of their accusation, so that of Arsenius proved their maliciousness still more completely.

To the blessed Pope Athanasius, Arsenius, Bishop of those who were heretofore under Meletius in the city of the Hypselites, together with the Presbyters and Deacons, wishes much health in the Lord.

Being earnestly desirous of peace and union with the Catholic Church, over which by the grace of God you preside, and wishing to submit ourselves to the Canon of the Church, according to the ancient rule, we write unto you, dearly beloved Pope, and declare in the name of the Lord, that we will not for the future hold communion with those who continue in schism, and are not yet at peace with the Catholic Church, whether Bishops, Presbyters, or Deacons. Neither will we take part with them if they wish to establish anything in a Council; neither will we send letters of peace unto them nor receive such from them; neither yet without the consent of you, the bishop of the metropolis, will we publish any determination concerning Bishops, or on any other general ecclesiastical question; but we will yield obedience to all the canons that have heretofore been ordained, after the example of the Bishops Ammonian, Tyrannus, Plusian, and the rest.

Wherefore we beseech your goodness to write to us speedily in answer, and likewise to our fellow-ministers concerning us, informing them that we will henceforth abide by the fore-mentioned resolution and will be at peace with the Catholic Church, and at unity with our fellow-ministers in the [various] districts. And we are persuaded that your prayers, being acceptable unto God, will so prevail with Him, that this peace shall be firm and indissoluble

unto the end, according to the will of God the Lord of all, through Jesus Christ our Lord.

The sacred Ministry that is under you, we and those that are with us salute. Very shortly, if God permit, we will come to visit your goodness. I, Arsenius, pray for your health in the Lord for many years, most blessed Pope.

70. But a stronger and clearer proof of the calumny against us is the recantation of John, of which the most God-beloved Emperor Constantine of blessed memory is a witness, for knowing how John had accused himself, and having received letters from him expressing his repentance, he wrote to him as follows.

Constantine, Maximus, Augustus to John.

The letters which I have received from your prudence were extremely pleasing to me, because I learned from them what I very much longed to hear, that you had laid aside every petty feeling, had joined the Communion of the Church as became you, and were now in perfect concord with the most reverend Bishop Athanasius. Be assured therefore that so far I entirely approve of your conduct; because, giving up all skirmishing, you have done that which is pleasing to God, and have embraced the unity of His Church. In order therefore that you may obtain the accomplishment of your wishes, I have thought it right to grant you permission to enter the public conveyance, and to come to the court of my clemency. Let it then be your care to make no delay; but as this letter gives you authority to use the public conveyance, come to me immediately, that you may have your desires fulfilled, and by appearing in my presence may enjoy that pleasure which it is fit for you to receive. May God preserve you continually, dearly beloved brother.

Chapter 6. *Documents connected with the Council of Tyre.*

71. Thus ended the conspiracy. The Meletians were repulsed and covered with shame; but notwithstanding this Eusebius and his fellows still did not remain quiet, for it was not for the Meletians but for Arius and his fellows, that they cared, and they were afraid lest, if the proceedings of the former should be stopped, they should no longer find persons to play the parts, by whose assistance they might bring in that heresy. They therefore again stirred up the Meletians, and persuaded the Emperor to give orders that a Council should be held afresh at Tyre, and Count Dionysius was dispatched there, and a military guard was given to Eusebius and his fellows. Macarius also was sent as a prisoner to Tyre under a guard of soldiers; and the Emperor wrote to me, and laid a peremptory command upon me, so that, however unwilling, I set out. The whole conspiracy may be understood from the letters which the Bishops of Egypt wrote; but it will be necessary to relate how it was contrived by them in the outset, that so may be perceived the malice and wickedness that was exercised against me. There are in Egypt, Libya, and Pentapolis, nearly one hundred Bishops; none of whom laid anything to my charge; none of the Presbyters found any fault with me; none of the people spoke anything against me; but it was the Meletians who were ejected by Peter, and the Arians, that divided the plot between them, while the one party claimed to themselves the right of accusing me, the other of sitting in judgment on the case. I objected to Eusebius and his fellows as being my enemies on account of the heresy; next, I showed in the following manner that the person who was called my accuser was not a Presbyter at all. When Meletius was admitted into

communion (would that he had never been so admitted!) the blessed Alexander who knew his craftiness required of him a schedule of the Bishops whom he said he had in Egypt, and of the presbyters and deacons that were in Alexandria itself, and if he had any in the country district. This the Pope Alexander has done, lest Meletius, having received the freedom of the Church, should tender many, and thus continually, by a fraudulent procedure, foist upon us whomsoever he pleased. Accordingly he has made out the following schedule of those in Egypt.

A schedule presented by Meletius to the Bishop Alexander.

I, Meletius of Lycopolis, Lucius of Antinopolis, Phasileus of Hermopolis, Achilles of Cusæ, Ammonius of Diospolis.

In Ptolemais, Pachymes of Tentyræ.

In Maximianopolis, Theodorus of Coptus.

In Thebais, Cales of Hermethes, Colluthus of Upper Cynopolis, Pelagius of Oxyrynchus, Peter of Heracleopolis, Theon of Nilopolis, Isaac of Letopolis, Heraclides of Niciopolis , Isaac of Cleopatris, Melas of Arsenoitis.

In Heliopolis, Amos of Leontopolis, Ision of Athribis.

In Pharbethus, Harpocraton of Bubastus, Moses of Phacusæ, Callinicus of Pelusium, Eudæmon of Tanis , Ephraim of Thmuis.

In Sais, Hermæon of Cynopolis and Busiris, Soterichus of Sebennytus, Pininuthes of Phthenegys, Cronius of Metelis, Agathammon of the district of Alexandria.

In Memphis, John who was ordered by the Emperor to be with the Archbishop. These are those of Egypt.

And the Clergy that he had in Alexandria were Apollonius Presbyter, Irenæus Presbyter, Dioscorus Presbyter, Tyrannus Presbyter. And Deacons;

Timotheus Deacon, Antinous Deacon, Hephæstion Deacon. And Macarius Presbyter of Parembolè.

72. These Meletius presented actually in person to the Bishop Alexander, but he made no mention of the person called Ischyras, nor ever professed at all that he had any Clergy in the Mareotis. Notwithstanding our enemies did not desist from their attempts, but still he that was no Presbyter was feigned to be one, for there was the Count ready to use compulsion towards us, and soldiers were hurrying us about. But even then the grace of God prevailed: for they could not convict Macarius in the matter of the cup; and Arsenius, whom they reported to have been murdered by me, stood before them alive and showed the falseness of their accusation. When therefore they were unable to convict Macarius, Eusebius and his fellows, who became enraged that they had lost the prey of which they had been in pursuit, persuaded the Count Dionysius, who is one of them, to send to the Mareotis, in order to see whether they could not find out something there against the Presbyter, or rather that they might at a distance patch up their plot as they pleased in our absence: for this was their aim. However,—when we represented that the journey to the Mareotis was a superfluous undertaking (for that they ought not to pretend that statements were defective which they had been employed upon so long, and ought not now to defer the matter; for they had said whatever they thought they could say, and now being at a loss what to do, they were making pretences); or if they must needs go to the Mareotis, that at least the suspected parties should not be sent—the Count was convinced by my reasoning, with respect to the suspected persons; but they did anything rather than what I proposed, for the very persons whom I objected against on account of the Arian heresy, these were they who promptly went off, viz. Diognius, Maris, Theodorus, Macedonius, Ursacius, and Valens. Again, letters were written to the Prefect

of Egypt and a military guard was provided; and, what was remarkable and altogether most suspicious, they caused Macarius the accused party to remain behind under a guard of soldiers, while they took with them the accuser. Now who after this does not see through this conspiracy? Who does not clearly perceive the wickedness of Eusebius and his fellows? For if a judicial enquiry must needs take place in the Mareotis, the accused also ought to have been sent there. But if they did not go for the purpose of such an enquiry, why did they take the accuser? It was enough that he had not been able to prove the fact. But this they did in order that they might carry on their designs against the absent Presbyter, whom they could not convict when present, and might concoct a plan as they pleased. For when the Presbyters of Alexandria and of the whole district found fault with them because they were there by themselves, and required that they too might be present at their proceedings (for they said that they knew both the circumstances of the case, and the history of the person named Ischyras), they would not allow them; and although they had with them Philagrius the Prefect of Egypt, who was an apostate, and heathen soldiers, during an enquiry which it was not becoming even for Catechumens to witness, they would not admit the Clergy, lest there as well as at Tyre there might be those who would expose them.

73. But in spite of these precautions they were not able to escape detection: for the Presbyters of the City and of the Mareotis, perceiving their evil designs, addressed to them the following protest.

To Theognius, Maris, Macedonius, Theodorus, Ursacius, and Valens, the Bishops who have come from Tyre, these from the Presbyters and Deacons of the Catholic Church of Alexandria under the most reverend Bishop Athanasius.

It was incumbent upon you when you came hither and brought with you the accuser, to bring also the Presbyter Macarius; for trials are appointed by Holy Scripture to be so constituted, that the accuser and accused may stand up together. But since neither you brought Macarius, nor our most reverend Bishop Athanasius came hither with you, we claimed for ourselves the right of being present at the investigation, that we might see that the enquiry was conducted impartially, and might ourselves be convinced of the truth. But when you refused to allow this, and wished, in company only with the Prefect of Egypt and the accuser, to do whatever you pleased, we confess that we saw a suspicion of evil in the affair, and perceived that your coming was only the act of a cabal and a conspiracy. Wherefore we address to you this letter, to be a testimony before a genuine Council, that it may be known to all men, that you have carried on an *ex parte* proceeding and for your own ends, and have desired nothing else but to form a conspiracy against us. A copy of this, lest it should be kept secret by you, we have handed in to Palladius also the Controller of Augustus. For what you have already done causes us to suspect you, and to reckon on the like conduct from you hereafter.

I Dionysius Presbyter have handed in this letter. Alexander Presbyter, Nilaras Presbyter, Longus Presbyter, Aphthonius Presbyter, Athanasius Presbyter, Amyntius Presbyter, Pistus Presbyter, Plution Presbyter, Dioscorus Presbyter, Apollonius Presbyter, Sarapion Presbyter, Ammonius Presbyter, Gaius Presbyter, Rhinus Presbyter, Æthales Presbyter.

Deacons; Marcellinus Deacon, Appianus Deacon, Theon Deacon, Timotheus Deacon, a second Timotheus Deacon.

74. This is the letter, and these the names of the Clergy of the city; and the following was written by the Clergy of the Mareotis, who know the character of the accuser, and who were with me in my visitation.

To the holy Council of blessed Bishops of the Catholic Church, all the Presbyters and Deacons of the Mareotis send health in the Lord.

Knowing that which is written, 'Speak that your eyes have seen,' and, 'A false witness shall not be unpunished ', we testify what we have seen, especially since the conspiracy which has been formed against our Bishop Athanasius has made our testimony necessary. We wonder how Ischyras ever came to be reckoned among the number of the Ministers of the Church, which is the first point we think it necessary to mention. Ischyras never was a Minister of the Church; but when formerly he represented himself to be a Presbyter of Colluthus, he found no one to believe him, except only his own relations. For he never had a Church, nor was ever considered a Clergyman by those who lived but a short distance from his village, except only, as we said before, by his own relations. But, notwithstanding he assumed this designation, he was deposed in the presence of our Father Hosius at the Council which assembled at Alexandria , and was admitted to communion as a layman, and so he continued subsequently, having fallen from his falsely reputed rank of presbyter. Of his character we think it unnecessary to speak, as all men have it in their power to become acquainted therewith. But since he has falsely accused our Bishop Athanasius of breaking a cup and overturning a table, we are necessarily obliged to address you on this point. We have said already that he never had a Church in the Mareotis; and we declare before God as our witness, that no cup was broken, nor table overturned by our Bishop, nor by any one of those who accompanied him; but all that is alleged respecting this affair is mere calumny. And this we say, not as having been absent from the Bishop, for we are all with him when he makes his visitation of the Mareotis, and he never goes about alone, but is accompanied by all of us Presbyters and Deacons, and by a considerable

number of the people. Wherefore we make these assertions as having been present with him in every visitation which he has made among us, and testify that neither was a cup ever broken, nor table overturned, but the whole story is false, as the accuser himself also witnesses under his own hand. For when, after he had gone off with Meletians, and had reported these things against our Bishop Athanasius, he wished to be admitted to communion, he was not received, although he wrote and confessed under his own hand that none of these things were true, but that he had been suborned by certain persons to say so.

75. Wherefore also Theognius, Theodorus, Maris, Macedonius, Ursacius, Valens, and their fellows came into the Mareotis, and when they found that none of these things were true, but it was likely to be discovered that they had framed a false accusation against our Bishop Athanasius, Theognius and his fellows being themselves his enemies, caused the relations of Ischyras and certain Arian madmen to say whatever they wished. For none of the people spoke against the Bishop; but these persons, through fear of Philagrius the Prefect of Egypt, and by threats and with the support of the Arian madmen, accomplished whatever they desired. For when we came to disprove the calumny, they would not permit us, but cast us out, while they admitted whom they pleased to a participation in their schemes, and concerted matters with them, influencing them by fear of the Prefect Philagrius. Through his means they prevented us from being present, that we might discover whether those who were suborned by them were members of the Church or Arian madmen. And you also, dearly beloved Fathers, know, as you teach us, that the testimony of enemies avails nothing. That what we say is the truth the handwriting of Ischyras testifies, as do also the facts themselves, because when we were conscious that no such thing as was pretended had taken place, they took with them

Philagrius, that through fear of the sword and by threats they might frame whatever plots they wished. These things we testify as in the presence of God; we make these assertions as knowing that there will be a judgment held by God; desiring indeed all of us to come to you, but being content with certain of our number, so that the letters may be instead of the presence of those who have not come.

I, Ingenius Presbyter, pray you health in the Lord, beloved fathers. Theon Presbyter, Ammonas P., Heraclius P., Boccon P., Tryphon P., Peter P., Hierax P., Sarapion P., Marcus P., Ptollarion P., Gaius P., Dioscorus P., Demetrius P., Thyrsus P.

Deacons; Pistus Deacon, Apollos D., Serras D., Pistus D., Polynicus D., Ammonius D., Maurus D., Hephæstus D., Apollos D., Metopas D., Apollos D., Serapas D., Meliphthongus D., Lucius D., Gregoras D.

76. The same to the Controller, and to Philagrius, at that time Prefect of Egypt.

To Flavius Philagrius, and to Flavius Palladius, Ducenary, Officer of the Palace, and Controller, and to Flavius Antoninus, Commissary of Provisions, and Centenary of my lords the most illustrious Prefects of the sacred Prætorium, these from the Presbyters and Deacons of the Mareotis, a nome of the Catholic Church which is under the most Reverend Bishop Athanasius, we address this testimony by those whose names are underwritten:—

Whereas Theognius, Maris, Macedonius, Theodorus, Ursacius, and Valens, as if sent by all the Bishops who assembled at Tyre, came into our Diocese alleging that they had received orders to investigate certain ecclesiastical affairs, among which they spoke of the breaking of a cup of the Lord, of which information was given them by Ischyras, whom they brought with them, and who says that he is a Presbyter, although he is not—

for he was ordained by the Presbyter Colluthus who pretended to the Episcopate, and was afterwards ordered by a whole Council, by Hosius and the Bishops that were with him, to take the place of a Presbyter, as he was before; and accordingly all that were ordained by Colluthus resumed the same rank which they held before, and so Ischyras himself proved to be a layman—and the church which he says he has, never was a church at all, but a quite small private house belonging to an orphan boy of the name of Ision;— for this reason we have offered this testimony, adjuring you by Almighty God, and by our Lords Constantine Augustus, and the most illustrious Cæsars his sons, to bring these things to the knowledge of their piety. For neither is he a Presbyter of the Catholic Church nor does he possess a church, nor has a cup ever been broken, but the whole story is false and an invention.

Dated in the Consulship of Julius Constantius the most illustrious Patrician , brother of the most religious Emperor Constantine Augustus, and of Rufinus Albinus, most illustrious men, on the tenth day of the month Thoth.

These were the letters of the Presbyters.

77. The following also are the letters and protests of the Bishops who came with us to Tyre, when they became aware of the conspiracy and plot.

To the Bishops assembled at Tyre, most honoured Lords, those of the Catholic Church who have come from Egypt with Athanasius send greeting in the Lord.

We suppose that the conspiracy which has been formed against us by Eusebius, Theognius, Maris, Narcissus, Theodorus, Patrophilus, and their fellows is no longer uncertain. From the very beginning we all demurred, through our fellow-minister Athanasius, to the holding of the enquiry in their presence, knowing that the presence of even one enemy only, much

more of many, is able to disturb and injure the hearing of a cause. And you also yourselves know the enmity which they entertain, not only towards us, but towards all the orthodox, how that for the sake of the madness of Arius, and his impious doctrine, they direct their assaults, they form conspiracies against all. And when, being confident in the truth, we desired to show the falsehood, which the Meletians had employed against the Church, Eusebius and his fellows endeavoured by some means or other to interrupt our representations, and strove eagerly to set aside our testimony, threatening those who gave an honest judgment, and insulting others, for the sole purpose of carrying out the design they had against us. Your godly piety, most honoured Lords, was probably ignorant of their conspiracy, but we suppose that it has now been made manifest. For indeed they have themselves plainly disclosed it; for they desired to send to the Mareotis those of their party who are suspected by us, so that, while we were absent and remained here, they might disturb the people and accomplish what they wished. They knew that the Arian madmen, and Colluthians and Meletians, were enemies of the Catholic Church and therefore they were anxious to send them, that in the presence of our enemies they might devise against us whatever schemes they pleased. And those of the Meletians who are here, even four days previously (as they knew that this enquiry was about to take place), dispatched at evening certain of their party, as couriers, for the purpose of collecting Meletians out of Egypt into the Mareotis, because there were none at all there, and Colluthians and Arian madmen, from other parts, and to prepare them to speak against us. For you also know that Ischyras himself confessed before you, that he had not more than seven persons in his congregation. When therefore we heard that, after they had made what preparations they pleased against us, and had sent these suspected persons, they were going about to each of you, and requiring your

subscriptions, in order that it might appear as if this had been done with the consent of you all; for this reason we hastened to write to you, and to present this our testimony; declaring that we are the objects of a conspiracy under which we are suffering by and through them, and demanding that having the fear of God in your minds, and condemning their conduct in sending whom they pleased without our consent, you would refuse your subscriptions, lest they pretend that those things are done by you, which they are contriving only among themselves. Surely it becomes those who are in Christ, not to regard human motives, but to prefer the truth before all things. And be not afraid of their threatenings, which they employ against all, nor of their plots, but rather fear God. If it was at all necessary that persons should be sent to the Mareotis, we also ought to have been there with them, in order that we might convict the enemies of the Church, and point out those who were aliens, and that the investigation of the matter might be impartial. For you know that Eusebius and his fellows contrived that a letter should be presented, as coming from the Collutians, the Meletians, and Arians, and directed against us: but it is evident that these enemies of the Catholic Church speak nothing that is true concerning us, but say everything against us. And the law of God forbids an enemy to be either a witness or a judge. Wherefore as you will have to give an account in the day of judgment, receive this testimony, and recognising the conspiracy which has been framed against us, beware, if you are requested by them, of doing anything against us, and of taking part in the designs of Eusebius and his fellows. For you know, as we said before, that they are our enemies, and you are aware why Eusebius of Cæsarea became such last year. We pray that you may be in health, greatly beloved Lords.

78. To the most illustrious Count Flavius Dionysius, from the Bishops of the Catholic Church in Egypt who have come to Tyre.

We suppose that the conspiracy which has been formed against us by Eusebius, Theognius, Maris, Narcissus, Theodorus, Patrophilus and their fellows, is no longer uncertain. From the very beginning we all demurred, through our fellow-minister Athanasius, to the holding of the enquiry in their presence, knowing that the presence of even one enemy only, much more of many, is able to disturb and injure the hearing of a cause. For their enmity is manifest which they entertain, not only towards us, but also towards all the orthodox, because they direct their assaults, they form conspiracies against all. And when, being confident in the truth, we desired to show the falsehood which the Meletians had employed against the Church, Eusebius and his fellows endeavoured by some means or other to interrupt our representations, and strove eagerly to set aside our testimony, threatening those who gave an honest judgment and insulting others, for the sole purpose of carrying out the design they had against us. Your goodness was probably ignorant of the conspiracy which they have formed against us, but we suppose that it has now been made manifest. For indeed they have themselves plainly disclosed it; for they desired to send to the Mareotis those of their party who are suspected by us, so that, while we were absent and remained here, they might disturb the people and accomplish what they wished. They knew that Arian madmen, Colluthians, and Meletians were enemies of the Church, and therefore they were anxious to send them, that in the presence of our enemies, they might devise against us whatever schemes they pleased. And those of the Meletians who are here, even four days previously (as they knew that this enquiry was about to take place), dispatched at evening two individuals of their own party, as couriers, for the purpose of collecting Meletians out of Egypt into the Mareotis, because there were none at all there, and Colluthians, and Arian madmen, from other parts, and to prepare them to speak against us. And your goodness

knows that he himself confessed before you, that he had not more than seven persons in his congregation. When therefore we heard that, after they had made what preparations they pleased against us, and had sent these suspected persons, they were going about to each of the Bishops and requiring their subscriptions, in order that it might appear that this was done with the consent of them all; for this reason we hastened to refer the matter to your honour, and to present this our testimony, declaring that we are the objects of a conspiracy, under which we are suffering by and through them, and demanding of you that having in your mind the fear of God, and the pious commands of our most religious Emperor, you would no longer tolerate these persons, but condemn their conduct in sending whom they pleased without our consent.

I Adamantius Bishop have subscribed this letter, Ischyras, Ammon, Peter, Ammonianus, Tyrannus, Taurinus, Sarapammon, Ælurion, Harpocraton, Moses, Optatus, Anubion, Saprion, Apollonius, Ischyron, Arbæthion, Potamon, Paphnutius, Heraclides, Theodorus, Agathammon, Gaius, Pistus, Athas, Nikon, Pelagius, Theon, Paninuthius, Nonnus, Ariston, Theodorus, Irenæus, Blastammon, Philippus, Apollos, Dioscorus, Timotheus of Diospolis, Macarius, Heraclammon, Cronius, Myis, Jacobus, Ariston, Artemidorus, Phinees, Psais, Heraclides.

Another from the same.

79. The Bishops of the Catholic Church who have come from Egypt to Tyre, to the most illustrious Count Flavius Dionysius.

Perceiving that many conspiracies and plots are being formed against us through the machinations of Eusebius, Narcissus, Flacillus, Theognius, Maris, Theodorus, Patrophilus, and their fellows (against whom we wished at first to enter an objection, but were not permitted), we are constrained to have recourse to the present appeal. We observe also that great zeal is

exerted in behalf of the Meletians, and that a plot is laid against the Catholic Church in Egypt in our persons. Wherefore we present this letter to you, beseeching you to bear in mind the Almighty Power of God, who defends the kingdom of our most religious and godly Emperor Constantine, and to reserve the hearing of the affairs which concern us for the most religious Emperor himself. For it is but reasonable, since you were commissioned by his Majesty, that you should reserve the matter for him upon our appealing to his piety. We can no longer endure to be the objects of the treacherous designs of the fore-mentioned Eusebius and his fellows, and therefore we demand that the case be reserved for the most religious and God-beloved Emperor, before whom we shall be able to set forth our own and the Church's just claims. And we are convinced that when his piety shall have heard our cause, he will not condemn us. Wherefore we again adjure you by Almighty God, and by our most religious Emperor, who, together with the children of his piety, has thus ever been victorious and prosperous these many years, that you proceed no further, nor suffer yourselves to move at all in the Council in relation to our affairs, but reserve the hearing of them for his piety. We have likewise made the same representations to my Lords the orthodox Bishops.

80. Alexander , Bishop of Thessalonica, on receiving these letters, wrote to the Count Dionysius as follows.

The Bishop Alexander to my master Dionysius.

I see that a conspiracy has evidently been formed against Athanasius; for they have determined, I know not on what grounds, to send all those to whom he has objected, without giving any information to us, although it was agreed that we should consider together who ought to be sent. Take care therefore that nothing be done rashly (for they have come to me in great alarm, saying that the wild beasts have already roused themselves, and

are going to rush upon them; for they had heard it reported, that John had sent certain), lest they be beforehand with us, and concoct what schemes they please. For you know that the Colluthians who are enemies of the Church, and the Arians, and Meletians, are all of them leagued together, and are able to work much evil. Consider therefore what is best to be done, lest some mischief arise, and we be subject to censure, as not having judged the matter fairly. Great suspicions are also entertained of these persons, lest, as being devoted to the Meletians, they should go through those Churches whose Bishops are here , and raise an alarm among them, and so disorder the whole of Egypt. For they see that this is already taking place to a great extent.

Accordingly the Count Dionysius wrote to Eusebius and his fellows as follows.

81. This is what I have already mentioned to my lords, Flacillus and his fellows, that Athanasius has come forward and complained that those very persons have been sent whom he objected to; and crying out that he has been wronged and deceived. Alexander the lord of my soul has also written to me on the subject; and that you may perceive that what his Goodness has said is reasonable, I have subjoined his letter to be read by you. Remember also what I wrote to you before: I impressed upon your Goodness, my lords, that the persons who were sent ought to be commissioned by the general vote and decision of all. Take care therefore lest our proceedings fall under censure, and we give just grounds of blame to those who are disposed to find fault with us. For as the accuser's side ought not to suffer any oppression, so neither ought the defendant's. And I think that there is no slight ground of blame against us, when my lord Alexander evidently disapproves of what we have done.

82. While matters were proceeding thus we withdrew from them, as from an assembly of treacherous men [[Jeremiah 9:2](#)], for whatsoever they pleased they did, whereas there is no man in the world but knows that *ex parte* proceedings cannot stand good. This the divine law determines; for when the blessed Apostle was suffering under a similar conspiracy and was brought to trial, he demanded, saying, 'The Jews from Asia ought to have been here before you, and object, if they had anything against me [[Acts 24:18-19](#)].' On which occasion Festus also, when the Jews wished to lay such a plot against him, as these men have now laid against me, said, 'It is not the manner of Romans to deliver any man to die, before that he which is accused have the accuser face to face, and have licence to answer for himself concerning the crime laid against him [[Acts 25:16](#)].' But Eusebius and his fellows both had the boldness to pervert the law, and have proved more unjust even than those wrong-doers. For they did not proceed privately at the first, but when in consequence of our being present they found themselves weak, then they straightway went out, like the Jews, and took counsel together alone, how they might destroy us and bring in their heresy, as those others demanded Barabbas. For this purpose it was, as they have themselves confessed, that they did all these things.

83. Although these circumstances were amply sufficient for our vindication, yet in order that the wickedness of these men and the freedom of the truth might be more fully exhibited, I have not felt averse to repeat them again, in order to show that they have acted in a manner inconsistently with themselves, and as men scheming in the dark have fallen foul of their own friends, and while they desired to destroy us have like insane persons wounded themselves. For in their investigation of the subject of the Mysteries, they questioned Jews, they examined Catechumens ; 'Where were you,' they said, 'when Macarius came and overturned the Table?' They

answered, 'We were within;' whereas there could be no oblation if Catechumens were present. Again, although they had written word everywhere, that Macarius came and overthrew everything, while the Presbyter was standing and celebrating the Mysteries, yet when they questioned whomsoever they pleased, and asked them, 'Where was Ischyras when Macarius rushed in?' those persons answered that he was lying sick in a cell. Well, then, he that was lying was not standing, nor was he that lay sick in his cell offering the oblation. Besides whereas Ischyras said that certain books had been burnt by Macarius, they who were suborned to give evidence, declared that nothing of the kind had been done, but that Ischyras spoke falsely. And what is most remarkable, although they had again written word everywhere, that those who were able to give evidence had been concealed by us, yet these persons made their appearance, and they questioned them, and were not ashamed when they saw it proved on all sides that they were slanderers, and were acting in this matter clandestinely, and according to their pleasure. For they prompted the witnesses by signs, while the Prefect threatened them, and the soldiers pricked them with their swords; but the Lord revealed the truth, and showed them to be slanderers. Therefore also they concealed the minutes of their proceedings, which they retained themselves, and charged those who wrote them to put out of sight, and to commit to no one whomsoever. But in this also they were disappointed; for the person who wrote them was Rufus, who is now public executioner in the Augustalian prefecture, and is able to testify to the truth of this; and Eusebius and his fellows sent them to Rome by the hands of their own friends, and Julius the Bishop transmitted them to me. And now they are mad, because we obtained and read what they wished to conceal.

84. As such was the character of their machinations, so they very soon showed plainly the reasons of their conduct. For when they went away, they

took the Arians with them to Jerusalem, and there admitted them to communion, having sent out a letter concerning them, part of which, and the beginning, is as follows.

The holy Council by the grace of God assembled at Jerusalem, to the Church of God which is in Alexandria, and to the Bishops, Presbyters, and Deacons, in all Egypt, the Thebais, Libya, Pentapolis, and throughout the world, sends health in the Lord.

Having come together out of different Provinces to a great meeting which we have held for the consecration of the Martyry of the Saviour, which has been appointed to the service of God the King of all and of His Christ, by the zeal of our most God-beloved Emperor Constantine, the grace of God has afforded us more abundant rejoicing of heart; which our most God-beloved Emperor himself has occasioned us by his letters, wherein he has stirred us up to do that which is right, putting away all envy from the Church of God, and driving far from us all malice, by which the members of God have been heretofore torn asunder, and that we should with simple and peaceable minds receive Arius and his fellows, whom envy, that enemy of all goodness, has caused for a season to be excluded from the Church. Our most religious Emperor has also in his letter testified to the correctness of their faith, which he has ascertained from themselves, himself receiving the profession of it from them by word of mouth, and has now made manifest to us by subjoining to his own letters the men's orthodox opinion in writing.

85. Every one that hears of these things must see through their treachery. For they made no concealment of what they were doing; unless perhaps they confessed the truth without wishing it. For if I was the hindrance to the admittance of Arius and his fellows into the Church, and if they were received while I was suffering from their plots, what other

conclusion can be arrived at, than that these things were done on their account, and that all their proceedings against me, and the story which they fabricated about the breaking of the cup and the murder of Arsenius, were for the sole purpose of introducing impiety into the Church, and of preventing their being condemned as heretics? For this was what the Emperor threatened formerly in his letters to me. And they were not ashamed to write in the manner they did, and to affirm that those persons whom the whole Ecumenical Council anathematized held orthodox sentiments. And as they undertook to say and do anything without scruple, so they were not afraid to meet together 'in a corner,' in order to overthrow, as far as was in their power, the authority of so great a Council.

Moreover, the price which they paid for false testimony yet more fully manifests their wickedness and impious intentions. The Mareotis, as I have already said, is a country district of Alexandria, in which there has never been either a Bishop or a Chorepiscopus ; but the Churches of the whole district are subject to the Bishop of Alexandria, and each Presbyter has under his charge one of the largest villages, which are about ten or more in number. Now the village in which Ischyra lives is a very small one, and possesses so few inhabitants, that there has never been a church built there, but only in the adjoining village. Nevertheless, they determined, contrary to ancient usage , to nominate a Bishop for this place, and not only so, but even to appoint one, who was not so much as a Presbyter. Knowing as they did the unusual nature of such a proceeding, yet being constrained by the promises they had given in return for his false impeachment of me, they submitted even to this, lest that abandoned person, if he were ungratefully treated by them, should disclose the truth, and thereby show the wickedness of Eusebius and his fellows. Notwithstanding this he has no church, nor a people to obey him, but is scouted by them all, like a dog , although they

have even caused the Emperor to write to the Receiver-General (for everything is in their power), commanding that a church should be built for him, that being possessed of that, his statement may appear credible about the cup and the table. They caused him immediately to be nominated a Bishop also, because if he were without a church, and not even a Presbyter, he would appear to be a false accuser, and a fabricator of the whole matter. At any rate he has no people, and even his own relations are not obedient to him, and as the name which he retains is an empty one, so also the following letter is ineffectual, which he keeps, making a display of it as an exposure of the utter wickedness of himself and of Eusebius and his fellows.

The Letter of the Receiver-General.

Flavius Hemerius sends health to the Tax-collector of the Mareotis.

Ischyrras the Presbyter having petitioned the piety of our Lords, Augusti and Cæsars, that a Church might be built in the district of Irene, belonging to Secontarurus, their divinity has commanded that this should be done as soon as possible. Take care therefore, as soon as you receive the copy of the sacred Edict, which with all due veneration is placed above, and the Reports which have been formed before my devotion, that you quickly make an abstract of them, and transfer them to the Order book, so that the sacred command may be put in execution.

86. While they were thus plotting and scheming, I went up and represented to the Emperor the unjust conduct of Eusebius and his fellows, for he it was who had commanded the Council to be held, and his Count presided at it. When he heard my report, he was greatly moved, and wrote to them as follows.

Constantine, Victor, Maximus, Augustus, to the Bishops assembled at Tyre.

I know not what the decisions are which you have arrived at in your Council amidst noise and tumult: but somehow the truth seems to have been perverted in consequence of certain confusions and disorders, in that you, through your mutual contentiousness, which you are resolved should prevail, have failed to perceive what is pleasing to God. However, it will rest with Divine Providence to disperse the mischiefs which manifestly are found to arise from this contentious spirit, and to show plainly to us, whether you, while assembled in that place, have had any regard for the truth, and whether you have made your decisions uninfluenced by either favour or enmity. Wherefore I wish you all to assemble with all speed before my piety in order that you may render in person a true account of your proceedings.

The reason why I have thought good to write thus to you, and why I summon you before me by letter, you will learn from what I am going to say. As I was entering on a late occasion our all-happy home of Constantinople, which bears our name (I chanced at the time to be on horseback), on a sudden the Bishop Athanasius, with certain others whom he had with him, approached me in the middle of the road, so unexpectedly, as to occasion me much amazement. God, who knows all things, is my witness, that I should have been unable at first sight even to recognise him, had not some of my attendants, on my naturally inquiring of them, informed me both who it was, and under what injustice he was suffering. I did not however enter into any conversation with him at that time, nor grant him an interview; but when he requested to be heard I was refusing, and all but gave orders for his removal; when with increasing boldness he claimed only this favour, that you should be summoned to appear, that he might have an opportunity of complaining before me in your presence, of the ill-treatment he has met with. As this appeared to me to be a reasonable request, and

suitable to the times, I willingly ordered this letter to be written to you, in order that all of you, who constituted the Council which was held at Tyre, might hasten without delay to the Court of my clemency, so as to prove by facts that you had passed an impartial and uncorrupt judgment. This, I say, you must do before me, whom not even you will deny to be a true servant of God.

For indeed through my devotion to God, peace is preserved everywhere, and the Name of God is truly worshipped even by the barbarians, who have hitherto been ignorant of the truth. And it is manifest, that he who is ignorant of the truth, does not know God either. Nevertheless, as I said before, even the barbarians have now come to the knowledge of God, by means of me, His true servant, and have learned to fear Him Whom they perceive from actual facts to be my shield and protector everywhere. And from this chiefly they have come to know God, Whom they fear through the dread which they have of me. But we, who are supposed to set forth (for I will not say to guard) the holy mysteries of His Goodness, we, I say, engage in nothing but what tends to dissension and hatred, and, in short, whatever contributes to the destruction of mankind. But hasten, as I said before, and all of you with all speed come to us, being persuaded that I shall endeavour with all my might to amend what is amiss, so that those things specially may be preserved and firmly established in the law of God, to which no blame nor dishonour may attach; while the enemies of the law, who under pretence of His holy Name bring in manifold and various blasphemies, shall be scattered abroad, and entirely crushed, and utterly destroyed.

87. When Eusebius and his fellows read this letter, being conscious of what they had done, they prevented the rest of the Bishops from going up, and only themselves went, viz. Eusebius, Theognius, Patrophilus, the other

Eusebius, Ursacius, and Valens. And they no longer said anything about the cup and Arsenius (for they had not the boldness to do so), but inventing another accusation which concerned the Emperor himself, they declared before him, that Athanasius had threatened that he would cause the grain to be withheld which was sent from Alexandria to his own home. The Bishops Adamantius, Anubion, Agathammon, Arbethion, and Peter, were present and heard this. It was proved also by the anger of the Emperor; for although he had written the preceding letter, and had condemned their injustice, as soon as he heard such a charge as this, he was immediately incensed, and instead of granting me a hearing, he sent me away into Gaul. And this again shows their wickedness further; for when the younger Constantine, of blessed memory, sent me back home, remembering what his father had written, he also wrote as follows.

Constantine Cæsar, to the people of the Catholic Church of the city of Alexandria.

I suppose that it has not escaped the knowledge of your pious minds, that Athanasius, the interpreter of the adorable Law, was sent away into Gaul for a time, with the intent that, as the savageness of his bloodthirsty and inveterate enemies persecuted him to the hazard of his sacred life, he might thus escape suffering some irremediable calamity, through the perverse dealing of those evil men. In order therefore to escape this, he was snatched out of the jaws of his assailants, and was ordered to pass some time under my government, and so was supplied abundantly with all necessaries in this city, where he lived, although indeed his celebrated virtue, relying entirely on divine assistance, sets at nought the sufferings of adverse fortune. Now seeing that it was the fixed intention of our master Constantine Augustus, my Father, to restore the said Bishop to his own place, and to your most beloved piety, but he was taken away by that fate

which is common to all men, and went to his rest before he could accomplish his wish; I have thought proper to fulfil that intention of the Emperor of sacred memory which I have inherited from him. When he comes to present himself before you, you will learn with what reverence he has been treated. Indeed it is not wonderful, whatever I have done on his behalf; for the thoughts of your longing desire for him, and the appearance of so great a man, moved my soul, and urged me thereto. May Divine Providence continually preserve you, beloved brethren.

Dated from Treveri the 15th before the Calends of July.

88. This being the reason why I was sent away into Gaul, who, I ask again, does not plainly perceive the intention of the Emperor, and the murderous spirit of Eusebius and his fellows, and that the Emperor had done this in order to prevent their forming some more desperate scheme? For he listened to them in simplicity. Such were the practices of Eusebius and his fellows, and such their machinations against me. Who that has witnessed them will deny that nothing has been done in my favour out of partiality, but that that great number of Bishops both individually and collectively wrote as they did in my behalf and condemned the falsehood of my enemies justly, and in accordance with the truth? Who that has observed such proceedings as these will deny that Valens and Ursacius had good reason to condemn themselves, and to write as they did, to accuse themselves when they repented, choosing rather to suffer shame for a short time, than to undergo the punishment of false accusers for ever and ever ?

89. Wherefore also my blessed fellow-ministers, acting justly and according to the laws of the Church, while certain affirmed that my case was doubtful, and endeavoured to compel them to annul the sentence which was passed in my favour, have now endured all manner of sufferings, and have chosen rather to be banished than to see the judgment of so many

Bishops reversed. Now if those genuine Bishops had withstood by words only those who plotted against me, and wished to undo all that had been done in my behalf; or if they had been ordinary men, and not the Bishops of illustrious cities, and the heads of great Churches, there would have been room to suspect that in this instance they too had acted contentiously and in order to gratify me. But when they not only endeavoured to convince by argument, but also endured banishment, and one of them is Liberius, Bishop of Rome, (for although he did not endure to the end the sufferings of banishment, yet he remained in his exile for two years, being aware of conspiracy formed against us), and since there is also the great Hosius, together with the Bishops of Italy, and of Gaul, and others from Spain, and from Egypt, and Libya, and all those from Pentapolis (for although for a little while, through fear of the threats of Constantius, he seemed not to resist them yet the great violence and tyrannical power exercised by Constantius, and the many insults and stripes inflicted upon him, proved that it was not because he gave up my cause, but through the weakness of old age, being unable to bear the stripes, that he yielded to them for a season), therefore I say, it is altogether right that all, as being fully convinced, should hate and abominate the injustice and the violence which they have used towards me; especially as it is well known that I have suffered these things on account of nothing else but the Arian impiety.

90. Now if anyone wishes to become acquainted with my case, and the falsehood of Eusebius and his fellows, let him read what has been written in my behalf, and let him hear the witnesses, not one, or two, or three, but that great number of Bishops; and again let him attend to the witnesses of these proceedings, Liberius and Hosius, and their fellows, who when they saw the attempts made against us, chose rather to endure all manner of sufferings than to give up the truth, and the judgment which had been pronounced in

our favour. And this they did with an honourable and righteous intention, for what they suffered proves to what straits the other Bishops were reduced. And they are memorials and records against the Arian heresy, and the wickedness of false accusers, and afford a pattern and model for those who come after, to contend for the truth unto death [[Sirach 4:28](#)], and to abominate the Arian heresy which fights against Christ, and is a forerunner of Antichrist, and not to believe those who attempt to speak against me. For the defence put forth, and the sentence given, by so many Bishops of high character, are a trustworthy and sufficient testimony in our behalf.

De Decretis

Chapter 1. Introduction. *The complaint of the Arians against the Nicene Council; their fickleness; they are like Jews; their employment of force instead of reason.*

1. Thou hast done well, in signifying to me the discussion you have had with the advocates of Arianism, among whom were certain of the friends of Eusebius, as well as very many of the brethren who hold the doctrine of the Church. I hailed your vigilance for the love of Christ, which excellently exposed the irreligion of their heresy; while I marvelled at the effrontery which led the Arians, after all the past detection of unsoundness and futility in their arguments, nay, after the general conviction of their extreme perverseness, still to complain like the Jews, " Why did the Fathers at Nicæa use terms not in Scripture , 'Of the essence' and 'One in essence?' " Thou then, as a man of learning, in spite of their subterfuges, convicted them of talking to no purpose; and they in devising them were but acting suitably to their own evil disposition. For they are as variable and fickle in their sentiments, as chameleons in their colours ; and when exposed they look confused, and when questioned they hesitate, and then they lose shame, and betake themselves to evasions. And then, when detected in these, they do not rest till they invent fresh matters which are not, and, according to the Scripture, 'imagine a vain thing ' ; and all that they may be constant to their irreligion.

Now such endeavours are nothing else than an obvious token of their defect of reason , and a copying, as I have said, of Jewish malignity. For the Jews too, when convicted by the Truth, and unable to confront it, used evasions, such as, 'What sign do You do, that we may see and believe You?

What do You work? [[John 6:30](#)] Though so many signs were given, that they said themselves, 'What do we? For this man does many miracles. ' In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God; all but the Pharisees, who, though the signs shone brighter than the sun, yet complained still, as ignorant men, 'Why do You, being a man, make Yourself God ?' Insensate, and verily blind in understanding! They ought contrariwise to have said, " Why have You, being God, become man? " for His works proved Him God, that they might both worship the goodness of the Father, and admire the Son's Economy for our sakes. However, this they did not say; no, nor liked to witness what He was doing; or they witnessed indeed, for this they could not help, but they changed their ground of complaint again, " Why healest Thou the paralytic, why makest Thou the born-blind to see, on the sabbath day? " But this too was an excuse, and mere murmuring; for on other days as well did the Lord heal 'all manner of sickness, and all manner of disease [[Matthew 4:23](#)],' but they complained still according to their wont, and by calling Him Beelzebub, preferred the suspicion of Atheism , to a recantation of their own wickedness. And though in such sundry times and various manners the Saviour showed His Godhead and preached the Father to all men, nevertheless, as kicking against the pricks, they contradicted in the language of folly, and this they did, according to the divine proverb, that by finding occasions, they might separate themselves from the truth.

2. As then the Jews of that day, for acting thus wickedly and denying the Lord, were with justice deprived of their laws and of the promise made to their fathers, so the Arians, Judaizing now, are, in my judgment, in

circumstances like those of Caiaphas and the contemporary Pharisees. For, perceiving that their heresy is utterly unreasonable, they invent excuses, " Why was this defined, and not that? " Yet wonder not if now they practise thus; for in no long time they will turn to outrage, and next will threaten 'the band and the captain. ' Forsooth in these their heterodoxy has its support, as we see; for denying the Word of God, reason have they none at all, as is equitable. Aware then of this, I would have made no reply to their interrogations: but, since your friendliness has asked to know the transactions of the Council, I have without any delay related at once what then took place, showing in few words, how destitute Arianism is of a religious spirit, and how their one business is to frame evasions.

Chapter 2. — Conduct of the Arians towards the Nicene Council. *Ignorant as well as irreligious to attempt to reverse an Ecumenical Council: proceedings at Nicæa: Eusebians then signed what they now complain of: on the unanimity of true teachers and the process of tradition: changes of the Arians.*

And do thou, beloved, consider whether it be not so. If, the devil having sowed their hearts with this perverseness, they feel confidence in their bad inventions, let them defend themselves against the proofs of heresy which have been advanced, and then will be the time to find fault, if they can, with the definition framed against them. For no one, on being convicted of murder or adultery, is at liberty after the trial to arraign the sentence of the judge, why he spoke in this way and not in that. For this does not exculpate the convict, but rather increases his crime on the score of petulance and audacity. In like manner, let these either prove that their sentiments are religious (for they were then accused and convicted, and their complaints are subsequent, and it is just that those who are under a charge should confine themselves to their own defence), or if they have an unclean conscience, and are aware of their own irreligion, let them not complain of what they do not understand, or they will bring on themselves a double imputation, of irreligion and of ignorance. Rather let them investigate the matter in a docile spirit, and learning what hitherto they have not known, cleanse their irreligious ears with the spring of truth and the doctrines of religion.

3. Now it happened to Eusebius and his fellows in the Nicene Council as follows:— while they stood out in their irreligion, and attempted their fight against God , the terms they used were replete with irreligion; but the assembled Bishops who were three hundred more or less, mildly and charitably required of them to explain and defend themselves on religious grounds. Scarcely, however, did they begin to speak, when they were condemned , and one differed from another; then perceiving the straits in which their heresy lay, they remained dumb, and by their silence confessed the disgrace which came upon their heterodoxy. On this the Bishops, having negatived the terms they had invented, published against them the sound and ecclesiastical faith; and, as all subscribed it, Eusebius and his fellows subscribed it also in those very words, of which they are now complaining, I mean, " of the essence " and " one in essence, " and that " the Son of God is neither creature or work, nor in the number of things originated , but that the Word is an offspring from the substance of the Father. " And what is strange indeed, Eusebius of Cæsarea in Palestine, who had denied the day before, but afterwards subscribed, sent to his Church a letter, saying that this was the Church's faith, and the tradition of the Fathers; and made a public profession that they were before in error, and were rashly contending against the truth. For though he was ashamed at that time to adopt these phrases, and excused himself to the Church in his own way, yet he certainly means to imply all this in his Epistle, by his not denying the " one in essence, " and " of the essence. " And in this way he got into a difficulty; for while he was excusing himself, he went on to attack the Arians, as stating that " the Son was not before His generation, " and as thereby rejecting His existence before His birth in the flesh. And this Acacius is aware of also, though he too through fear may pretend otherwise because of the times and deny the fact. Accordingly I have subjoined at the end the

letter of Eusebius, that you may know from it the disrespect towards their own doctors shown by Christ's enemies, and singularly by Acacius himself.

4. Are they not then committing a crime, in their very thought to gainsay so great and ecumenical a Council? Are they not in transgression, when they dare to confront that good definition against Arianism, acknowledged, as it is, by those who had in the first instance taught them irreligion? And supposing, even after subscription, Eusebius and his fellows did change again, and return like dogs to their own vomit of irreligion, do not the present gain-sayers deserve still greater detestation, because they thus sacrifice their souls' liberty to others; and are willing to take these persons as masters of their heresy, who are, as James [[James 1:8](#)] has said, double-minded men, and unstable in all their ways, not having one opinion, but changing to and fro, and now recommending certain statements, but soon dishonouring them, and in turn recommending what just now they were blaming? But this, as the Shepherd has said, is " the child of the devil , " and the note of hucksters rather than of doctors. For, what our Fathers have delivered, this is truly doctrine; and this is truly the token of doctors, to confess the same thing with each other, and to vary neither from themselves nor from their fathers; whereas they who have not this character are to be called not true doctors but evil. Thus the Greeks, as not witnessing to the same doctrines, but quarrelling one with another, have no truth of teaching; but the holy and veritable heralds of the truth agree together, and do not differ. For though they lived in different times, yet they one and all tend the same way, being prophets of the one God, and preaching the same Word harmoniously.

5. And thus what Moses taught, that Abraham observed; and what Abraham observed, that Noah and Enoch acknowledged, discriminating pure from impure, and becoming acceptable to God. For Abel too in this

way witnessed, knowing what he had learned from Adam, who himself had learned from that Lord, who said, when He came at the end of the ages for the abolishment of sin, " I give no new commandment unto you, but an old commandment, which you have heard from the beginning [[1 John 2:7](#)] . " Wherefore also the blessed Apostle Paul, who had learned it from Him, when describing ecclesiastical functions, forbade that deacons, not to say bishops, should be double-tongued [[1 Timothy 3:8](#)]; and in his rebuke of the Galatians, he made a broad declaration, " If anyone preach any other Gospel unto you than that you have received, let him be anathema, as I have said, so say I again. If even we, or an Angel from heaven should preach unto you any other Gospel than that you have received, let him be anathema [[Galatians 1:8-9](#)] . " Since then the Apostle thus speaks, let these men either anathematise Eusebius and his fellows, at least as changing round and professing what is contrary to their subscriptions; or, if they acknowledge that their subscriptions were good, let them not utter complaints against so great a Council. But if they do neither the one nor the other, they are themselves too plainly the sport of every wind and surge, and are influenced by opinions, not their own, but of others, and being such, are as little worthy of deference now as before, in what they allege. Rather let them cease to carp at what they understand not; lest so be that not knowing to discriminate, they simply call evil good and good evil, and think that bitter is sweet and sweet is bitter. Doubtless, they desire that doctrines which have been judged wrong and have been reprobated should gain the ascendancy, and they make violent efforts to prejudice what was rightly defined. Nor should there be any reason on our part for any further explanation, or answer to their excuses, neither on theirs for further resistance, but for an acquiescence in what the leaders of their heresy subscribed; for though the subsequent change of Eusebius and his fellows was suspicious and

immoral, their subscription, when they had the opportunity of at least some little defence of themselves, is a certain proof of the irreligion of their doctrine. For they would not have subscribed previously had they not condemned the heresy, nor would they have condemned it, had they not been encompassed with difficulty and shame; so that to change back again is a proof of their contentious zeal for irreligion. These men also ought therefore, as I have said, to keep quiet; but since from an extraordinary want of modesty, they hope perhaps to be able to advocate this diabolical irreligion better than the others, therefore, though in my former letter written to you, I have already argued at length against them, notwithstanding, come let us now also examine them, in each of their separate statements, as their predecessors; for now not less than then their heresy shall be shown to have no soundness in it, but to be from evil spirits.

Chapter 3. *Two senses of the word Son, 1. adoptive; 2. essential; attempts of Ariansto find a third meaning between these; e.g. that our Lord only was created immediately by God (Asterius's view), or that our Lord alone partakes the Father. The second and true sense; God begets as He makes, really; though His creation and generation are not like man's; His generation independent of time; generation implies an internal, and therefore an eternal, act in God; explanation of Proverbs 8:22.*

6. They say then what the others held and dared to maintain before them; " Not always Father, not always Son; for the Son was not before His generation, but, as others, came to be from nothing; and in consequence God was not always Father of the Son; but, when the Son came to be and was created, then was God called His Father. For the Word is a creature and a work, and foreign and unlike the Father in essence; and the Son is neither by nature the Father's true Word, nor His only and true Wisdom; but being a creature and one of the works, He is improperly called Word and Wisdom; for by the Word which is in God was He made, as were all things. Wherefore the Son is not true God. "

Now it may serve to make them understand what they are saying, to ask them first this, what in fact a son is, and of what is that name significant. In truth, Divine Scripture acquaints us with a double sense of this word:— one which Moses sets before us in the Law, 'When you shall hearken to the voice of the Lord your God, to keep all His commandments

which I command you this day, to do that which is right in the eyes of the Lord your God, you are children of the Lord your God ;' as also in the Gospel, John says, 'But as many as received Him, to them gave He power to become the sons of God [[John 1:12](#)]:'— and the other sense, that in which Isaac is son of Abraham, and Jacob of Isaac, and the Patriarchs of Jacob. Now in which of these two senses do they understand the Son of God that they relate such fables as the foregoing? For I feel sure they will issue in the same irreligion with Eusebius and his fellows.

If in the first, which belongs to those who gain the name by grace from moral improvement, and receive power to become sons of God (for this is what their predecessors said), then He would seem to differ from us in nothing; no, nor would He be Only-begotten, as having obtained the title of Son as others from His virtue. For granting what they say, that, whereas His qualifications were fore-known , He therefore received grace from the first, the name, and the glory of the name, from His very first beginning, still there will be no difference between Him and those who receive the name after their actions, so long as this is the ground on which He as others has the character of son. For Adam too, though he received grace from the first, and upon his creation was at once placed in paradise, differed in no respect either from Enoch, who was translated there after some time from his birth on his pleasing God, or from the Apostle, who likewise was caught up to Paradise after his actions; nay, not from him who once was a thief, who on the ground of his confession, received a promise that he should be immediately in paradise.

7. When thus pressed, they will perhaps make an answer which has brought them into trouble many times already; " We consider that the Son has this prerogative over others, and therefore is called Only-begotten, because He alone was brought to be by God alone, and all other things were

created by God through the Son. " Now I wonder who it was that suggested to you so futile and novel an idea as that the Father alone wrought with His own hand the Son alone, and that all other things were brought to be by the Son as by an under-worker. If for the toil's sake God was content with making the Son only, instead of making all things at once, this is an irreligious thought, especially in those who know the words of Esaias, 'The everlasting God, the Lord, the Creator of the ends of the earth, hungers not, neither is weary; there is no searching of His understanding [[Isaiah 40:28](#)].' Rather it is He who gives strength to the hungry, and through His Word refreshes the labouring. Again, it is irreligious to suppose that He disdained, as if a humble task, to form the creatures Himself which came after the Son; for there is no pride in that God, who goes down with Jacob into Egypt, and for Abraham's sake corrects Abimelek because of Sara, and speaks face to face with Moses, himself a man, and descends upon Mount Sinai, and by His secret grace fights for the people against Amalek. However, you are false even in this assertion, for 'He made us, and not we ourselves. ' He it is who through His Word made all things small and great, and we may not divide the creation, and says this is the Father's, and this the Son's, but they are of one God, who uses His proper Word as a Hand , and in Him does all things. This God Himself shows us, when He says, 'All these things has My Hand made [[Isaiah 66:2](#)];' while Paul taught us as he had learned , that 'There is one God, from whom all things; and one Lord Jesus Christ, through whom all things [[1 Corinthians 8:6](#)].' Thus He, always as now, speaks to the sun and it rises, and commands the clouds and it rains upon one place; and where it does not rain, it is dried up. And He bids the earth yield her fruits, and fashions Jeremias [[Jeremiah 1:5](#)] in the womb. But if He now does all this, assuredly at the beginning also He did not disdain to

make all things Himself through the Word; for these are but parts of the whole.

8. But let us suppose that the other creatures could not endure to be wrought by the absolute Hand of the Unoriginate and therefore the Son alone was brought into being by the Father alone, and other things by the Son as an underworker and assistant, for this is what Asterius the sacrificer has written, and Arius has transcribed and bequeathed to his own friends, and from that time they use this form of words, broken reed as it is, being ignorant, the bewildered men, how brittle it is. For if it was impossible for things originate to bear the hand of God, and you hold the Son to be one of their number, how was He too equal to this formation by God alone? And if a Mediator became necessary that things originate might come to be, and you hold the Son to be originated, then must there have been some medium before Him, for His creation; and that Mediator himself again being a creature, it follows that he too needed another Mediator for his own constitution. And though we were to devise another, we must first devise his Mediator, so that we shall never come to an end. And thus a Mediator being ever in request, never will the creation be constituted, because nothing originate, as you say, can bear the absolute hand of the Unoriginate. And if, on your perceiving the extravagance of this, you begin to say that the Son, though a creature, was made capable of being made by the Unoriginate, then it follows that other things also, though originated, are capable of being wrought immediately by the Unoriginate; for the Son too is but a creature in your judgment, as all of them. And accordingly the origination of the Word is superfluous, according to your irreligious and futile imagination, God being sufficient for the immediate formation of all things, and all things originate being capable of sustaining His absolute hand.

These irreligious men then having so little mind amid their madness, let us see whether this particular sophism be not even more irrational than the others. Adam was created alone by God alone through the Word; yet no one would say that Adam had any prerogative over other men, or was different from those who came after him, granting that he alone was made and fashioned by God alone, and we all spring from Adam, and consist according to succession of the race, so long as he was fashioned from the earth as others, and at first not being, afterwards came to be.

9. But though we were to allow some prerogative to the Protoplast as having been deemed worthy of the hand of God, still it must be one of honour not of nature. For he came of the earth, as other men; and the hand which then fashioned Adam, is also both now and ever fashioning and giving entire consistence to those who come after him. And God Himself declares this to Jeremiah, as I said before; 'Before I formed you in the womb, I knew you [[Jeremiah 1:5](#)];' and so He says of all, 'All those things has My hand made [[Isaiah 66:2](#)];' and again by Isaiah, 'Thus says the Lord, your redeemer, and He that formed you from the womb, I am the Lord that makes all things; that stretches forth the heavens alone; that spreads abroad the earth by Myself.' And David, knowing this, says in the Psalm, 'Your hands have made me and fashioned me;' and he who says in Isaiah, 'Thus says the Lord who formed me from the womb to be His servant [[Isaiah 49:5](#)],' signifies the same. Therefore, in respect of nature, he differs nothing from us though he precede us in time, so long as we all consist and are created by the same hand. If then these be your thoughts, O Arians, about the Son of God too, that thus He subsists and came to be, then in your judgment He will differ nothing on the score of nature from others, so long as He too was not, and came to be, and the name was by grace united to Him in His creation for His virtue's sake. For He Himself is one of those,

from what you say, of whom the Spirit says in the Psalms, 'He spoke the word, and they were made; He commanded, and they were created.' If so, who was it by whom God gave command for the Son's creation? For a Word there must be by whom God gave command, and in whom the works are created; but you have no other to show than the Word you deny, unless indeed you should devise again some new notion.

" Yes, " they will say, " we have another; " (which indeed I formerly heard Eusebius and his fellows use), " on this score do we consider that the Son of God has a prerogative over others, and is called Only-begotten, because He alone partakes the Father, and all other things partake the Son. " Thus they weary themselves in changing and in varying their phrases like colours ; however, this shall not save them from an exposure, as men that are of the earth, speaking vainly, and wallowing in their own conceits as in mire.

10. For if He were called God's Son, and we the Son's sons, their fiction were plausible; but if we too are said to be sons of that God, of whom He is Son, then we too partake the Father , who says, 'I have begotten and exalted children [[Isaiah 1:2](#)].' For if we did not partake Him, He had not said, 'I have begotten;' but if He Himself begot us, no other than He is our Father. And, as before, it matters not, whether the Son has something more and was made first, but we something less, and were made afterwards, as long as we all partake, and are called sons, of the same Father. For the more or less does not indicate a different nature; but attaches to each according to the practice of virtue; and one is placed over ten cities, another over five; and some sit on twelve thrones judging the twelve tribes of Israel; and others hear the words, 'Come, you blessed of My Father,' and, 'Well done, good and faithful servant. ' With such ideas, however, no wonder they imagine that of such a Son God was not always Father, and

such a Son was not always in being, but was generated from nothing as a creature, and was not before His generation; for such an one is other than the True Son of God.

But to persist in such teaching does not consist with piety, for it is rather the tone of thought of Sadducees and the Samosatene; it remains then to say that the Son of God is so called according to the other sense, in which Isaac was son of Abraham; for what is naturally begotten from any one and does not accrue to him from without, that in the nature of things is a son, and that is what the name implies. Is then the Son's generation one of human affection? (for this perhaps, as their predecessors, they too will be ready to object in their ignorance;)— in no wise; for God is not as man, nor men as God. Men were created of matter, and that passible; but God is immaterial and incorporeal. And if so be the same terms are used of God and man in divine Scripture, yet the clear-sighted, as Paul enjoins, will study it, and thereby discriminate, and dispose of what is written according to the nature of each subject, and avoid any confusion of sense, so as neither to conceive of the things of God in a human way, nor to ascribe the things of man to God. For this were to mix wine with water, and to place upon the altar strange fire with that which is divine.

11. For God creates, and to create is also ascribed to men; and God has being, and men are said to be, having received from God this gift also. Yet does God create as men do? Or is His being as man's being? Perish the thought; we understand the terms in one sense of God, and in another of men. For God creates, in that He calls what is not into being, needing nothing thereunto; but men work some existing material, first praying, and so gaining the wit to make, from that God who has framed all things by His proper Word. And again men, being incapable of self-existence, are enclosed in place, and consist in the Word of God; but God is self-existent,

enclosing all things, and enclosed by none; within all according to His own goodness and power, yet without all in His proper nature. As then men create not as God creates, as their being is not such as God's being, so men's generation is in one way, and the Son is from the Father in another. For the offspring of men are portions of their fathers, since the very nature of bodies is not uncompounded, but in a state of flux, and composed of parts; and men lose their substance in begetting, and again they gain substance from the accession of food. And on this account men in their time become fathers of many children; but God, being without parts, is Father of the Son without partition or passion; for there is neither effluence of the Immaterial, nor influx from without, as among men; and being uncompounded in nature, He is Father of One Only Son. This is why He is Only-begotten, and alone in the Father's bosom, and alone is acknowledged by the Father to be from Him, saying, 'This is My beloved Son, in whom I am well pleased [[Matthew 3:17](#)].' And He too is the Father's Word, from which may be understood the impassible and impartitive nature of the Father, in that not even a human word is begotten with passion or partition, much less the Word of God. Wherefore also He sits, as Word, at the Father's right hand; for where the Father is, there also is His Word; but we, as His works, stand in judgment before Him; and, while He is adored, because He is Son of the adorable Father, we adore, confessing Him Lord and God, because we are creatures and other than He.

12. The case being thus, let who will among them consider the matter, so that one may abash them by the following question; Is it right to say that what is God's offspring and proper to Him is out of nothing? Or is it reasonable in the very idea, that what is from God has accrued to Him, that a man should dare to say that the Son is not always? For in this again the generation of the Son exceeds and transcends the thoughts of man, that we

become fathers of our own children in time, since we ourselves first were not and then came into being; but God, in that He ever is, is ever Father of the Son. And the origination of mankind is brought home to us from things that are parallel; but, since 'no one knows the Son but the Father, and no one knows the Father but the Son, and he to whomsoever the Son will reveal Him [[Matthew 11:27](#)],' therefore the sacred writers to whom the Son has revealed Him, have given us a certain image from things visible, saying, 'Who is the brightness of His glory, and the Expression of His Person [[Hebrews 1:3](#)];' and again, 'For with You is the well of life, and in Your light shall we see light ;' and when the Word chides Israel, He says, 'You have forsaken the Fountain of wisdom [[Baruch 3:12](#)];' and this Fountain it is which says, 'They have forsaken Me the Fountain of living waters. ' And mean indeed and very dim is the illustration compared with what we desiderate; but yet it is possible from it to understand something above man's nature, instead of thinking the Son's generation to be on a level with ours. For who can even imagine that the radiance of light ever was not, so that he should dare to say that the Son was not always, or that the Son was not before His generation? Or who is capable of separating the radiance from the sun, or to conceive of the fountain as ever void of life, that he should madly say, 'The Son is from nothing,' who says, 'I am the life [[John 14:6](#)],' or 'alien to the Father's essence,' who, says, 'He that has seen Me, has seen the Father ?' for the sacred writers wishing us thus to understand, have given these illustrations; and it is unseemly and most irreligious, when Scripture contains such images, to form ideas concerning our Lord from others which are neither in Scripture, nor have any religious bearing.

13. Therefore let them tell us, from what teacher or by what tradition they derived these notions concerning the Saviour? " We have read, " they will say, " in the Proverbs, 'The Lord created me a beginning of His ways

unto His works ;' " this Eusebius and his fellows used to insist on , and you write me word, that the present men also, though overthrown and confuted by an abundance of arguments, still were putting about in every quarter this passage, and saying that the Son was one of the creatures, and reckoning Him with things originated. But they seem to me to have a wrong understanding of this passage also; for it has a religious and very orthodox sense, which had they understood, they would not have blasphemed the Lord of glory. For on comparing what has been above stated with this passage, they will find a great difference between them. For what man of right understanding does not perceive, that what are created and made are external to the maker; but the Son, as the foregoing argument has shown, exists not externally, but from the Father who begot Him? For man too both builds a house and begets a son, and no one would reverse things, and say that the house or the ship were begotten by the builder , but the son was created and made by him; nor again that the house was an image of the maker, but the son unlike him who begot him; but rather he will confess that the son is an image of the father, but the house a work of art, unless his mind be disordered, and he beside himself. Plainly, divine Scripture, which knows better than any the nature of everything, says through Moses, of the creatures, 'In the beginning God created the heaven and the earth [[Genesis 1:1](#)];' but of the Son it introduces not another, but the Father Himself saying, 'I have begotten You from the womb before the morning star ;' and again, 'You are My Son, this day have I begotten You. ' And the Lord says of Himself in the Proverbs, 'Before all the hills He begets me [[Proverbs 8:25](#)];' and concerning things originated and created John speaks, 'All things were made by Him [[John 1:3](#)];' but preaching of the Lord, he says, 'The Only-begotten Son, who is in the bosom of the Father, He declared Him. ' If then son, therefore not creature; if creature, not son; for great is the

difference between them, and son and creature cannot be the same, unless His essence be considered to be at once from God, and external to God.

14. 'Has then the passage no meaning?' for this, like a swarm of gnats, they are droning about us. No surely, it is not without meaning, but has a very apposite one; for it is true to say that the Son was created too, but this took place when He became man; for creation belongs to man. And any one may find this sense duly given in the divine oracles, who, instead of accounting their study a secondary matter, investigates the time and characters, and the object, and thus studies and ponders what he reads. Now as to the season spoken of, he will find for certain that, whereas the Lord always is, at length in fullness of the ages He became man; and whereas He is Son of God, He became Son of man also. And as to the object he will understand, that, wishing to annul our death, He took on Himself a body from the Virgin Mary; that by offering this unto the Father a sacrifice for all, He might deliver us all, who by fear of death were all our life through subject to bondage. [[Hebrews 2:15](#)] And as to the character, it is indeed the Saviour's, but is said of Him when He took a body and said, 'The Lord created me a beginning of His ways unto His works [[Proverbs 8:22](#)].' For as it properly belongs to God's Son to be everlasting. and in the Father's bosom, so on His becoming man, the words befitted Him, 'The Lord created me.' For then it is said of Him, as also that He hungered, and thirsted, and asked where Lazarus lay, and suffered, and rose again. And as, when we hear of Him as Lord and God and true Light, we understand Him as being from the Father, so on hearing, 'The Lord created,' and 'Servant,' and 'He suffered,' we shall justly ascribe this, not to the Godhead, for it is irrelevant, but we must interpret it by that flesh which He bore for our sakes: for to it these things are proper, and this flesh was none other's than the Word's. And if we wish to know the object attained by this, we shall

find it to be as follows: that the Word was made flesh in order to offer up this body for all, and that we partaking of His Spirit, might be deified, a gift which we could not otherwise have gained than by His clothing Himself in our created body, for hence we derive our name of "men of God" and "men in Christ." But as we, by receiving the Spirit, do not lose our own proper substance, so the Lord, when made man for us, and bearing a body, was no less God; for He was not lessened by the envelopment of the body, but rather deified it and rendered it immortal.

Chapter 4.— Proof of the Catholic Sense of the Word Son. *Power, Word or Reason, and Wisdom, the names of the Son, imply eternity; as well as the Father's title of Fountain. The Arians reply, that these do not formally belong to the essence of the Son, but are names given Him; that God has many words, powers, etc. Why there is but one Son and Word, etc. All the titles of the Son coincide in Him.*

15. This then is quite enough to expose the infamy of the Arian heresy; for, as the Lord has granted, out of their own words is irreligion brought home to them. But come now and let us on our part act on the offensive, and call on them for an answer; for now is fair time, when their own ground has failed them, to question them on ours; perhaps it may abash the perverse, and disclose to them whence they have fallen. We have learned from divine Scripture, that the Son of God, as was said above, is the very Word and Wisdom of the Father. For the Apostle says, 'Christ the power of God and the Wisdom of God [[1 Corinthians 1:24](#)];' and John after saying, 'And the Word was made flesh,' at once adds, 'And we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth [[John 1:14](#)],' so that, the Word being the Only-begotten Son, in this Word and in Wisdom heaven and earth and all that is therein were made. And of this Wisdom that God is Fountain we have learned from Baruch, by Israel's being charged with having forsaken the Fountain of Wisdom. If then they deny Scripture, they are at once aliens to their name, and may fitly be called of all men atheists, and Christ's enemies, for they have brought upon themselves these names. But if they agree with us that the sayings of

Scripture are divinely inspired, let them dare to say openly what they think in secret that God was once wordless and wisdomless ; and let them in their madness say, 'There was once when He was not,' and, 'before His generation, Christ was not ;' and again let them declare that the Fountain begot not Wisdom from itself, but acquired it from without, till they have the daring to say, 'The Son came of nothing;' whence it will follow that there is no longer a Fountain, but a sort of pool, as if receiving water from without, and usurping the name of Fountain.

16. How full of irreligion this is, I consider none can doubt who has ever so little understanding. But since they mutter something about Word and Wisdom being only names of the Son , we must ask then, If these are only names of the Son, He must be something else beside them. And if He is higher than the names, it is not lawful from the lesser to denote the higher; but if He be less than the names, yet He surely must have in Him the principle of this more honourable appellation; and this implies his advance, which is an irreligion equal to anything that has gone before. For He who is in the Father, and in whom also the Father is, who says, 'I and the Father are one [[John 10:30](#)],' whom he that has seen, has seen the Father, to say that He has been exalted by anything external, is the extreme of madness. However, when they are beaten hence, and like Eusebius and his fellows, are in these great straits, then they have this remaining plea, which Arius too in ballads, and in his own Thalia , fabled, as a new difficulty: 'Many words speaks God; which then of these are we to call Son and Word, Only-begotten of the Father ?' Insensate, and anything but Christians! For first, on using such language about God, they conceive of Him almost as a man, speaking and reversing His first words by His second, just as if one Word from God were not sufficient for the framing of all things at the Father's will, and for His providential care of all. For His speaking many words

would argue a feebleness in them all, each needing the service of the other. But that God should have one Word, which is the true doctrine, both shows the power of God, and the perfection of the Word that is from Him, and the religious understanding of them who thus believe.

17. O that they would consent to confess the truth from this their own statement! For if they once grant that God produces words, they plainly know Him to be a Father; and acknowledging this, let them consider that, while they are loth to ascribe one Word to God, they are imagining that He is Father of many; and while they are loth to say that there is no Word of God at all, yet they do not confess that He is the Son of God—which is ignorance of the truth, and inexperience in divine Scripture. For if God is Father of a word at all, wherefore is not He that is begotten a Son? And again, who should be Son of God, but His Word? For there are not many words, or each would be imperfect, but one is the Word, that He only may be perfect, and because, God being one, His Image too must be one, which is the Son. For the Son of God, as may be learned from the divine oracles themselves, is Himself the Word of God, and the Wisdom, and the Image, and the Hand, and the Power; for God's offspring is one, and of the generation from the Father these titles are tokens. For if you say the Son, you have declared what is from the Father by nature; and if you think of the Word, you are thinking again of what is from Him, and what is inseparable; and, speaking of Wisdom, again you mean just as much, what is not from without, but from Him and in Him; and if you name the Power and the Hand, again you speak of what is proper to essence; and, speaking of the Image, you signify the Son; for what else is like God but the offspring from Him? Doubtless the things, which came to be through the Word, these are 'founded in Wisdom' and what are 'founded in Wisdom,' these are all made by the Hand, and came to be through the Son. And we have proof of this,

not from external sources, but from the Scriptures; for God Himself says by Isaiah the Prophet; 'My hand also has laid the foundation of the earth, and My right hand has spanned the heavens [[Isaiah 48:13](#)].' And again, 'And I will cover you in the shadow of My Hand, by which I planted the heavens, and laid the foundations of the earth [[Isaiah 51:16](#)].' And David being taught this, and knowing that the Lord's Hand was nothing else than Wisdom, says in the Psalm, 'In wisdom have You made them all; the earth is full of Your creation. ' Solomon also received the same from God, and said, 'The Lord by wisdom founded the earth [[Proverbs 3:19](#)],' and John, knowing that the Word was the Hand and the Wisdom, thus preached, 'In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God: all things were made by Him, and without Him was not anything made [[John 1:1-3](#)].' And the Apostle, seeing that the Hand and the Wisdom and the Word was nothing else than the Son, says, 'God, who at sundry times and in various manners spoke in time past unto the Fathers by the Prophets, has in these last days spoken unto us by His Son, whom He has appointed Heir of all things, by whom also He made the ages [[Hebrews 1:1-2](#)].' And again, 'There is one Lord Jesus Christ, through whom are all things, and we through Him [[1 Corinthians 8:6](#)].' And knowing also that the Word, the Wisdom, the Son Himself was the Image of the Father, he says in the Epistle to the Colossians, 'Giving thanks to God and the Father, which has made us meet to be partakers of the inheritance of the Saints in light, who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son; in whom we have redemption, even the remission of sins; who is the Image of the Invisible God, the First-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities or powers;

all things were created by Him and for Him; and He is before all things, and in Him all things consist. ' For as all things are created by the Word, so, because He is the Image, are they also created in Him. And thus anyone who directs his thoughts to the Lord, will avoid stumbling upon the stone of offense, but rather will go forward to the brightness in the light of truth; for this is really the doctrine of truth, though these contentious men burst with spite , neither religious toward God, nor abashed at their confutation.

Chapter 5.— Defence of the Council's Phrases, " from the essence, " And " one in essence. "

Objection that the phrases are not scriptural; we ought to look at the sense more than the wording; evasion of the Arians to the phrase " of God " which is in Scripture; their evasion of all explanations but those which the Council selected, which were intended to negative the Arian formulæ; protest against their conveying any material sense.

18. Now Eusebius and his fellows were at the former period examined at great length, and convicted themselves, as I said before; on this they subscribed; and after this change of mind they kept in quiet and retirement ; but since the present party, in the fresh arrogance of irreligion, and in dizziness about the truth, are full set upon accusing the Council, let them tell us what are the sort of Scriptures from which they have learned, or who is the Saint by whom they have been taught, that they have heaped together the phrases, 'out of nothing ,' and 'He was not before His generation,' and 'once He was not,' and 'alterable,' and 'pre-existence,' and 'at the will.' which are their fables in mockery of the Lord. For the blessed Paul in his Epistle to the Hebrews says, 'By faith we understand that the ages were framed by the Word of God, so that that which is seen was not made of things which do appear [[Hebrews 11:3](#)].' But nothing is common to the Word with the ages ; for He it is who is in existence before the ages, by whom also the ages came to be. And in the Shepherd it is written (since they allege this book also, though it is not of the Canon), 'First of all believe, that God is one, who created all things, and arranged them, and brought all things from

nothing into being;' but this again does not relate to the Son, for it speaks concerning all things which came to be through Him, from whom He is distinct; for it is not possible to reckon the Framers of all with the things made by Him, unless a man is so beside himself as to say that the architect also is the same as the buildings which he rears.

Why then, when they have invented on their part unscriptural phrases, for the purposes of irreligion, do they accuse those who are religious in their use of them? For irreligiousness is utterly forbidden, though it be attempted to disguise it with artful expressions and plausible sophisms; but religiousness is confessed by all to be lawful, even though presented in strange phrases, provided only they are used with a religious view, and a wish to make them the expression of religious thoughts. Now the aforesaid grovelling phrases of Christ's enemies have been shown in these remarks to be both formerly and now replete with irreligion; whereas the definition of the Council against them, if accurately examined, will be found to be altogether a representation of the truth, and especially if diligent attention be paid to the occasion which gave rise to these expressions, which was reasonable, and was as follows:—

19. The Council wishing to do away with the irreligious phrases of the Arians, and to use instead the acknowledged words of the Scriptures, that the Son is not from nothing but 'from God,' and is 'Word' and 'Wisdom,' and not creature or work, but a proper offspring from the Father, Eusebius and his fellows, led by their inveterate heterodoxy, understood the phrase 'from God?' as belonging to us, as if in respect to it the Word of God differed nothing from us, and that because it is written, 'There is one God, from whom, all things [[1 Corinthians 8:6](#)];' and again, 'Old things are passed away, behold, all things have become new, and all things are from God [[2 Corinthians 5:17](#)].' But the Fathers, perceiving their craft and the cunning

of their irreligion, were forced to express more distinctly the sense of the words 'from God.' Accordingly, they wrote 'from the essence of God,' in order that 'from God?' might not be considered common and equal in the Son and in things originate, but that all others might be acknowledged as creatures, and the Word alone as from the Father. For though all things be said to be from God, yet this is not in the sense in which the Son is from Him; for as to the creatures, 'of God?' is said of them on this account, in that they exist not at random or spontaneously, nor come to be by chance, according to those philosophers who refer them to the combination of atoms, and to elements of similar structure—nor as certain heretics speak of a distinct Framer,—nor as others again say that the constitution of all things is from certain Angels;—but in that (whereas God is), it was by Him that all things were brought into being, not being before, through His Word; but as to the Word, since He is not a creature, He alone is both called and is 'from the Father.' and it is significant of this sense to say that the Son is 'from the essence of the Father,' for to nothing originate does this attach. In truth, when Paul says that 'all things are from God,' he immediately adds, 'and one Lord Jesus Christ, through whom all things [[1 Corinthians 8:6](#)],' in order to show all men, that the Son is other than all these things which came to be from God (for the things which came to be from God, came to be through His Son); and that he had used his foregoing words with reference to the world as framed by God, and not as if all things were from the Father as the Son is. For neither are other things as the Son, nor is the Word one among others, for He is Lord and Framer of all; and on this account did the Holy Council declare expressly that He was of the essence of the Father, that we might believe the Word to be other than the nature of things originate, being alone truly from God; and that no subterfuge should

be left open to the irreligious. This then was the reason why the Council wrote 'of the essence.'

20. Again, when the Bishops said that the Word must be described as the True Power and Image of the Father, in all things exact and like the Father, and as unalterable, and as always, and as in Him without division (for never was the Word not, but He was always, existing everlastingly with the Father, as the radiance of light), Eusebius and his fellows endured indeed, as not daring to contradict, being put to shame by the arguments which were urged against them; but withal they were caught whispering to each other and winking with their eyes, that 'like,' and 'always,' and 'power,' and 'in Him,' were, as before, common to us and the Son, and that it was no difficulty to agree to these. As to 'like,' they said that it is written of us, 'Man is the image and glory of God [[1 Corinthians 11:7](#)]:' 'always,' that it was written, 'For we which live are always [[2 Corinthians 4:11](#)]:' 'in Him,' 'In Him we live and move and have our being [[Acts 17:28](#)]:' 'unalterable,' that it is written, 'Nothing shall separate us from the love of Christ :' as to 'power,' that the caterpillar and the locust are called 'power' and 'great power [[Joel 2:25](#)],' and that it is often said of the people, for instance, 'All the power of the Lord came out of the land of Egypt [[Exodus 12:41](#)]:' and there are others also, heavenly ones, for Scripture says, 'The Lord of powers is with us, the God of Jacob is our refuge. ' Indeed Asterius, by title the sophist, had said the like in writing, having learned it from them, and before him Arius having learned it also, as has been said. But the Bishops discerning in this too their dissimulation, and whereas it is written, 'Deceit is in the heart of the irreligious that imagine evil [[Proverbs 12:20](#)],' were again compelled on their part to collect the sense of the Scriptures, and to re-say and re-write what they had said before, more distinctly still, namely, that the Son is 'one in essence ' with the Father: by way of signifying, that

the Son was from the Father, and not merely like, but the same in likeness , and of showing that the Son's likeness and unalterableness was different from such copy of the same as is ascribed to us, which we acquire from virtue on the ground of observance of the commandments. For bodies which are like each other may be separated and become at distances from each other, as are human sons relatively to their parents (as it is written concerning Adam and Seth, who was begotten of him that he was like him after his own pattern [[Genesis 5:3](#)]); but since the generation of the Son from the Father is not according to the nature of men, and not only like, but also inseparable from the essence of the Father, and He and the Father are one, as He has said Himself, and the Word is ever in the Father and the Father in the Word, as the radiance stands towards the light (for this the phrase itself indicates), therefore the Council, as understanding this, suitably wrote 'one in essence,' that they might both defeat the perverseness of the heretics, and show that the Word was other than originated things. For, after thus writing, they at once added, 'But they who say that the Son of God is from nothing, or created, or alterable, or a work, or from other essence, these the Holy Catholic Church anathematizes. ' And by saying this, they showed clearly that 'of the essence,' and 'one in essence,' are destructive of those catchwords of irreligion, such as 'created,' and 'work,' and 'originated,' and 'alterable,' and 'He was not before His generation.' And he who holds these, contradicts the Council; but he who does not hold with Arius, must needs hold and intend the decisions of the Council, suitably regarding them to signify the relation of the radiance to the light, and from thence gaining the illustration of the truth.

21. Therefore if they, as the others, make an excuse that the terms are strange, let them consider the sense in which the Council so wrote, and anathematize what the Council anathematized; and then if they can, let

them find fault with the expressions. But I well know that, if they hold the sense of the Council, they will fully accept the terms in which it is conveyed; whereas if it be the sense which they wish to complain of, all must see that it is idle in them to discuss the wording, when they are but seeking handles for irreligion. This then was the reason of these expressions; but if they still complain that such are not scriptural, that very complaint is a reason why they should be cast out, as talking idly and disordered in mind. And let them blame themselves in this matter, for they set the example, beginning their war against God with words not in Scripture. However, if a person is interested in the question, let him know, that, even if the expressions are not in so many words in the Scriptures, yet, as was said before, they contain the sense of the Scriptures, and expressing it, they convey it to those who have their hearing unimpaired for religious doctrine. Now this circumstance it is for you to consider, and for those ill-instructed men to give ear to. It has been shown above, and must be believed as true, that the Word is from the Father, and the only Offspring proper to Him and natural. For whence may one conceive the Son to be, who is the Wisdom and the Word, in whom all things came to be, but from God Himself? However, the Scriptures also teach us this, since the Father says by David, 'My heart uttered a good Word ,' and, 'From the womb before the morning star I begot You ;' and the Son signifies to the Jews about Himself, 'If God were your Father, you would love Me; for I proceeded forth from the Father [[John 8:42](#)].' And again; 'Not that anyone has seen the Father, save He which is from God, He has seen the Father. ' And moreover, 'I and My Father are one,' and, 'I in the Father and the Father in Me ,' is equivalent to saying, 'I am from the Father, and inseparable from Him.' And John in saying, 'The Only-begotten Son which is in the bosom of the Father, He has declared Him, ' spoke of what He had learned from the

Saviour. Besides, what else does 'in the bosom' intimate, but the Son's genuine generation from the Father?

22. If then any man conceives God to be compound, as accident is in essence, or to have any external envelopment, and to be encompassed, or as if there is anything about Him which completes the essence, so that when we say 'God,' or name 'Father,' we do not signify the invisible and incomprehensible essence, but something about it, then let them complain of the Council's stating that the Son was from the essence of God; but let them reflect, that in thus considering they utter two blasphemies; for they make God corporeal, and they falsely say that the Lord is not Son of the very Father, but of what is about Him. But if God be simple, as He is, it follows that in saying 'God' and naming 'Father,' we name nothing as if about Him, but signify his essence itself. For though to comprehend what the essence of God is be impossible, yet if we only understand that God is, and if Scripture indicates Him by means of these titles, we, with the intention of indicating Him and none else, call Him God and Father and Lord. When then He says, 'I am that I am,' and 'I am the Lord God [[Exodus 3:14-15](#)],' or when Scripture says, 'God,' we understand nothing else by it but the intimation of His incomprehensible essence Itself, and that He Is, who is spoken of. Therefore let no one be startled on hearing that the Son of God is from the Essence of the Father; but rather let him accept the explanation of the Fathers, who in more explicit but equivalent language have for 'from God?' written 'of the essence.' For they considered it the same thing to say that the Word was 'of God?' and 'of the essence of God,' since the word 'God,' as I have already said, signifies nothing but the essence of Him Who Is. If then the Word is not in such sense from God, as a son, genuine and natural, from a father, but only as creatures because they are framed, and as 'all things are from God,' then neither is He from the

essence of the Father, nor is the Son again Son according to essence, but in consequence of virtue, as we who are called sons by grace. But if He only is from God, as a genuine Son, as He is, then the Son may reasonably be called from the essence of God.

23. Again, the illustration of the Light and the Radiance has this meaning. For the Saints have not said that the Word was related to God as fire kindled from the heat of the sun, which is commonly put out again, for this is an external work and a creature of its author, but they all preach of Him as Radiance, thereby to signify His being from the essence, proper and indivisible, and His oneness with the Father. This also will secure His true unchangableness and immutability; for how can these be His, unless He be proper Offspring of the Father's essence? For this too must be taken to confirm His identity with His own Father. Our explanation then having so religious an aspect, Christ's enemies should not be startled at the 'One in essence,' either, since this term also has a sound sense and good reasons. Indeed, if we say that the Word is from the essence of God (for after what has been said this must be a phrase admitted by them), what does this mean but the truth and eternity of the essence from which He is begotten? For it is not different in kind, lest it be combined with the essence of God as something foreign and unlike it. Nor is He like only outwardly, lest He seem in some respect or wholly to be other in essence, as brass shines like gold and silver like tin. For these are foreign and of other nature, are separated off from each other in nature and virtues, nor is brass proper to gold, nor is the pigeon born from the dove; but though they are considered like, yet they differ in essence. If then it be thus with the Son, let Him be a creature as we are, and not One in essence; but if the Son is Word, Wisdom, Image of the Father, Radiance, He must in all reason be One in essence. For unless it be proved that He is not from God, but an instrument different in

nature and different in essence, surely the Council was sound in its doctrine and correct in its decree.

24. Further, let every corporeal reference be banished on this subject; and transcending every imagination of sense, let us, with pure understanding and with mind alone, apprehend the genuine relation of son to father, and the Word's proper relation towards God, and the unvarying likeness of the radiance towards the light: for as the words 'Offspring' and 'Son' bear, and are meant to bear, no human sense, but one suitable to God, in like manner when we hear the phrase 'one in essence,' let us not fall upon human senses, and imagine partitions and divisions of the Godhead, but as having our thoughts directed to things immaterial, let us preserve undivided the oneness of nature and the identity of light; for this is proper to a son as regards a father, and in this is shown that God is truly Father of the Word. Here again, the illustration of light and its radiance is in point. Who will presume to say that the radiance is unlike and foreign to the sun? Rather who, thus considering the radiance relatively to the sun, and the identity of the light, would not say with confidence, 'Truly the light and the radiance are one, and the one is manifested in the other, and the radiance is in the sun, so that whoso sees this, sees that also?' but such a oneness and natural property, what should it be named by those who believe and see aright, but Offspring one in essence? And God's Offspring what should we fittingly and suitably consider, but Word, and Wisdom, and Power? Which it were a sin to say was foreign to the Father, or a crime even to imagine as other than with Him everlastingly. For by this Offspring the Father made all things, and extended His Providence unto all things; by Him He exercises His love to man, and thus He and the Father are one, as has been said; unless indeed these perverse men make a fresh attempt, and say that the essence of the Word is not the same as the Light which is in Him from the Father, as if the

Light in the Son were one with the Father, but He Himself foreign in essence as being a creature. Yet this is simply the belief of Caiaphas and the Samosatene, which the Church cast out, but these now are disguising; and by this they fell from the truth, and were declared to be heretics. For if He partakes in fullness the light from the Father, why is He not rather that which others partake, that there be no medium introduced between Him and the Father? Otherwise, it is no longer clear that all things were generated by the Son, but by Him, of whom He too partakes. And if this is the Word, the Wisdom of the Father, in whom the Father is revealed and known, and frames the world, and without whom the Father does nothing, evidently He it is who is from the Father: for all things originated partake of Him, as partaking of the Holy Ghost. And being such, He cannot be from nothing, nor a creature at all, but rather a proper Offspring from the Father, as the radiance from light.

Chapter 6.— Authorities in Support of the Council. *Theognostus; Dionysius of Alexandria; Dionysius of Rome; Origen.*

25. This then is the sense in which they who met at Nicæa made use of these expressions. But next that they did not invent them for themselves (since this is one of their excuses), but spoke what they had received from their predecessors, proceed we to prove this also, to cut off even this excuse from them. Know then, O Arians, foes of Christ, that Theognostus, a learned man, did not decline the phrase 'of the essence,' for in the second book of his Hypotyposes, he writes thus of the Son:—

" The essence of the Son is not one procured from without, nor accruing out of nothing, but it sprang from the Father's essence, as the radiance of light, as the vapour of water; for neither the radiance, nor the vapour, is the water itself or the sun itself, nor is it alien; but it is an effluence of the Father's essence, which, however, suffers no partition. For as the sun remains the same, and is not impaired by the rays poured forth by it, so neither does the Father's essence suffer change, though it has the Son as an Image of Itself. "

Theognostus then, after previously investigating in the way of an exercise, proceeds to lay down his sentiments in the foregoing words. Next, Dionysius, who was Bishop of Alexandria, upon his writing against Sabellius and expounding at large the Saviour's Economy according to the flesh, and thence proving against the Sabellians that not the Father but His Word became flesh, as John has said, was suspected of saying that the Son as a thing made and originated, and not one in essence with the Father; on this he writes to his namesake Dionysius, Bishop of Rome, to allege in his

defence that this was a slander upon him. And he assured him that he had not called the Son made, nay, did confess Him to be even one in essence. And his words ran thus:—

" And I have written in another letter a refutation of the false charge they bring against me, that I deny that Christ was one in essence with God. For though I say that I have not found this term anywhere in Holy Scripture, yet my remarks which follow, and which they have not noticed, are not inconsistent with that belief. For I instanced human birth as being evidently homogeneous, and I observed that undeniably parents differed from their children only in not being the same individuals, otherwise there could be neither parents nor children. And my letter, as I said before, owing to present circumstances I am unable to produce; or I would have sent you the very words I used, or rather a copy of it all, which, if I have an opportunity, I will do still. But I am sure from recollection that I adduced parallels of things kindred with each other; for instance, that a plant grown from seed or from root, was other than that from which it sprang, yet was altogether one in nature with it : and that a stream flowing from a fountain, gained a new name, for that neither the fountain was called stream, nor the stream fountain, and both existed, and the stream was the water from the fountain "

26. And that the Word of God is not a work or creature, but an offspring proper to the Father's essence and indivisible, as the great Council wrote, here you may see in the words of Dionysius, Bishop of Rome, who, while writing against the Sabellians, thus inveighs against those who dared to say so:—

" Next, I may reasonably turn to those who divide and cut to pieces and destroy that most sacred doctrine of the Church of God, the Divine Monarchy , making it as it were three powers and partitive subsistences and god-heads three. I am told that some among you who are catechists and

teachers of the Divine Word, take the lead in this tenet, who are diametrically opposed, so to speak, to Sabellius's opinions; for he blasphemously says that the Son is the Father, and the Father the Son, but they in some sort preach three Gods, as dividing the sacred Monad into three subsistences foreign to each other and utterly separate. For it must needs be that with the God of the Universe, the Divine Word is united, and the Holy Ghost must repose and habitate in God; thus in one as in a summit, I mean the God of the Universe, must the Divine Triad be gathered up and brought together. For it is the doctrine of the presumptuous Marcion, to sever and divide the Divine Monarchy into three origins—a devil's teaching, not that of Christ's true disciples and lovers of the Saviour's lessons. For they know well that a Triad is preached by divine Scripture, but that neither Old Testament nor New preaches three Gods. Equally must one censure those who hold the Son to be a work, and consider that the Lord has come into being, as one of things which really came to be; whereas the divine oracles witness to a generation suitable to Him and becoming, but not to any fashioning or making. A blasphemy then is it, not ordinary, but even the highest, to say that the Lord is in any sort a handiwork. For if He came to be Son, once He was not; but He was always, if (that is) He be in the Father, as He says Himself, and if the Christ be Word and Wisdom and Power (which, as you know, divine Scripture says), and these attributes be powers of God. If then the Son came into being, once these attributes were not; consequently there was a time, when God was without them; which is most absurd. And why say more on these points to you, men full of the Spirit and well aware of the absurdities which come to view from saying that the Son is a work? Not attending, as I consider, to this circumstance, the authors of this opinion have entirely missed the truth, in explaining, contrary to the sense of divine and prophetic Scripture in the passage, the

words, 'The Lord created me a beginning of His ways unto His works [[Proverbs 8:22](#)].' For the sense of 'He created,' as you know, is not one, for we must understand 'He created' in this place, as 'He set over the works made by Him,' that is, 'made by the Son Himself.' And 'He created' here must not be taken for 'made,' for creating differs from making. 'Is not He your Father that has bought you? Has He not made you and created you [[Deuteronomy 32:6](#)]?' says Moses in his great song in Deuteronomy. And one may say to them, O reckless men, is He a work, who is 'the First-born of every creature, who is born from the womb before the morning star,' who said, as Wisdom, 'Before all the hills He begets me [[Proverbs 8:25](#)]?' And in many passages of the divine oracles is the Son said to have been generated, but nowhere to have come into being; which manifestly convicts those of misconception about the Lord's generation, who presume to call His divine and ineffable generation a making. Neither then may we divide into three Godheads the wonderful and divine Monad; nor disparage with the name of 'work' the dignity and exceeding majesty of the Lord; but we must believe in God the Father Almighty, and in Christ Jesus His Son, and in the Holy Ghost, and hold that to the God of the universe the Word is united. For 'I,' says He, 'and the Father are one;' and, 'I in the Father and the Father in Me.' For thus both the Divine Triad, and the holy preaching of the Monarchy, will be preserved. "

27. And concerning the everlasting co-existence of the Word with the Father, and that He is not of another essence or subsistence, but proper to the Father's, as the Bishops in the Council said, you may hear again from the labour-loving Origen also. For what he has written as if inquiring and by way of exercise, that let no one take as expressive of his own sentiments, but of parties who are contending in investigation, but what he definitely declares, that is the sentiment of the labour-loving man. After his proflusions

then (so to speak) against the heretics, straightway he introduces his personal belief, thus:—

" If there be an Image of the Invisible God, it is an invisible Image; nay, I will be bold to add, that, as being the likeness of the Father, never was it not. For when was that God, who, according to John, is called Light (for 'God is Light'), without a radiance of His proper glory, that a man should presume to assert the Son's origin of existence, as if before He was not? But when was not that Image of the Father's Ineffable and Nameless and Unutterable subsistence, that Expression and Word, and He that knows the Father? For let him understand well who dares to say, 'Once the Son was not,' that he is saying, 'Once Wisdom was not,' and 'Word was not,' and 'Life was not.' "

And again elsewhere he says:—

" But it is not innocent nor without peril, if because of our weakness of understanding we deprive God, as far as in us lies, of the Only-begotten Word ever co-existing with Him; and the Wisdom in which He rejoiced; else He must be conceived as not always possessed of joy. "

See, we are proving that this view has been transmitted from father to father; but you, O modern Jews and disciples of Caiaphas, how many fathers can you assign to your phrases? Not one of the understanding and wise; for all abhor you, but the devil alone ; none but he is your father in this apostasy, who both in the beginning sowed you with the seed of this irreligion, and now persuades you to slander the Ecumenical Council , for committing to writing, not your doctrines, but that which from the beginning those who were eye-witnesses and ministers of the Word have handed down to us. For the faith which the Council has confessed in writing, that is the faith of the Catholic Church; to assert this, the blessed Fathers so expressed themselves while condemning the Arian heresy; and

this is a chief reason why these apply themselves to calumniate the Council. For it is not the terms which trouble them , but that those terms prove them to be heretics, and presumptuous beyond other heresies.

Chapter 7. On the Arian Symbol " Unoriginate. "
***This term afterwards adopted by them; and why;
three senses of it. A fourth sense. Unoriginate
denotes God in contrast to His creatures, not to His
Son; Father the scriptural title instead; Conclusion.***

28. This in fact was the reason, when the unsound nature of their phrases had been exposed at that time, and they were henceforth open to the charge of irreligion, that they proceeded to borrow of the Greeks the term Unoriginate , that, under shelter of it, they might reckon among the things originated and the creatures, that Word of God, by whom these very things came to be; so unblushing are they in their irreligion, so obstinate in their blasphemies against the Lord. If then this want of shame arises from ignorance of the term, they ought to have learned of those who gave it them, and who have not scrupled to say that even intellect, which they derive from Good, and the soul which proceeds from intellect, though their respective origins be known, are notwithstanding unoriginated, for they understand that by so saying they do not disparage that first Origin of which the others come. This being the case, let them say the like themselves, or else not speak at all of what they do not know. But if they consider they are acquainted with the subject, then they must be interrogated; for the expression is not from divine Scripture , but they are contentious, as elsewhere, for unscriptural positions. Just as I have related the reason and sense, with which the Council and the Fathers before it defined and published 'of the essence,' and 'one in essence,' agreeably to what Scripture says of the Saviour; so now let them, if they can, answer on their part what has led them to this unscriptural phrase, and in what sense they call God

Unoriginated? In truth, I am told, that the name has different senses; philosophers say that it means, first 'what has not yet, but may, come to be;' next, 'what neither exists, nor can come into being;' and thirdly, 'what exists indeed, but was neither originated nor had origin of being, but is everlasting and indestructible. ' Now perhaps they will wish to pass over the first two senses, from the absurdity which follows; for according to the first, things that already have come to be, and things that are expected to come to be, are unoriginated; and the second is more absurd still; accordingly they will proceed to the third sense, and use the word in it; though here, in this sense too, their irreligion will be quite as great. For if by unoriginated they mean what has no origin of being, nor is originated or created, but eternal, and say that the Word of God is contrary to this, who comprehends not the craft of these foes of God? Who but would stone such madmen? For, when they are ashamed to bring forward again those first phrases which they fabled, and which were condemned, the wretches have taken another way to signify them, by means of what they call unoriginate. For if the Son be of things originate, it follows, that He too came to be from nothing; and if He has an origin of being, then He was not before His generation; and if He is not eternal, there was once when He was not.

29. If these are their sentiments they ought to signify their heterodoxy in their own phrases, and not to hide their perverseness under the cloke of the Unoriginate. But instead of this, the evil-minded men do all things with craftiness like their father, the devil; for as he attempts to deceive in the guise of others, so these have broached the term Unoriginate, that they might pretend to speak piously of God, yet might cherish a concealed blasphemy against the Lord, and under a veil might teach it to others. However, on the detecting of this sophism, what remains to them? 'We have found another,' say the evildoers; and then proceed to add to what they have

said already, that Unoriginate means what has no author of being, but stands itself in this relation to things originated. Unthankful, and in truth deaf to the Scriptures! Who do everything, and say everything, not to honour God, but to dishonour the Son, ignorant that he who dishonours the Son, dishonours the Father. For first, even though they denote God in this way, still the Word is not proved to be of things originated. For again, as being an offspring of the essence of the Father, He is of consequence with Him eternally. For this name of offspring does not detract from the nature of the Word, nor does Unoriginated take its sense from contrast with the Son, but with the things which come to be through the Son; and as he who addresses an architect, and calls him framer of house or city, does not under this designation allude to the son who is begotten from him, but on account of the art and science which he displays in his work, calls him artificer, signifying thereby that he is not such as the things made by him, and while he knows the nature of the builder, knows also that he whom he begets is other than his works; and in regard to his son calls him father, but in regard to his works, creator and maker; in like manner he who says in this sense that God is unoriginate, names Him from His works, signifying, not only that He is not originated, but that He is maker of things which are so; yet is aware withal that the Word is other than the things originate, and alone a proper offspring of the Father, through whom all things came to be and consist.

30. In like manner, when the Prophets spoke of God as All-ruling, they did not so name Him, as if the Word were included in that All; (for they knew that the Son was other than things originated, and Sovereign over them Himself, according to His likeness to the Father); but because He is Ruler over all things which through the Son He has made, and has given the authority of all things to the Son, and having given it, is Himself once more

the Lord of all things through the Word. Again, when they called God, Lord of the powers, they said not this as if the Word was one of those powers, but because while He is Father of the Son, He is Lord of the powers which through the Son have come to be. For again, the Word too, as being in the Father, is Lord of them all, and Sovereign over all; for all things, whatsoever the Father has, are the Son's. This then being the force of such titles, in like manner let a man call God unoriginated, if it so please him; not however as if the Word were of originated things, but because, as I said before, God not only is not originated, but through His proper Word is He the maker of things which are so. For though the Father be called such, still the Word is the Father's Image, and one in essence with Him; and being His Image, He must be distinct from things originated, and from everything; for whose Image He is, His property and likeness He has: so that he who calls the Father unoriginated and almighty, perceives in the Unoriginated and the Almighty, His Word and His Wisdom, which is the Son. But these wondrous men, and prompt for irreligion, hit upon the term Unoriginated, not as caring for God's honour, but from malevolence towards the Saviour; for if they had regard to honour and reverent language, it rather had been right and good to acknowledge and to call God Father, than to give Him this name; for in calling God unoriginated, they are, as I said before, calling Him from things which came to be, and as a Maker only, that so they may imply the Word to be a work after their own pleasure; but he who calls God Father, in Him withal signifies His Son also, and cannot fail to know that, whereas there is a Son, through this Son all things that came to be were created.

31. Therefore it will be much more accurate to denote God from the Son and to call Him Father, than to name Him and call Him Unoriginated from His works only; for the latter term refers to the works that have come

to be at the will of God through the Word, but the name of Father points out the proper offspring from His essence. And whereas the Word surpasses things originated, by so much and more also does calling God Father surpass the calling Him Unoriginated; for the latter is non-scriptural and suspicious, as it has various senses; but the former is simple and scriptural, and more accurate, and alone implies the Son. And 'Unoriginated' is a word of the Greeks who know not the Son: but 'Father' has been acknowledged and vouchsafed by our Lord; for He knowing Himself whose Son He was, said, 'I in the Father and the Father in Me [[John 14:9-10](#)];' and, 'He that has seen Me has seen the Father.' and, 'I and the Father are one ;' but nowhere is He found to call the Father Unoriginated. Moreover, when He teaches us to pray, He says not, 'When ye pray, say, O God Unoriginated,' but rather, 'When ye pray, say, Our Father, which art in heaven [[Matthew 6:9](#)].' And it was His Will, that the Summary of our faith should have the same bearing. For He has bid us be baptized, not in the name of Unoriginate and Originate, not into the name of Uncreate and Creature, but into the name of Father, Son, and Holy Spirit , for with such an initiation we too are made sons verily , and using the name of the Father, we acknowledge from that name the Word in the Father. But if He wills that we should call His own Father our Father, we must not on that account measure ourselves with the Son according to nature, for it is because of the Son that the Father is so called by us; for since the Word bore our body and came to be in us, therefore by reason of the Word in us, is God called our Father. For the Spirit of the Word in us names through us His own Father as ours, which is the Apostle's meaning when he says, 'God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father [[Galatians 4:6](#)].'

32. But perhaps being refuted as touching the term Unoriginate also, they will say according to their evil nature, 'It behooved, as regards our

Lord and Saviour Jesus Christ also, to state from the Scriptures what is there written of Him, and not to introduce non-scriptural expressions.' Yes, it behooved, say I too; for the tokens of truth are more exact as drawn from Scripture, than from other sources ; but the ill disposition and the versatile and crafty irreligion of Eusebius and his fellows, compelled the Bishops, as I said before, to publish more distinctly the terms which overthrew their irreligion; and what the Council did write has already been shown to have an orthodox sense, while the Arians have been shown to be corrupt in their phrases, and evil in their dispositions. The term Unoriginate, having its own sense, and admitting of a religious use, they nevertheless, according to their own idea, and as they will, use for the dishonour of the Saviour, all for the sake of contentiously maintaining, like giants , their fight with God. But as they did not escape condemnation when they adduced these former phrases, so when they misconceive of the Unoriginated which in itself admits of being used well and religiously, they were detected, being disgraced before all, and their heresy everywhere proscribed. This then, as I could, have I related, by way of explaining what was formerly done in the Council; but I know that the contentious among Christ's foes will not be disposed to change even after hearing this, but will ever search about for other pretences, and for others again after those. For as the Prophet speaks, 'If the Ethiopian change his skin, or the leopard his spots [[Jeremiah 13:23](#)] ', then will they be willing to think religiously, who have been instructed in irreligion. Thou however, beloved, on receiving this, read it by yourself; and if you approve of it, read it also to the brethren who happen to be present, that they too on hearing it, may welcome the Council's zeal for the truth, and the exactness of its sense; and may condemn that of Christ's foes, the Arians, and the futile pretences, which for the sake of their irreligious heresy they have been at the pains to frame among themselves; because to

God and the Father is due the glory, honour, and worship with His co-existent Son and Word, together with the All-holy and Life-giving Spirit, now and unto endless ages of ages. Amen.

De Sententia Dionysii

On the Opinion of Dionysius

Letter of Athanasius concerning Dionysius, Bishop of Alexandria, showing that he too was against the Arian heresy, like the Synod of Nicæa, and that the Arians in vain libel him in claiming him as on their side.

1. *The Arian appeal to Dionysius a slander against him.*

You have been tardy in informing me of the present argument between yourself and the enemies of Christ; for even before your courtesy wrote to me, I had made diligent enquiry, and learned about the matter, of which I heard with pleasure. I approved of the right opinion entertained by your piety concerning our blessed fathers, while on the present occasion I once more recognise the unreasonableness of the Arian madmen. For whereas their heresy has no ground in reason, nor express proof from holy writ, they were always resorting to shameless subterfuges and plausible fallacies. But they have now also ventured to slander the fathers: and this is not inconsistent, but fully of a piece with their perversity. For what marvel is it if men who have presumed to 'take counsel against the Lord and against His Christ,' are also vilifying the blessed Dionysius, Bishop of Alexandria, as a partisan and accomplice of their own? For if they are pleased to extol a man, for the support of their own heresy, even if they call him blessed, they cast upon him no slight affront, but a great one indeed; just like robbers or men of evil life who, when branded for their own practices, claim sober persons as being of their number, and thus defame their sober character.

2. *The Arian position inconsistent with Holy Scripture.*

If then they have confidence in their opinions and statements, let them broach their heresy nakedly, and show from it if they think they have any religious argument whether from Scripture, or from human reason, in their

defence. But if they have nothing of the kind, let them hold their peace. For they will find nothing from any quarter except the greater condemnation of themselves. Firstly from the Scriptures, in that John says, 'In the beginning was the Word.' whereas they say, 'he was not before he was begotten:' while David sings, in the character of the Father, 'my heart uttered a good Word' [[Psalm 45:1, Septuagint](#)], whom they allege to be in thought only, and originated from nothing. Further, whereas John once more says in the Gospel [[John 1:3](#)], 'all things were made by Him, and without Him was not anything made,' while Paul writes, 'there is one Lord Jesus Christ by whom are all things' [[1 Corinthians 8:6](#)], and elsewhere, 'all things were created in Him' [[Colossians 1:16](#)], how will they have the boldness (or rather how will they escape disgrace) to oppose the sayings of the saints, by saying that the artificer of all things is a creature, and that He is a created thing in whom all things created have come into being and subsist? Nor, secondly, is any religious argument from human reason left them in their defence. For what man, Greek or barbarian, presumes to call one, whom he confesses to be God, a created thing, or to say that he was not before he was made? Or what man, when he has heard Him whom he believes to be God alone say, 'This is My beloved Son?' [[Matthew 3:17](#)], and 'my heart uttered a good Word,' will venture even to say that the Word out of the heart of God has come to being out of nothing? Or that the Son is a created thing and not the very offspring of Him that speaks? Or again, who that hears Him whom he believes to be Lord and Saviour say, 'I am in the Father and the Father in Me,' and 'I and the Father are one' [[John 14:10; 10:30](#)], will presume to put asunder what He has made one and maintained indivisible?

3. The Arians appeal to Dionysius as the Jews did to Abraham: but with equally little reason.

Seeing this themselves, accordingly, and having no confidence in their own position, they utter falsehoods against religious men. But it would be better for them, when isolated, and perceiving that under examination they were at a loss and put to silence on all sides, rather to have turned back from the way of error and not to claim men whom they do not know, lest being confuted by them also they should carry off all the more disgrace. But perhaps they do not wish ever to depart from this wickedness of theirs; for they emulate this characteristic of Caiaphas and his party, just as they have learned from them to deny Christ. For they too, when the Lord had done so many works, by which He showed Himself to be the Christ the Son of the Living God, and being convicted by him, from thenceforth in all things thinking and speaking against the Scripture, and unable for a moment to face the proofs against themselves, betook themselves to the patriarch with the words, 'We have Abraham to our father' [[Matthew 3:9](#)], thus thinking to cloke their own unreasonableness. But neither did they gain anything by these words, nor will these men, by speaking of Dionysius, be able to escape the guilt of the others. For the Lord convicted the latter of their wicked deeds by the words, 'This did not Abraham' [[John 8:40](#)], while the same truth again shall convict these men of their impiety and falsehood. For the Bishop Dionysius did not hold with Arius, nor was he ignorant of the truth. On the contrary, both the Jews of that day, and the new Jews of the present day inherited their mad enmity against Christ from their father the devil. Well then, a strong proof that here once more these men are saying what is not true, but are maligning the man, is the fact that neither was he condemned and expelled from the church for impiety by other bishops, as these men have been from the clergy, nor did he of his own accord leave the church as the partisan of a heresy, but died honourably within it, and his memory is retained and registered along with the fathers to the present day.

For if he had held with these men, or not vindicated what he had written, without doubt he too would have been treated as these men have been.

4. *The Arian appeal to Dionysius based upon an isolated fragment of his teaching to the neglect of the rest.*

And indeed this would suffice for the entire refutation of the new Jews, who both deny the Lord and slander the fathers and attempt to deceive all Christians. But since they think they have, in certain parts of the bishop's letter, pretexts for their slander of him, come let us look at these also, so that even from them the futility of the reasoning may be exposed, and they may at length cease from their blasphemy against the Lord, and at any rate with the soldiers [[Matthew 27:54](#)], when they see creation witnessing, confess that truly He is the Son of God, and not one of created things. They say then that in a letter the blessed Dionysius has said, 'that the Son of God is a creature and made, and not His own by nature, but in essence alien from the Father, just as the husbandman is from the vine, or the ship-builder from the boat, for that being a creature He was not before He came to be.' Yes, he wrote it, and we too admit that his letter runs thus. But just as he wrote this, he also wrote very many other letters, and they ought to consult those also; in order that the faith of the man may be made clear from them all, and not from this alone. For the art of a ship-builder who has constructed many triremes is judged of not from one, but from all. If therefore he simply wrote this letter of which they speak as an exposition of his faith, or if this was his only letter, let them accuse him to their hearts' content—for this suggestion really amounts to an accusation—but if he was led to write as he did by the occasion and the person concerned, while he also wrote other letters, defending himself where he had been suspected, in that case they ought not to have neglected the reasons, and hastily cast a slur upon the man, lest they should appear to be hunting merely stray expressions, while

passing over the truth to be found in his other letters. For a husbandman also treats trees of the same sort now in one way now in another, according to the character of the soil he has to do with: nor would any one blame him because he cuts one, grafts another, plants another, and another again takes up. On the contrary, upon learning the reason, he all the more admires the versatility of his skill. Well then, unless they have consulted the writing superficially let them state the main subject of the letter; for so the malignity and unscrupulous character of their design will come out. But since they do not know, or are ashamed to state it, we must state it ourselves.

5. The occasion of Dionysius' writing against the Sabellians.

At that date certain of the Bishops in Pentapolis, Upper Libya, held with Sabellius. And they were so successful with their opinions that the Son of God was scarcely any longer preached in the churches. Dionysius having heard of this, as he had the charge of those churches, sends men to counsel the guilty ones to cease from their error, but as they did not cease, but waxed more shameless in their impiety, he was compelled to meet their shameless conduct by writing the said letter, and to expound from the Gospels the human nature of the Saviour, in order that since those men waxed bolder in denying the Son, and in ascribing His human actions to the Father, he accordingly by demonstrating that it was the Son and not the Father that was made man for us, might persuade the ignorant persons that the Father is not a Son, and so by degrees lead them up to the true Godhead of the Son and the knowledge of the Father. This is the main subject of the letter, and this is the reason why he wrote it, by reason of those who so shamelessly had chosen to alter the true faith.

6. Dionysius did not express his full opinion in the passages alleged.

Well then, what is there in common between the heresy of Arius and the opinion of Dionysius: or why is Dionysius to be called like Arius, when they differ widely? For the one is a teacher of the Catholic Church, while the other has been the inventor of a new heresy. And while Arius to expound his own error wrote a Thaleia in an effeminate and ridiculous style like Sotades the Egyptian, Dionysius not only wrote other letters also, but composed a defence of himself upon the suspicious points, and came out clearly as of right opinions. If then his writings are inconsistent, let them not draw him to their side, for on this assumption he is not worthy of credit. But if, when he had written his letter to Ammonius, and fallen under suspicion, he made his defence so as to better what he had previously said, but did so without changing, it must be evident that he wrote the suspected passages in a qualified sense. But what is written or done in such a sense men have no business to construe maliciously, or wrest each one to a meaning of his own. For even a physician frequently in accordance with his knowledge applies to the wounds he has to deal with, remedies which to some seem unsuitable with a view to nothing but health. In like manner it is the practice of a wise teacher to arrange and deliver his lessons with reference to the characters of his pupils, until he has brought them over to the way of perfection.

7. The language of the Apostles needs similar caution in particular passages.

But if they accuse the blessed man (for the arguments of the Arians about him are in fact accusations against him) simply for writing thus, what will they do when they hear even the great and blessed Apostles in the Acts, firstly Peter saying [[Acts 2:22](#)], 'You men of Israel hear these words: Jesus of Nazareth, a man approved of God unto us by mighty works and wonders and signs which God did by Him in the midst of you, as you yourselves

know: Him, being delivered up by the determinate counsel and foreknowledge of God, you by the hand of lawless men did crucify and slay.' and again [[ib. Acts 4:10](#)], 'In the name of Jesus Christ of Nazareth, Whom you crucified, Whom God raised from the dead, even in Him does this man stand here before you whole;' and Paul, relating [[ib. Acts 13:22](#)] in Antioch of Pisidia how God, 'when He had removed Saul, raised up David to be king; to whom also He bore witness and said, I have found David the Son of Jesse, a man after my heart, who shall do My will. Of this man's seed has God according to promise brought unto Israel a Saviour, Jesus.' and again at Athens [[ib. Acts 17:30](#)], 'The times of ignorance therefore God overlooked; but now He commands men that they should all everywhere repent: inasmuch as He has appointed a day in the which He will judge the world in righteousness by means of the man whom He has ordained, whereof He has given assurance unto all men, in that He has raised Him from the dead;' or Stephen, the great martyr, when he says, 'Behold I see the heavens opened and the Son of man standing on the right hand of God.' Why, it is high time for them to brazen it out (for there is nothing too daring for them) and claim that the very apostles held with Arius: for they declare Christ to have been a man from Nazareth, and passible.

8. *The Apostles spoke of Christ as man, but also as God.*

Well then, such being the imaginations of these men, did the Apostles, since they used the above language, regard Christ as only a man and nothing more? God forbid. The very idea is out of the question. But here too they have acted as wise master-builders and stewards of the mysteries of God. And they have good reason for it. For inasmuch as the Jews of that day, in error themselves and misleading the Gentiles, thought that the Christ was coming as a mere man of the seed of David, after the likeness of the

rest of the children of David's descent, and would neither believe that He was God nor that the Word was made flesh; for this reason it was with much wisdom that the blessed Apostles began by proclaiming to the Jews the human characteristics of the Saviour, in order that by fully persuading them from visible facts, and from miracles which were done, that the Christ had come, they might go on to lead them up to faith in His Godhead, by showing that the works He had done were not those of a man but of God. Why, Peter, who calls Christ a man capable of suffering, at once went on [[Acts 3:15](#)] to add, 'He is Prince of Life,' while in the Gospel he confesses, 'You are the Christ, the Son of the living God.' But in his Epistle he calls Him Bishop of souls and Lord both of himself and of angels and Powers. Paul, again, who calls Christ a man of the seed of David, wrote thus to the Hebrews [[Hebrews 1:3](#)], 'Who being the brightness of His glory and the very image of His subsistence,' and to the Philippians [[Philippians 2:6](#)], 'Who being in the form of God counted it not a prize to be on an equality with God.' But what can it mean to call him Prince of Life, Son of God, brightness, express image, on an equality with God, Lord, and Bishop of souls, if not that in the body He was Word of God, by whom all things were made and is as indivisible from the Father as is the brightness from the light?

9. *Dionysius must be interpreted like the Apostles.*

And Dionysius accordingly acted as he learned from the Apostles. For as the heresy of Sabellius was creeping on, he was compelled, as I said before, to write the aforesaid letter, and to hurl at them what is said of the Saviour in reference to His manhood and His humiliation, so as to bar them by reason of His human attributes from saying that the Father was a son, and so render easier for them the teaching concerning the Godhead of the Son, when in his other letters he calls Him from the Scriptures the word,

wisdom, power, breath [[Wisdom 7:25](#)], and brightness of the Father. For example, in the letters written in his defence, speaking as I have described, he waxes bold in the faith, and in piety towards Christ. As then the Apostles are not to be accused by reason of their human language about the Lord,—because the Lord has been made man—but are all the more worthy of admiration for their wise reserve and seasonable teaching, so Dionysius is no Arian on account of his letter to Euphranor and Ammonius against Sabellius. For even if he did use humble phrases and examples, yet they too are from the Gospels, and his justification for them is the Saviour's coming in the flesh, on account of which not only these things, but others like them are written. For just as He is Word of God, so afterwards 'the Word was made flesh;' and while 'in the beginning was the Word; the Virgin at the consummation of the ages conceived, and the Lord has become man. And He who is indicated by both statements is one Person, for 'the Word was made flesh.' But the expressions used about His Godhead, and His becoming man, are to be interpreted with discrimination and suitably to the particular context. And he that writes of the human attributes of the Word knows also what concerns His Godhead: and he who expounds concerning His Godhead is not ignorant of what belongs to His coming in the flesh: but discerning each as a skilled and 'approved money-changer ,' he will walk in the straight way of piety; when therefore he speaks of His weeping, he knows that the Lord, having become man, while he exhibits his human character in weeping, as God raises up Lazarus; and He knows that He used to hunger and thirst physically, while divinely He fed five thousand persons from five loaves; and knows that while a human body lay in the tomb, it was raised as God's body by the Word Himself.

10. *The expressions of Dionysius claimed by the Arians refer to Christ as Man.*

Dionysius, teaching exactly thus, in his letter to Euphranor and Ammonius wrote in view of Sabellius concerning the human predicates of the Saviour. For to the latter class belong the sayings, 'I am the Vine and My Father the Husbandman' [[John 15:1](#)], and 'faithful to Him that made Him' [[Hebrews 3:2](#)], and 'He created me' [[Proverbs 8:22](#)], and 'made so much better than the angels' [[Hebrews 1:4](#)]. But He was not ignorant of the passages, 'I am in the Father and the Father in Me' [[John 14:10](#)], and 'He that has seen Me has seen the Father.' For we know that he mentioned them in his other Epistles. For while mentioning them there, he made mention also of the human attributes of the Lord. For just as 'being in the form of God He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a slave' [[Philippians 2:6](#)], and 'though He was rich, yet for our sakes He became poor,' so while there are high and rich descriptions of His Deity, there are also those which relate to His coming in the flesh, humble expressions and poor. But that these are used of the Saviour as man is apparent on the following grounds. The husbandman is different in essence from the vine, while the branches are of one essence and akin to it, and are in fact undivided from the vine, it and they having one and the same origin. But, as the Lord said, He is the vine, we are the branches. If then the Son is of one essence with ourselves, and has the same origin as we, let us grant that in this respect the Son is diverse in essence from the Father, like as the vine is from the husbandman. But if the Son is different from what we are, and He is the Word of the Father while we are made of earth, and are descendants of Adam, then the above expression ought not to be referred to the deity of the Word, but to His human coming. Since thus also has the Saviour said: 'I am the vine, you are the branches, My Father is the husbandman.' For we are akin to the Lord according to the body, and for that reason he said [[Hebrews 2:12](#), [Psalm 22:22](#)], 'I will

declare your name unto my brethren.' And just as the branches are of one essence with the vine, and are from it, so we also having our bodies homogeneous with the Lord's body, receive of His fullness [[John 1:16](#)], and have that body as our root for our resurrection and our salvation. But the Father is called the husbandman, for He it was who by His Word cultivated the Vine, namely the manhood of the Saviour, and who by His own Word prepared for us a way to a kingdom; and none comes to the Lord except the Father draw him to Him [[John 6:44](#)].

11. *The same is true of the analogous language of the Apostles.*

This then being the sense of the expression, it follows that it is of the vine, so understood, that it is written: 'Who was faithful to Him that had created Him' [[Hebrews 3:2](#)], and 'made so much better than the angels' [[ib. Hebrews 1:4](#)], and 'He created me' [[Proverbs 8:22](#)]. For when He had taken that which He had to offer on our behalf, namely His body of the Virgin Mary, then it is written of Him that He had been created, and formed, and made: for such phrases are applicable to men. Moreover not after (His taking) the body has He been made better than the angels, lest He should appear to have been previously less than or equal to them. But writing to Jews, and comparing the human ministry of the Lord to Moses, he said, 'having been made so much better than the angels,' for by means of angels the law was spoken, because 'the law was given by Moses, but grace came by Jesus Christ' [[John 1:17](#)], and the gift of the Spirit. And whereas in those days the law was preached from Dan to Beersheba, now 'their sound is gone out into all lands' [[Romans 10:18](#); [Psalm 19:3](#)], and the Gentiles worship Christ, and through Him know the Father. The above things then are written of the Saviour as man, and not otherwise.

12. *The passages alleged from Dionysius are, when rightly understood, strictly orthodox.*

Well then, did Dionysius, as the adversaries of Christ reiterate, when writing of the human characteristics of the Son, and so calling Him a creature, mean that he was one man among others? Or when he said that the Word was not proper to the essence of the Father, did he hold that He was of one essence with us men? Certainly he did not write thus in his other epistles. but in them not only manifests a correct opinion, but as good as cries out by them against these people, saying as it were: I am not of the same opinion as you, you adversaries of God, nor did my writings furnish Arius with a pretext for impiety. But writing to Ammon and Euphranor on account of the Sabellianisers, I made mention of the vine and the husbandman and used other like expressions, in order that, by pointing out the human characteristics of the Lord, I might persuade those men not to say that it is the Father who was made man. For like as the husbandman is not the vine, so He that came in the body was not the Father but the Word; and the Word having come to be in the Vine was called the Vine, because of His bodily kinship with the branches, namely ourselves. In this sense, then, I wrote as I did to Euphranor and Ammonius, but your shamelessness I confront with the other letters written by me, so that men of sound mind may know the defence they contain, and my right mind in the faith of Christ. The Arians then ought, if their intelligence were sound, thus to have thought and held concerning the Bishop: 'for all things are manifest to them that understand, and right to them that find knowledge' [[Proverbs 8:9](#)]. But since, not having understood the faith of the Catholic Church, they have fallen into impiety, and consequently, maimed in their intelligence, think that even straight things are crooked and call light darkness, while they think that darkness is light, it is necessary to quote also from the other letters of Dionysius, and state why they were written, to the greater

condemnation of the heretic. For it was from them that we ourselves have learned to think and write as we are doing about the man.

13. *But other writings of Dionysius have to be considered also. Their history.*

The following is the occasion of his writing the other letters. The Bishop Dionysius having heard of the affairs in Pentapolis and having written, in zeal for religion, as I said above, his letter to Euphranor and Ammonius against the heresy of Sabellius, some of the brethren belonging to the Church, of right opinions, but without asking him, so as to learn from himself how he had written, went up to Rome; and they spoke against him in the presence of his namesake Dionysius the Bishop of Rome. And he, upon hearing it, wrote simultaneously against the partisans of Sabellius and against those who held the very opinions for uttering which Arius was cast out of the Church; calling it an equal and opposite impiety to hold with Sabellius, or with those who say that the Word of God is a thing made and formed and originated. And he wrote also to Dionysius to inform him of what they had said about him. And the latter straightway wrote back, and inscribed his books 'a Refutation and a Defence.' Here mark the detestable gang of the adversaries of Christ, and how they themselves have stirred up their disgrace against themselves. For Dionysius, Bishop of Rome, having written also against those who said that the Son of God was a creature and a created thing, it is manifest that not now for the first time but from of old the heresy of the Arian adversaries of Christ has been anathematised by all. And Dionysius, Bishop of Alexandria, making his defence concerning the letter he had written, appears in his turn as neither thinking as they allege, nor having held the Arian error at all.

14. *Object and general method of Dionysius in his 'Refutation and Defence.'*

And the mere fact of Dionysius having made his defence about the matters on which these people harp suffices completely to condemn the Arians, and to demonstrate their malignity. For he wrote, not in angry controversy, but to defend himself on the points where he was under suspicion. But in defending himself against charges, what does he do if not, while disposing of every charge of which he was suspected, by this very fact convict the Arian madmen of malignity? But, to complete their confusions by means of what he wrote in his defence, come, let me set before you his actual words. For from them you will learn firstly that the Arians are malicious, secondly that Dionysius has nothing to do with their error. To begin with, then, he wrote his letter as in Refutation and in Defence. But this means, surely, that he aims at refuting false statements, and defends himself for what he has written; showing that he wrote not as Arius supposed, but that in mentioning what is said concerning the Lord in His human aspect, he was not ignorant that He was the Word and Wisdom undivided from the Father. Then he blames those who spoke against him for not quoting his language as a whole, but garbling it, and speaking not in good faith but disingenuously and arbitrarily. And he compares them to those who used to impeach the letters of the blessed Apostle. But this complaint of his entirely clears him from sinister suspicion. For if he considers the detractors of Paul to be like his own, he shows precisely this, that he wrote as he did in Paul's sense. At any rate, in meeting severally the charges of his opponents, he explains all the passages cited by them: and, whereas in these latter he upsets Sabellius, in his subsequent letters he shows how sound and pious is his own faith. Accordingly whereas they would have it that Dionysius held that 'God was not always a Father, the Son did not always exist, but God existed apart from the Word, while the Son Himself was not before He was begotten: on the contrary, there was a time when He was not,

for He is not eternal but has come later into being,'— see how he replies! Most of what he said, whether in the form of investigations, or collective inferences, or interrogatory refutations, or charges against his accusers, I omit because of the length of his discourses, inserting only what is strictly relevant to the charges against him. In answer to these, he writes after certain prefatory matter, in the first book inscribed 'Refutation and Defence' in the following terms.

15. *Extracts from the 'Refutation and Defence.'*

'For never was there a time when God was not a father.' And this he acknowledges in what follows, 'that Christ is for ever, being Word and Wisdom and Power. For it is not to be supposed that God, having at first no such issue, afterwards begot a Son, but that the Son has His being not of Himself but of the Father.' And a little way on he adds on the same subject, 'But being the brightness of light eternal, certainly He is Himself eternal; for as the light exists always, it is evident that the brightness must exist always as well. For it is by the fact of its shining that the existence of light is perceived, and there cannot be light that does not give light. For let us come back to our examples. If there is sun, there is sunlight, there is day. If there is none of these things, it is quite impossible for there to be sun. If then the sun were eternal, the day also would be unceasing. But in fact, as that is not so, the day begins and ceases with the sun. But God is light eternal, never beginning nor ceasing. The brightness then lies before Him eternally, and is with Him without beginning and ever-begotten, shining in His Presence, being that Wisdom which said, " I was that wherein he rejoiced, and daily I was glad in his presence at all times " [[Proverbs 8:30](#)].' And again after a little he resumes the same subject with the words, 'The Father then being eternal, the Son is eternal, being Light of Light: for if there is a parent there is also a child. But if there were not a child, how and of whom can there be

a parent? But there are both, and that eternally.' Then again he adds, 'God then being light, Christ is brightness; and being Spirit, for " God is a Spirit " [[John 4:24](#)]—in like manner Christ is called the breath, for He is the " breath of the power of God " [[Wisdom 7:25](#)].' And again, to quote the second book, he says, 'But only the Son, who always is with the Father and is filled of Him that IS, Himself also IS from the Father.'

16. *Contrast of the language of Dionysius with that of Arius.*

Now if the sense of the above statements were doubtful, there would be need of an interpreter. But since he wrote plainly and repeatedly on the same subject, let Arius gnash his teeth when he sees his own heresy subverted by Dionysius, and hears him say what he does not wish to hear: 'God was always Father, and the Son is not absolutely eternal, but His eternity flows from the eternity of the Father, and He coexists with Him as brightness with the light.' But let these, who have so much as imagined that Dionysius held with Arius, lay aside such a slander against him. For what have they in common, when Arius says, 'The Son was not before He was begotten, but there was once a time when He was not,' whereas Dionysius teaches, 'Now God is Light eternal, neither beginning, nor ever to end: accordingly the brightness lies before Him eternally, and coexists with Him, shining before Him without beginning and ever-begotten.' For in fact to meet the suspicion of others who allege that Dionysius in speaking of the Father does not name the Son, and again in speaking of the Son does not name the Father, but divides, removes, and separates the Son from the Father, he replies and puts them to shame in the second book, as follows.

17. *Dionysius did not separate the Persons of the Holy Trinity.*

'Each of the names I have mentioned is inseparable and indivisible from that next to it. I spoke of the Father, and before referring to the Son I designated Him too in the Father. I referred to the Son—and even if I did

not also expressly mention the Father, certainly He was to be understood beforehand in the Son. I added the Holy Spirit, but at the same time I further added both whence and through whom He proceeded. But they are ignorant that neither is the Father, *qua* Father, separated from the Son—for the name carries that relationship with it—nor is the Son expatriated from the Father. For the title Father denotes the common bond. But in their hands is the Spirit, who cannot be parted either from Him that sent or from Him that conveyed Him: How then can I, who use these names, imagine that they are sundered and utterly separated from one another?' And after a little he goes on, 'Thus then we extend the Monad indivisibly into the Triad, and conversely gather together the Triad without diminution into the Monad.'

18. *Dionysius did not hold that the Son was not of one essence with the Father.*

Next he confutes them upon their charge that he called the Son one of the things originated, and not of one essence with the Father (once more in the first book) as follows: 'Only in saying that certain things were perceived to be originated and created, I gave them as examples cursorily, as being less adequate, saying that neither was the plant [of one essence] with the husbandman, nor the boat with its builder. Then I dwelt more upon more apposite and suitable comparisons, and went at greater length into those nearer the truth, making out various proofs, which I wrote to you in another letter, by means of which proofs I showed also that the charge they allege against me is untrue, namely, that I denied Christ to be of one essence with God. For even if I argue that I have not found this word ([ὁμοούσιον]) nor read it anywhere in the Holy Scriptures, yet my subsequent reasonings, which they have suppressed, do not discord with its meaning. For I gave the example of human birth evidently as being homogeneous, and saying that certainly the parents only differed from their children in not being

themselves the children, else it would follow that there was no such thing as parents or children. And the letter, as I said before, I am prevented by circumstances from producing, else I would have sent you the exact words I then used, or rather a copy of all the letter: which I will do if I have an opportunity. But I know, and recollect, that I added several similitudes from kindred relations. For I said that a plant, sprung from a seed or root, was different from that whence it sprung, and at the same time entirely of one nature with it: and that a stream flowing from a well receives another form and name—for the well is not called a river, nor the river a well—and that both existed, and that the well was as it were a father, while the river was water from the well. But they pretend not to see these and the like written statements, but to be as it were blind, while they try to pelt me with two unconnected expressions like stones, from a distance, not knowing that in matters beyond our knowledge, and which require training to apprehend, frequently not only foreign, but even contrary examples serve to illustrate the problem in hand.' And in the third book he says, 'Life was begotten of Life, and flowed as a river from a well, and from Light unquenchable bright Light was kindled.'

19. *Inconsistency of the Arian appeal to Dionysius.*

Who that hears this will not set down as mad those who suspect Dionysius of holding with Arius? For lo! In these words, by arguments based on truth, he tramples upon his entire heresy. For by the simile of the Brightness he destroys the statements that 'He was not before He was begotten,' and 'There was a time when He was not,' as also by saying that His Father was never without issue. But their allegation that He was made 'of nothing' he destroys by saying that the Word was like a river from a well, and a shoot from a stock, and a child from a parent, and Light from Light, and Life from Life. And their barring off and separating the Word

from God, he overthrows by saying that the Triad is without division and without diminution gathered together into the Monad. While their statement that the Son has no part in the Father's essence, he unequivocally tramples down by saying that the Son is of one essence with the Father. Wherein one must wonder at the impudence of the irreligious persons. How can they, when Dionysius whom they claim as their partisan says that the Son is of one essence, themselves go about buzzing like gnats with the complaint that the Synod was wrong in writing 'of one essence?' For if Dionysius is a friend of theirs, let them not deny what their partisan holds. But if they think that the expression was wrongly used, how can they reiterate that Dionysius, who used it, held with them? The more so as he does not appear to have written these things merely by the way, but having previously written other letters, he convicts of falsehood those who had charged him with not saying that the Son was of one Essence with the Father, while he refutes those who thought that he said that the Word was originated, showing that he did not hold what they supposed, but even if he had used the expressions, he had done so merely in order to show that it was the Son, not the Father, who had put on the originated, formed, created body; for which reason the Son also is said to have been originated, created, and formed.

20. Dionysius must be fairly interpreted, and allowed the benefit of his own explanatory statements.

Clearly since he had previously used such expressions, while bidding a long farewell to the Arians, he demands a good conscience from his hearers—being entitled to plead the difficulty, or perhaps one may say the incomprehensibility of the problems concerned—namely that they may judge not of the words but of the meaning of the writer, and the more so as there is very much to show his intention. For instance he says himself: 'I

used the examples of such relations cursorily, as being less adequate, the plant and the husbandman for instance; while I dwelt upon the more pertinent examples, and went at greater length into those nearer the truth.' But a man who says this shows that it is nearer the truth to say that the Son is eternal and of the Father, than to say that He is originated. For by the latter the bodily nature of the Lord is denoted, but by the former, the eternity of His Godhead. In the following words, for instance, he maintains, and not only so, but deliberately and with genuine demonstrative force, that they are refuted who charged him with not saying that the Son is of one essence with the Father: 'even if I did not find this expression in the Scriptures, yet collecting from the actual Scriptures their general sense, I knew that, being Son and Word, He could not be outside the Essence of the Father.' For that he does not hold the Son to be a thing created or formed—for on this point also they have quoted him repeatedly—he says in the second book as follows: 'But if any one of my traducers, because I called God the Creator the maker of all things, thinks that I mean that He is Maker of Christ also, let him mark that I previously called Him Father, in which term the Son also is implied. For after I said that the Father is Maker, I added neither is He Father of the things He created, if He that begot is to be called Father in the strict sense. For the wider sense of the term Father we will work out in what follows. Neither is the Father a maker, if by maker is meant simply the artificer. For among the Greeks, philosophers are called "makers" of their own discourses. And the Apostle speaks of a "doer" ([ποιητής]) "of the law" [[Romans 2:13](#)], for men are called "doers" of inward qualities, such as virtue and vice; as God said, "I looked for one to do justice, but he did wickedness" ' [[Isaiah 5:7](#), [Septuagint](#)].

21. *In what sense Dionysius said that the Son was 'made.'*

Of a truth one that hears this is reminded of the divine oracle which says, 'wherever the impious turns, he is destroyed' [[Proverbs 12:7](#), [Septuagint](#)]. For lo! Turning subtly in each direction these impious men are destroyed, having even here no excuse as touching Dionysius. For he teaches openly that the Son is not a thing made or created, while he taxes and corrects those who accuse him of having said that God was the creator (of Christ), in that they failed to notice that he had previously spoken of God as Father, in which expression the Son also is implied. But in saying thus, he shows that the Son is not one of the creatures, and that God is not the maker but the Father of His own Word. And since certain had ignorantly objected to him that he called God the maker of Christ, he defends himself in various ways, showing that not even here is what he said open to blame. For he had said that God was the maker of Christ in regard to His flesh, which the Word took, and which was in itself created. But if any one were to suspect that this referred to the Word, here too they were bound to give him a fair hearing. 'For as I do not hold that the Word is a creature, and call God not His maker but His Father, even if I in passing, while referring to the Son, call God a creator, yet even here I am able to defend myself. For the Greek philosophers call themselves makers ([ποιηταί]) of their own discourses ([λόγοι]), although they are their fathers; while the Divine Scripture describes us as makers (doers) even of the motions of our hearts, speaking of " doers " of the law and of judgment and justice.' So that on all sides he demonstrates not only that the Son is not a thing made or created, but also that he himself has nothing to do with Arian error.

22. The relation of the Son to the Father is essential, according to Dionysius.

For let not any Arian suppose that he says even anything of the following kind: The Son coexists with the Father, so that while the names

are correlated, the things are widely removed; and whereas the Son did not always coexist with the Father, since the Son came into being, God received from that fact the additional name of Father, and His coexistence with Him dates from that time as happens in the case of men. On the contrary, let him observe and bear in mind what we have said before, and he will see that the faith of Dionysius is correct. For in saying, 'For there was no time when God was not Father,' and again, 'God at any rate is light eternal without beginning nor ever to end, accordingly the brightness is eternally before Him and coexists with Him, without beginning and ever-begotten, shining in His presence,' he should make it impossible for any one to entertain any such suspicion against him. Moreover the examples of the well and the river, and the root and the branch, and the breath and the vapour, put to shame the adversaries of Christ when they reiterate the contrary against him.

23. Dionysius did not hold that there are two Words.

But since in addition to all his own iniquities Arius has raked up this expression also as if from a dunghill, adding that, 'The Word is not the Father's own, but the Word that is in God is different, while this one, the Lord, is outside of and has nothing to do with the Essence of the Father, and is only called " Word " conceptually , and is not by nature and of a truth Son of God, but is called Son, He too, by adoption, as a creature;'— and since saying thus he boasts among the ignorant as though here too he has Dionysius as his partisan;— look at the faith of Dionysius on these points also, how he contradicts these perversities of Arius. For in the first book he writes as follows: 'Now I have said that God is the well of all that is good: while the Son has been described as the river which proceeds from Him. For word is an efflux of intelligence, and, to borrow language applicable to men, the intelligence that issues by the tongue is derived from the heart

through the mouth, coming out different from the word in the heart. For the latter remains, after sending forth the other, as it was. But the other is sent forth and flies forth, and is borne in every direction. And so each is in the other, and each distinct from the other: and they are one and at the same time two. Likewise the Father and the Son were said to be one, and the One in the other.' And in the fourth book he says: 'For as our intelligence utters the word from itself, as the prophet says, My heart uttered a good word [[Psalm 45:1](#)], and, while either is distinct from the other, occupying a place of its own distinct from the other, the one dwelling and stirring in the heart, the other upon the tongue—yet they are not separated, not for a moment lost to one another, nor is the intelligence without utterance ([ἄ] [λογος]), nor the word without intelligence, but the intelligence creates the Word being manifested in it, and the Word shows forth the intelligence having originated in it, and the intelligence is as it were an internal word, and the word an issuing intelligence; the intelligence passing over into the word, while the word circulates the intelligence among the hearers: and so the intelligence through the word gains a lodgment in the souls of the hearers, entering in along with the word; and the intelligence is as it were the father of the word, existing in itself, while the word is as it were the son of the intelligence, having its origin, not of course before the latter, nor yet concurrently with it from some external source, but by springing out of it—so the mighty Father and universal Intelligence has the Son before all things as His Word, Interpreter and Messenger.'

24. If the Arians agree with Dionysius let them use his language.

These things Arius either never heard, or heard and in his ignorance did not understand. For otherwise, had he understood, he would not have so grossly libelled the Bishop, but certainly would revile him also, as he did ourselves, because of his hatred of the truth. For being an adversary of

Christ, he will not hesitate to persecute also those who hold the doctrine of Christ, as the Lord Himself has said beforehand: 'If they persecuted Me, they will also persecute you' [[John 15:20](#)]. Or, if the leaders of impiety think Dionysius was a partisan of theirs, let them write and confess what he did. Let them write about the vine and the husbandman, the boat and the shipbuilder; and let them at the same time confess, as he did in his defence, the Unity of Essence, and that the Son is of the Father's Substance, and eternal; and the relation of intelligence and word, and the well and the river, and the rest; in order that they may see from the very contrast that he used the former class of language for a special purpose, but the latter as expressing the full meaning of the Christian Faith. And consequently let them, by adopting this language, revoke what they have held inconsistently with it. For in what way does the faith of Dionysius even approximate to the mischief of Arius? Does not Arius restrict the term Word to a conceptual sense, while Dionysius calls Him the true Word of God by nature? And while the one banishes the Word from the Father, the other teaches that He is the Father's own, and inseparable from His Essence, as the word is to the intelligence and the river to the well. If then any one is able to separate and banish the word from the intelligence, or to put asunder the river and the well, and wall them off, or to say that the river is of another essence than the well, and to show that the water is from elsewhere, or ventures to divide the brightness from the light and to say that the brightness is from another essence, then let him join Arius in his madness. For such an one will cease to have the semblance even of human intelligence. But if Nature knows that these are indivisible, and that the offspring of those objects is their very own, then let no one any longer hold with Arius or slander Dionysius, but rather on these grounds admire the plainness of his language and the correctness of his faith.

25. *The teaching of Dionysius on the Word (continued).*

For with reference to the madness of Arius when he says that the Word which is in God is distinct from that one of which John said, 'In the beginning was the Word' [[John 1:1](#)], and that God's own wisdom within Himself is not the same as that to which the Apostle refers as 'Christ the power of God and the wisdom of God?' [[1 Corinthians 1:24](#)], Dionysius resists and denounces any such error, as you may see in the second book where he writes on the subject as follows: ' " In the beginning was the Word; " but it was not Word that sent forth the Word, for " the Word was with God. " The Lord has been made wisdom [[cf. 1 Corinthians 1:30](#)]: He then that sent out Wisdom was not Wisdom, for " I was she, " says Wisdom, " in whom He delighted. " Christ is truth: but " Blessed, " says He, " be the God of truth " ' [[Ezra 4:40](#)]. There He overthrows both Sabellius and Arius, and shows both heresies to be equal in impiety. For neither is the Father of the Word Himself Word, nor is the offspring of the Father a creature, but the Own-begotten of His essence. And again the Word that proceeded forth is not Father, nor again is He one word out of many; but He alone is the Father's Son, the true and genuine Son by nature, Who both now is in Him, and is eternally and indivisibly from within Him. Thus the Lord is both Wisdom and Truth, and is not in the second place after another wisdom; but He alone it is through whom the Father made all things, and in Him He made the manifold essences of created things, and through Him He is made known to whom He will, and in Him He carries on and effects His universal providence. For Him alone does Dionysius recognise as Word of God. This is the faith of Dionysius: for I have collected and copied a few statements from his letters, enough to induce you to add to their number, but to put the Arians to utter shame on account of their libel upon the

Bishop. For in all, even the details, of what he wrote, he exposed their error and branded their heresy.

26. How Dionysius dealt with the Sabellians.

Hence too it is manifest that even the letter to Euphranor and Ammonius was written by him in a different sense and for a special purpose. For this his defence makes plain. And in truth this is an effective form of argument for the subversion of the madness of Sabellius, for him that wishes for a short way with those heretics, not to start from expressions applicable to the deity of the Word, such as that the Son is God's Word and Wisdom and Power, and that 'I and the Father are one' [[John 10:30](#)], lest they, perverting what is well said should use such expressions as a pretext for their unblushing contentiousness, when they hear the texts, 'I and the Father are one,' and 'he that has seen Me has seen the Father.' [[John 10:30; 14:9](#)]; but to emphasize what is said of the Saviour as Man, as He Himself has done, such as His hungering and thirsting, and being weary, and how He is the Vine, and how He prayed and has suffered. For in so far as these are lowly expressions, it becomes all the clearer that it was not the Father that was made man. For it follows, when the Lord is called the Vine, that there must also be a husbandman: and when He prayed, that there was one to hear, and when He asked, that there was one to give. Now such things show far more readily the madness of the Sabellians, because He that prayed was one, He that heard another, one the Vine and another the Husbandman. For whatever expressions are cited to distinguish between the Son and the Father are used of Him by reason of the flesh which He bore for our sake. For created things are distinct in nature from God. Accordingly since, the flesh being a created thing, 'the Word,' as John says, 'was made flesh' [[John 1:14](#)], although He is by nature the Father's own and inseparable from Him, yet by reason of the flesh the Father is widely

distinguished from Him. For He Himself permits that what is appropriate to the flesh should be said of him, that it may be made plain that the body was His own and not that of any other. But this being the sense of these sayings, Sabellius will be the more quickly confuted, it being proved that it was not the Father that was made flesh, but His Word, who also redeemed the flesh and offered it to the Father. But thus having confuted and persuaded him, he will next be able more readily to teach him concerning the deity of the Word, how that He is the Word and Wisdom, Son and Power, Brightness and Express Image. For it is here again a necessary inference that as the Word exists, there must also exist the Father of the Word, and as Wisdom exists, there exists also its Parent, and as Brightness exists so also does the Light; and that in this manner the Son and the Father are one.

27. Conclusion .

Dionysius knew this when he wrote. And by his first letters he silenced Sabellius, and in his others he overcame the heresy of Arius. For just as the human attributes of the Saviour overthrew Sabellius, so against the Arian madmen one must use proofs drawn not from the human attributes but from what betokens the deity of the Word, lest they pervert what is said of the Lord by reason of His Body, and think that the Word is of like nature with us men, and so abide still in their madness. But if they also are taught about His deity they will condemn their own error; and when they understand that the Word was made flesh, they too will the more easily distinguish in future the human characteristics from those which fit His deity. But this being so, and the Bishop Dionysius having been shown by his writings to be pious, what will the Arian madmen do next? Convicted on this evidence, whom will they again venture to malign? For they needs must, since they have fallen from the foundation of the Apostles and have no settled mind of their own, seek some support, and if they can find none, then malign the fathers.

But no one will believe them any more even if they make efforts to libel them, for the heresy is condemned on all hands. Unless perchance they will henceforth speak of the devil, for he is their only partisan, or rather he it is who suggested their heresy to them. Who then can any longer call men 'Christians' whose leader is the devil, and not rather 'Diabolici,' so that they may bear the name not merely of adversaries of Christ, but of partisans of the devil? Unless indeed they change round, and, rejecting the impiety they have contrived, come to know the truth. For this will at once be for their own good, and it is thus that it beseems us to pray for all those that are in error.

Life of St. Anthony

Athanasius the bishop to the brethren in foreign parts.

Prologue

You have entered upon a noble rivalry with the monks of Egypt by your determination either to equal or surpass them in your training in the way of virtue. For by this time there are monasteries among you, and the name of monk receives public recognition. With reason, therefore, all men will approve this determination, and in answer to your prayers God will give its fulfilment. Now since you asked me to give you an account of the blessed Antony's way of life, and are wishful to learn how he began the discipline, who and what manner of man he was previous to this, how he closed his life, and whether the things told of him are true, that you also may bring yourselves to imitate him, I very readily accepted your behest, for to me also the bare recollection of Antony is a great accession of help. And I know that you, when you have heard, apart from your admiration of the man, will be wishful to emulate his determination; seeing that for monks the life of Antony is a sufficient pattern of discipline. Wherefore do not refuse credence to what you have heard from those who brought tidings of him; but think rather that they have told you only a few things, for at all events they scarcely can have given circumstances of so great import in any detail. And because I at your request have called to mind a few circumstances about him, and shall send as much as I can tell in a letter, do not neglect to question those who sail from here: for possibly when all have told their tale, the account will hardly be in proportion to his merits. On account of this I was desirous, when I received your letter, to send for certain of the monks, those especially who were wont to be more frequently with him, that if I could learn any fresh details I might send them to you. But since the season for sailing was coming to an end and the letter-carrier urgent, I hastened to write to your piety what I myself know, having seen

him many times, and what I was able to learn from him, for I was his attendant for a long time, and poured water on his hands ; in all points being mindful of the truth, that no one should disbelieve through hearing too much, nor on the other hand by hearing too little should despise the man.

Birth and beginnings of Antony.

1. Antony you must know was by descent an Egyptian: his parents were of good family and possessed considerable wealth , and as they were Christians he also was reared in the same Faith. In infancy he was brought up with his parents, knowing nought else but them and his home. But when he was grown and arrived at boyhood, and was advancing in years, he could not endure to learn letters, not caring to associate with other boys; but all his desire was, as it is written of Jacob, to live a plain man at home. [[Genesis 25:27](#)] With his parents he used to attend the Lord's House, and neither as a child was he idle nor when older did he despise them; but was both obedient to his father and mother and attentive to what was read, keeping in his heart what was profitable in what he heard. And though as a child brought up in moderate affluence, he did not trouble his parents for varied or luxurious fare, nor was this a source of pleasure to him; but was content simply with what he found nor sought anything further.

2. After the death of his father and mother he was left alone with one little sister: his age was about eighteen or twenty, and on him the care both of home and sister rested. Now it was not six months after the death of his parents, and going according to custom into the Lord's House, he communed with himself and reflected as he walked how the Apostles [[Matthew 4:20](#)] left all and followed the Saviour; and how they in the Acts [[Acts 4:35](#)] sold their possessions and brought and laid them at the Apostles' feet for distribution to the needy, and what and how great a hope was laid up for them in heaven. Pondering over these things he entered the church, and it happened the Gospel was being read, and he heard the Lord saying to the rich man [[Matthew 19:21](#)], 'If you would be perfect, go and sell that you have and give to the poor; and come follow Me and you shall have

treasure in heaven.' Antony, as though God had put him in mind of the Saints, and the passage had been read on his account, went out immediately from the church, and gave the possessions of his forefathers to the villagers — they were three hundred acres , productive and very fair— that they should be no more a clog upon himself and his sister. And all the rest that was movable he sold, and having got together much money he gave it to the poor, reserving a little however for his sister's sake.

His early ascetic life.

3. And again as he went into the church, hearing the Lord say in the Gospel [[Matthew 6:34](#)], 'be not anxious for the morrow,' he could stay no longer, but went out and gave those things also to the poor. Having committed his sister to known and faithful virgins, and put her into a convent to be brought up, he henceforth devoted himself outside his house to discipline, taking heed to himself and training himself with patience. For there were not yet so many monasteries in Egypt, and no monk at all knew of the distant desert; but all who wished to give heed to themselves practised the discipline in solitude near their own village. Now there was then in the next village an old man who had lived the life of a hermit from his youth up. Antony, after he had seen this man, imitated him in piety. And at first he began to abide in places outside the village: then if he heard of a good man anywhere, like the prudent bee, he went forth and sought him, nor turned back to his own palace until he had seen him; and he returned, having got from the good man as it were supplies for his journey in the way of virtue. So dwelling there at first, he confirmed his purpose not to return to the abode of his fathers nor to the remembrance of his kinsfolk; but to keep all his desire and energy for perfecting his discipline. He worked, however, with his hands, having heard, 'he who is idle let him not eat [[2 Thessalonians 3:10](#)],' and part he spent on bread and part he gave to the needy. And he was constant in prayer, knowing that a man ought to pray in secret unceasingly. For he had given such heed to what was read that none of the things that were written fell from him to the ground, but he remembered all, and afterwards his memory served him for books.

4. Thus conducting himself, Antony was beloved by all. He subjected himself in sincerity to the good men whom he visited, and learned

thoroughly where each surpassed him in zeal and discipline. He observed the graciousness of one; the unceasing prayer of another; he took knowledge of another's freedom from anger and another's loving-kindness; he gave heed to one as he watched, to another as he studied; one he admired for his endurance, another for his fasting and sleeping on the ground; the meekness of one and the long-suffering of another he watched with care, while he took note of the piety towards Christ and the mutual love which animated all. Thus filled, he returned to his own place of discipline, and henceforth would strive to unite the qualities of each, and was eager to show in himself the virtues of all. With others of the same age he had no rivalry; save this only, that he should not be second to them in higher things. And this he did so as to hurt the feelings of nobody, but made them rejoice over him. So all they of that village and the good men in whose intimacy he was, when they saw that he was a man of this sort, used to call him God-beloved. And some welcomed him as a son, others as a brother.

Early conflicts with the devil.

5. But the devil, who hates and envies what is good, could not endure to see such a resolution in a youth, but endeavoured to carry out against him what he had been wont to effect against others. First of all he tried to lead him away from the discipline, whispering to him the remembrance of his wealth, care for his sister, claims of kindred, love of money, love of glory, the various pleasures of the table and the other relaxations of life, and at last the difficulty of virtue and the labour of it; he suggested also the infirmity of the body and the length of the time. In a word he raised in his mind a great dust of debate, wishing to debar him from his settled purpose. But when the enemy saw himself to be too weak for Antony's determination, and that he rather was conquered by the other's firmness, overthrown by his great faith and falling through his constant prayers, then at length putting his trust in the weapons which are 'in the navel of his belly' and boasting in them— for they are his first snare for the young— he attacked the young man, disturbing him by night and harassing him by day, so that even the onlookers saw the struggle which was going on between them. The one would suggest foul thoughts and the other counter them with prayers: the one fire him with lust, the other, as one who seemed to blush, fortify his body with faith, prayers, and fasting. And the devil, unhappy wight, one night even took upon him the shape of a woman and imitated all her acts simply to beguile Antony. But he, his mind filled with Christ and the nobility inspired by Him, and considering the spirituality of the soul, quenched the coal of the other's deceit. Again the enemy suggested the ease of pleasure. But he like a man filled with rage and grief turned his thoughts to the threatened fire and the gnawing worm, and setting these in array against his adversary, passed through the temptation unscathed. All this was

a source of shame to his foe. For he, deeming himself like God, was now mocked by a young man; and he who boasted himself against flesh and blood was being put to flight by a man in the flesh. For the Lord was working with Antony— the Lord who for our sake took flesh and gave the body victory over the devil, so that all who truly fight can say [[1 Corinthians 15:10](#)], 'not I but the grace of God which was with me.'

6. At last when the dragon could not even thus overthrow Antony, but saw himself thrust out of his heart, gnashing his teeth as it is written, and as it were beside himself, he appeared to Antony like a black boy, taking a visible shape in accordance with the colour of his mind. And cringing to him, as it were, he plied him with thoughts no longer, for guileful as he was, he had been worsted, but at last spoke in human voice and said, 'Many I deceived, many I cast down; but now attacking you and your labours as I had many others, I proved weak.' When Antony asked, Who are you who speakest thus with me? He answered with a lamentable voice, 'I am the friend of whoredom, and have taken upon me incitements which lead to it against the young. I am called the spirit of lust. How many have I deceived who wished to live soberly, how many are the chaste whom by my incitements I have over-persuaded! I am he on account of whom also the prophet reproves those who have fallen, saying [[Hosea 4:12](#)], " You have been caused to err by the spirit of whoredom. " For by me they have been tripped up. I am he who have so often troubled you and have so often been overthrown by you.' But Antony having given thanks to the Lord, with good courage said to him, 'You are very despicable then, for you are black-hearted and weak as a child. Henceforth I shall have no trouble from you , " for the Lord is my helper, and I shall look down on mine enemies. " ' Having heard this, the black one straightway fled, shuddering at the words and dreading any longer even to come near the man.

Details of his life at this time (271-285?)

7. This was Antony's first struggle against the devil, or rather this victory was the Saviour's work in Antony , 'Who condemned sin in the flesh that the ordinance of the law might be fulfilled in us who walk not after the flesh but after the spirit.' But neither did Antony, although the evil one had fallen, henceforth relax his care and despise him; nor did the enemy as though conquered cease to lay snares for him. For again he went round as a lion seeking some occasion against him. But Antony having learned from the Scriptures that the devices [[Ephesians 6:11](#)] of the devil are many, zealously continued the discipline, reckoning that though the devil had not been able to deceive his heart by bodily pleasure, he would endeavour to ensnare him by other means. For the demon loves sin. Wherefore more and more he repressed the body and kept it in subjection , lest haply having conquered on one side, he should be dragged down on the other. He therefore planned to accustom himself to a severer mode of life. And many marvelled, but he himself used to bear the labour easily; for the eagerness of soul, through the length of time it had abode in him, had wrought a good habit in him, so that taking but little initiation from others he showed great zeal in this matter. He kept vigil to such an extent that he often continued the whole night without sleep; and this not once but often, to the marvel of others. He ate once a day, after sunset, sometimes once in two days, and often even in four. His food was bread and salt, his drink, water only. Of flesh and wine it is superfluous even to speak, since no such thing was found with the other earnest men. A rush mat served him to sleep upon, but for the most part he lay upon the bare ground. He would not anoint himself with oil, saying it behooved young men to be earnest in training and not to seek what would enervate the body; but they must accustom it to labour,

mindful of the Apostle's words [[2 Corinthians 12:10](#)], 'when I am weak, then am I strong.' 'For,' said he, 'the fibre of the soul is then sound when the pleasures of the body are diminished.' And he had come to this truly wonderful conclusion, 'that progress in virtue, and retirement from the world for the sake of it, ought not to be measured by time, but by desire and fixity of purpose.' He at least gave no thought to the past, but day by day, as if he were at the beginning of his discipline, applied greater pains for advancement, often repeating to himself the saying of Paul [[Philippians 3:14](#)]: 'Forgetting the things which are behind and stretching forward to the things which are before.' He was also mindful of the words spoken by the prophet Elias [[1 Kings 18:15](#)], 'the Lord lives before whose presence I stand today.' For he observed that in saying 'today' the prophet did not compute the time that had gone by: but daily as though ever commencing he eagerly endeavoured to make himself fit to appear before God, being pure in heart and ever ready to submit to His counsel, and to Him alone. And he used to say to himself that from the life of the great Elias the hermit ought to see his own as in a mirror.

His life in the tombs, and combats with demonsthere.

8. Thus tightening his hold upon himself, Antony departed to the tombs, which happened to be at a distance from the village; and having bid one of his acquaintances to bring him bread at intervals of many days, he entered one of the tombs, and the other having shut the door on him, he remained within alone. And when the enemy could not endure it, but was even fearful that in a short time Antony would fill the desert with the discipline, coming one night with a multitude of demons, he so cut him with stripes that he lay on the ground speechless from the excessive pain. For he affirmed that the torture had been so excessive that no blows inflicted by man could ever have caused him such torment. But by the Providence of God— for the Lord never overlooks them that hope in Him— the next day his acquaintance came bringing him the loaves. And having opened the door and seeing him lying on the ground as though dead, he lifted him up and carried him to the church in the village, and laid him upon the ground. And many of his kinsfolk and the villagers sat around Antony as round a corpse. But about midnight he came to himself and arose, and when he saw them all asleep and his comrade alone watching, he motioned with his head for him to approach, and asked him to carry him again to the tombs without waking anybody.

9. He was carried therefore by the man, and as he was wont, when the door was shut he was within alone. And he could not stand up on account of the blows, but he prayed as he lay. And after he had prayed, he said with a shout, Here am I, Antony; I flee not from your stripes, for even if you inflict more nothing shall separate me [[Romans 8:35](#)] from the love of Christ.

And then he sang, 'though a camp be set against me, my heart shall not be afraid.' These were the thoughts and words of this ascetic. But the enemy, who hates good, marvelling that after the blows he dared to return, called together his hounds and burst forth, 'You see,' said he, 'that neither by the spirit of lust nor by blows did we stay the man, but that he braves us, let us attack him in another fashion.' But changes of form for evil are easy for the devil, so in the night they made such a din that the whole of that place seemed to be shaken by an earthquake, and the demons as if breaking the four walls of the dwelling seemed to enter through them, coming in the likeness of beasts and creeping things. And the place was on a sudden filled with the forms of lions, bears, leopards, bulls, serpents, asps, scorpions, and wolves, and each of them was moving according to his nature. The lion was roaring, wishing to attack, the bull seeming to toss with its horns, the serpent writhing but unable to approach, and the wolf as it rushed on was restrained; altogether the noises of the apparitions, with their angry ragings, were dreadful. But Antony, stricken and goaded by them, felt bodily pains severer still. He lay watching, however, with unshaken soul, groaning from bodily anguish; but his mind was clear, and as in mockery he said, 'If there had been any power in you, it would have sufficed had one of you come, but since the Lord has made you weak, you attempt to terrify me by numbers: and a proof of your weakness is that you take the shapes of brute beasts.' And again with boldness he said, 'If you are able, and have received power against me, delay not to attack; but if you are unable, why trouble me in vain? For faith in our Lord is a seal and a wall of safety to us.' So after many attempts they gnashed their teeth upon him, because they were mocking themselves rather than him.

10. Nor was the Lord then forgetful of Antony's wrestling, but was at hand to help him. So looking up he saw the roof as it were opened, and a

ray of light descending to him. The demons suddenly vanished, the pain of his body straightway ceased, and the building was again whole. But Antony feeling the help, and getting his breath again, and being freed from pain, besought the vision which had appeared to him, saying, 'Where were thou? Why did you not appear at the beginning to make my pains to cease?' And a voice came to him, 'Antony, I was here, but I waited to see your fight; wherefore since you have endured, and hast not been worsted, I will ever be a succour to you, and will make your name known everywhere.' Having heard this, Antony arose and prayed, and received such strength that he perceived that he had more power in his body than formerly. And he was then about thirty-five years old.

He goes to the desert and overcomes temptation on the way.

11. And on the day following he went forth still more eagerly bent on the service of God and having fallen in with the old man he had met previously, he asked him to dwell with him in the desert. But when the other declined on account of his great age, and because as yet there was no such custom, Antony himself set off immediately to the mountain. And yet again the enemy seeing his zeal and wishing to hinder it, cast in his way what seemed to be a great silver dish. But Antony, seeing the guile of the Evil One, stood, and having looked on the dish, he put the devil in it to shame, saying, 'Whence comes a dish in the desert? This road is not well-worn, nor is there here a trace of any wayfarer; it could not have fallen without being missed on account of its size; and he who had lost it having turned back, to seek it, would have found it, for it is a desert place. This is some wile of the devil. O thou Evil One, not with this shall you hinder my purpose; let it go with you to destruction. [[Acts 8:20](#)]' And when Antony had said this it vanished like smoke from the face of fire.

How Antony took up his abode in a ruined fort across the Nile, and how he defeated the demons. His twenty years' sojourn there.

12. Then again as he went on he saw what was this time not visionary, but real gold scattered in the way. But whether the devil showed it, or some better power to try the athlete and show the Evil One that Antony truly cared nought for money, neither he told nor do we know. But it is certain that that which appeared was gold. And Antony marvelled at the quantity, but passed it by as though he were going over fire; so he did not even turn, but hurried on at a run to lose sight of the place. More and more confirmed in his purpose, he hurried to the mountain, and having found a fort, so long deserted that it was full of creeping things, on the other side of the river; he crossed over to it and dwelt there. The reptiles, as though some one were chasing them, immediately left the place. But he built up the entrance completely, having stored up loaves for six months— this is a custom of the Thebans, and the loaves often remain fresh a whole year— and as he found water within, he descended as into a shrine, and abode within by himself, never going forth nor looking at any one who came. Thus he employed a long time training himself, and received loaves, let down from above, twice in the year.

13. But those of his acquaintances who came, since he did not permit them to enter, often used to spend days and nights outside, and heard as it were crowds within clamouring, dinning, sending forth piteous voices and crying, 'Go from what is ours. What do you even in the desert? You can not abide our attack.' So at first those outside thought there were some men fighting with him, and that they had entered by ladders; but when stooping

down they saw through a hole there was nobody, they were afraid, accounting them to be demons, and they called on Antony. Then he quickly heard, though he had not given a thought to the demons, and coming to the door he besought them to depart and not to be afraid, 'for thus,' said he, 'the demons make their seeming onslaughts against those who are cowardly. Sign yourselves therefore with the cross, and depart boldly, and let these make sport for themselves.' So they departed fortified with the sign of the Cross. But he remained in no wise harmed by the evil spirits, nor was he wearied with the contest, for there came to his aid visions from above, and the weakness of the foe relieved him of much trouble and armed him with greater zeal. For his acquaintances used often to come expecting to find him dead, and would hear him singing, 'Let God arise and let His enemies be scattered, let them also that hate Him flee before His face. As smoke vanishes, let them vanish; as wax melts before the face of fire, so let the sinners perish from the face of God;' and again, 'All nations compassed me about, and in the name of the Lord I requited them. '

How he left the fort, and how monasticism began to flourish in Egypt. Antony its leader.

14. And so for nearly twenty years he continued training himself in solitude, never going forth, and but seldom seen by any. After this, when many were eager and wishful to imitate his discipline, and his acquaintances came and began to cast down and wrench off the door by force, Antony, as from a shrine, came forth initiated in the mysteries and filled with the Spirit of God. Then for the first time he was seen outside the fort by those who came to see him. And they, when they saw him, wondered at the sight, for he had the same habit of body as before, and was neither fat, like a man without exercise, nor lean from fasting and striving with the demons, but he was just the same as they had known him before his retirement. And again his soul was free from blemish, for it was neither contracted as if by grief, nor relaxed by pleasure, nor possessed by laughter or dejection, for he was not troubled when he beheld the crowd, nor overjoyed at being saluted by so many. But he was altogether even as being guided by reason, and abiding in a natural state. Through him the Lord healed the bodily ailments of many present, and cleansed others from evil spirits. And He gave grace to Antony in speaking, so that he consoled many that were sorrowful, and set those at variance at one, exhorting all to prefer the love of Christ before all that is in the world. And while he exhorted and advised them to remember the good things to come, and the loving-kindness of God towards us, 'Who spared not His own Son, but delivered Him up for us all [[Romans 8:32](#)],' he persuaded many to embrace the solitary life. And thus it happened in the end that cells arose even in the mountains, and the desert was colonised by monks, who came forth from

their own people, and enrolled themselves for the citizenship in the heavens.

15. But when he was obliged to cross the Arsenoitic Canal — and the occasion of it was the visitation of the brethren— the canal was full of crocodiles. And by simply praying, he entered it, and all they with him, and passed over in safety. And having returned to his cell, he applied himself to the same noble and valiant exercises; and by frequent conversation he increased the eagerness of those already monks, stirred up in most of the rest the love of the discipline, and speedily by the attraction of his words cells multiplied, and he directed them all as a father.

His address to monks, rendered from Coptic, exhorting them to perseverance, and encouraging them against the wiles of Satan.

16. One day when he had gone forth because all the monks had assembled to him and asked to hear words from him, he spoke to them in the Egyptian tongue as follows: 'The Scriptures are enough for instruction , but it is a good thing to encourage one another in the faith, and to stir up with words. Wherefore you, as children, carry that which you know to your father; and I as the elder share my knowledge and what experience has taught me with you. Let this especially be the common aim of all, neither to give way having once begun, nor to faint in trouble, nor to say: We have lived in the discipline a long time: but rather as though making a beginning daily let us increase our earnestness. For the whole life of man is very short, measured by the ages to come, wherefore all our time is nothing compared with eternal life. And in the world everything is sold at its price, and a man exchanges one equivalent for another; but the promise of eternal life is bought for a trifle. For it is written, " The days of our life in them are threescore years and ten, but if they are in strength, fourscore years, and what is more than these is labour and sorrow. " Whenever, therefore, we live full fourscore years, or even a hundred in the discipline, not for a hundred years only shall we reign, but instead of a hundred we shall reign for ever and ever. And though we fought on earth, we shall not receive our inheritance on earth, but we have the promises in heaven; and having put off the body which is corrupt, we shall receive it incorrupt.

17. 'Wherefore, children, let us not faint nor deem that the time is long, or that we are doing something great, " for the sufferings of this present

time are not worthy to be compared with the glory which shall be revealed to us-ward [[Romans 8:18](#)] . " Nor let us think, as we look at the world, that we have renounced anything of much consequence, for the whole earth is very small compared with all the heaven. Wherefore if it even chanced that we were lords of all the earth and gave it all up, it would be nought worthy of comparison with the kingdom of heaven. For as if a man should despise a copper drachma to gain a hundred drachmas of gold; so if a man were lord of all the earth and were to renounce it, that which he gives up is little, and he receives a hundredfold. But if not even the whole earth is equal in value to the heavens, then he who has given up a few acres leaves as it were nothing; and even if he have given up a house or much gold he ought not to boast nor be low-spirited. Further, we should consider that even if we do not relinquish them for virtue's sake, still afterwards when we die we shall leave them behind— very often, as the Preacher says , to those to whom we do not wish. Why then should we not give them up for virtue's sake, that we may inherit even a kingdom? Therefore let the desire of possession take hold of no one, for what gain is it to acquire these things which we cannot take with us? Why not rather get those things which we can take away with us— to wit, prudence, justice, temperance, courage, understanding, love, kindness to the poor, faith in Christ, freedom from wrath, hospitality? If we possess these, we shall find them of themselves preparing for us a welcome there in the land of the meek-hearted.

18. 'And so from such things let a man persuade himself not to make light of it, especially if he considers that he himself is the servant of the Lord, and ought to serve his Master. Wherefore as a servant would not dare to say, because I worked yesterday, I will not work today; and considering the past will do no work in the future; but, as it is written in the Gospel, daily shows the same readiness to please his master, and to avoid risk: so let

us daily abide firm in our discipline, knowing that if we are careless for a single day the Lord will not pardon us, for the sake of the past, but will be wrath against us for our neglect. As also we have heard in Ezekiel [[Ezekiel 18:26](#)]; and as Judas because of one night destroyed his previous labour.

19. 'Wherefore, children, let us hold fast our discipline, and let us not be careless. For in it the Lord is our fellow-worker, as it is written, " to all that choose the good, God works with them for good. " But to avoid being heedless, it is good to consider the word of the Apostle, " I die daily [[1 Corinthians 15:31](#)] . " For if we too live as though dying daily, we shall not sin. And the meaning of that saying is, that as we rise day by day we should think that we shall not abide till evening; and again, when about to lie down to sleep, we should think that we shall not rise up. For our life is naturally uncertain, and Providence allots it to us daily. But thus ordering our daily life, we shall neither fall into sin, nor have a lust for anything, nor cherish wrath against any, nor shall we heap up treasure upon earth. But, as though under the daily expectation of death, we shall be without wealth, and shall forgive all things to all men, nor shall we retain at all the desire of women or of any other foul pleasure. But we shall turn from it as past and gone, ever striving and looking forward to the day of Judgment. For the greater dread and danger of torment ever destroys the ease of pleasure, and sets up the soul if it is like to fall.

20. 'Wherefore having already begun and set out in the way of virtue, let us strive the more that we may attain those things that are before. And let no one turn to the things behind, like Lot's wife, all the more so that the Lord has said, " No man, having put his hand to the plough, and turning back, is fit for the kingdom of heaven. " And this turning back is nought else but to feel regret, and to be once more worldly-minded. But fear not to hear of virtue, nor be astonished at the name. For it is not far from us, nor is

it without ourselves, but it is within us, and is easy if only we are willing. That they may get knowledge, the Greeks live abroad and cross the sea, but we have no need to depart from home for the sake of the kingdom of heaven, nor to cross the sea for the sake of virtue. For the Lord aforetime has said, " The kingdom of heaven is within you . " Wherefore virtue has need at our hands of willingness alone, since it is in us and is formed from us. For when the soul has its spiritual faculty in a natural state virtue is formed. And it is in a natural state when it remains as it came into existence. And when it came into existence it was fair and exceeding honest. For this cause Joshua, the son of Nun, in his exhortation said to the people, " Make straight your heart unto the Lord God of Israel [[Joshua 24:23](#)], " and John, " Make your paths straight [[Matthew 3:3](#)] . " For rectitude of soul consists in its having its spiritual part in its natural state as created. But on the other hand, when it swerves and turns away from its natural state, that is called vice of the soul. Thus the matter is not difficult. If we abide as we have been made, we are in a state of virtue, but if we think of ignoble things we shall be accounted evil. If, therefore, this thing had to be acquired from without, it would be difficult in reality; but if it is in us, let us keep ourselves from foul thoughts. And as we have received the soul as a deposit, let us preserve it for the Lord, that He may recognise His work as being the same as He made it.

21. 'And let us strive that wrath rule us not nor lust overcome us, for it is written, " The wrath of man works not the righteousness of God. And lust, when it has conceived, bears sin, and the sin when it is full grown brings forth death. " Thus living, let us keep guard carefully, and as it is written, " keep our hearts with all watchfulness [[Proverbs 4:23](#)] . " For we have terrible and crafty foes— the evil spirits— and against them we wrestle, as the Apostle said, " Not against flesh and blood, but against the

principalities and against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places [[Ephesians 6:12](#)] . " Great is their number in the air around us , and they are not far from us. Now there are great distinctions among them; and concerning their nature and distinctions much could be said, but such a description is for others of greater powers than we possess. But at this time it is pressing and necessary for us only to know their wiles against ourselves.

22. 'First, therefore, we must know this: that the demons have not been created like what we mean when we call them by that name; for God made nothing evil, but even they have been made good. Having fallen, however, from the heavenly wisdom, since then they have been grovelling on earth. On the one hand they deceived the Greeks with their displays, while out of envy of us Christians they move all things in their desire to hinder us from entry into the heavens; in order that we should not ascend up there from whence they fell. Thus there is need of much prayer and of discipline, that when a man has received through the Spirit the gift of discerning spirits, he may have power to recognise their characteristics: which of them are less and which more evil; of what nature is the special pursuit of each, and how each of them is overthrown and cast out. For their villainies and the changes in their plots are many. The blessed Apostle and his followers knew such things when they said, " for we are not ignorant of his devices [[2 Corinthians 2:11](#)]; " and we, from the temptations we have suffered at their hands, ought to correct one another under them. Wherefore I, having had proof of them, speak as to children.

23. 'The demons, therefore, if they see all Christians, and monks especially, labouring cheerfully and advancing, first make an attack by temptation and place hindrances to hamper our way, to wit, evil thoughts.

But we need not fear their suggestions, for by prayer, fasting, and faith in the Lord their attack immediately fails. But even when it does they cease not, but knavishly by subtlety come on again. For when they cannot deceive the heart openly with foul pleasures they approach in different guise, and thenceforth shaping displays they attempt to strike fear, changing their shapes, taking the forms of women, wild beasts, creeping things, gigantic bodies, and troops of soldiers. But not even then need you fear their deceitful displays. For they are nothing and quickly disappear, especially if a man fortify himself beforehand with faith and the sign of the cross. Yet are they bold and very shameless, for if thus they are worsted they make an onslaught in another manner, and pretend to prophesy and foretell the future, and to show themselves of a height reaching to the roof and of great breadth; that they may stealthily catch by such displays those who could not be deceived by their arguments. If here also they find the soul strengthened by faith and a hopeful mind, then they bring their leader to their aid.

24. 'And he said they often appeared as the Lord revealed the devil to Job, saying, " His eyes are as the morning star. From his mouth proceed burning lamps and hearths of fire are cast forth. The smoke of a furnace blazing with the fire of coals proceeds from his nostrils. His breath is coals and from his mouth issues flame. " When the prince of the demons appears in this wise, the crafty one, as I said before, strikes terror by speaking great things, as again the Lord convicted him saying to Job, for " he counts iron as straw, and brass as rotten wood, yea he counts the sea as a pot of ointment, and the depth of the abyss as a captive, and the abyss as a covered walk. " And by the prophet, " the enemy said, I will pursue and overtake [[Exodus 15:9](#)], " and again by another, " I will grasp the whole world in my hand as a nest, and take it up as eggs that have been left. " Such, in a word, are their boasts and professions that they may deceive the godly. But not

even then ought we, the faithful, to fear his appearance or give heed to his words. For he is a liar and speaks of truth never a word. And though speaking words so many and so great in his boldness, without doubt, like a dragon he was drawn with a hook by the Saviour [[Job 41:1](#)], and as a beast of burden he received the halter round his nostrils, and as a runaway his nostrils were bound with a ring, and his lips bored with an armlet. And he was bound by the Lord as a sparrow, that we should mock him. And with him are placed the demons his fellows, like serpents and scorpions to be trodden underfoot by us Christians. And the proof of this is that we now live opposed to him. For he who threatened to dry the sea and seize upon the world, behold now cannot stay our discipline, nor even me speaking against him. Let us then heed not his words, for he is a liar: and let us not fear his visions, seeing that they themselves are deceptive. For that which appears in them is no true light, but they are rather the preludes and likenesses of the fire prepared for the demons who attempt to terrify men with those flames in which they themselves will be burned. Doubtless they appear; but in a moment disappear again, hurting none of the faithful, but bringing with them the likeness of that fire which is about to receive themselves. Wherefore it is unfitting that we should fear them on account of these things; for through the grace of Christ all their practices are in vain.

25. 'Again they are treacherous, and are ready to change themselves into all forms and assume all appearances. Very often also without appearing they imitate the music of harp and voice, and recall the words of Scripture. Sometimes, too, while we are reading they immediately repeat many times, like an echo, what is read. They arouse us from our sleep to prayers; and this constantly, hardly allowing us to sleep at all. At another time they assume the appearance of monks and feign the speech of holy men, that by their similarity they may deceive and thus drag their victims

where they will. But no heed must be paid them even if they arouse to prayer, even if they counsel us not to eat at all, even though they seem to accuse and cast shame upon us for those things which once they allowed. For they do this not for the sake of piety or truth, but that they may carry off the simple to despair; and that they may say the discipline is useless, and make men loathe the solitary life as a trouble and burden, and hinder those who in spite of them walk in it.

26. 'Wherefore the prophet sent by the Lord declared them to be wretched, saying: " Woe is he who gives his neighbours to drink muddy destruction. " For such practices and devices are subversive of the way which leads to virtue. And the Lord Himself, even if the demons spoke the truth—for they said truly " You are the Son of God [[Luke 4:41](#)] " — still bridled their mouths and suffered them not to speak; lest haply they should sow their evil along with the truth, and that He might accustom us never to give heed to them even though they appear to speak what is true. For it is unseemly that we, having the holy Scriptures and freedom from the Saviour, should be taught by the devil who has not kept his own order but has gone from one mind to another. Wherefore even when he uses the language of Scripture He forbids him, saying: " But to the sinner said God, Wherefore do you declare My ordinances and takest My covenant in your mouth ? " For the demons do all things— they prate, they confuse, they dissemble, they confound— to deceive the simple. They din, laugh madly, and whistle; but if no heed is paid to them immediately they weep and lament as though vanquished.'

27. 'The Lord therefore, as God, stayed the mouths of the demons: and it is fitting that we, taught by the saints, should do like them and imitate their courage. For they when they saw these things used to say: " When the sinner rose against me, I was dumb and humble, and kept silence from good

words. " And again: " But I was as a deaf man and heard not, and as a dumb man who opens not his mouth, and I became as a man who hears not. " So let us neither hear them as being strangers to us, nor give heed to them even though they arouse us to prayer and speak concerning fasting. But let us rather apply ourselves to our resolve of discipline, and let us not be deceived by them who do all things in deceit, even though they threaten death. For they are weak and can do nought but threaten.

28. 'Already in passing I have spoken on these things, and now I must not shrink from speaking on them at greater length, for to put you in remembrance will be a source of safety. Since the Lord visited earth , the enemy is fallen and his powers weakened. Wherefore although he could do nothing, still like a tyrant, he did not bear his fall quietly, but threatened, though his threats were words only. And let each one of you consider this, and he will be able to despise the demons. Now if they were hampered with such bodies as we are, it would be possible for them to say, " Men when they are hidden we cannot find, but whenever we do find them we do them hurt. " And we also by lying in concealment could escape them, shutting the doors against them. But if they are not of such a nature as this, but are able to enter in, though the doors be shut, and haunt all the air, both they and their leader the devil, and are wishful for evil and ready to injure; and, as the Saviour said, " From the beginning the devil is a manslayer and a father of vice [[John 8:44](#)]; " while we, though this is so, are alive, and spend our lives all the more in opposing him; it is plain they are powerless. For place is no hindrance to their plots, nor do they look on us as friends that they should spare us; nor are they lovers of good that they should amend. But on the contrary they are evil, and nothing is so much sought after by them as wounding them that love virtue and fear God. But since they have no power to effect anything, they do nought but threaten. But if they could, they

would not hesitate, but immediately work evil (for all their desire is set on this), and especially against us. Behold now we are gathered together and speak against them, and they know when we advance they grow weak. If therefore they had power they would permit none of us Christians to live, for godliness is an abomination to a sinner. [[Sirach 1:25](#)] But since they can do nothing they inflict the greater wounds on themselves; for they can fulfil none of their threats. Next this ought to be considered, that we may be in no fear of them: that if they had the power they would not come in crowds, nor fashion displays, nor with change of form would they frame deceits. But it would suffice that one only should come and accomplish that which he was both able and willing to do: especially as every one who has the power neither slays with display nor strikes fear with tumult, but immediately makes full use of his authority as he wishes. But the demons as they have no power are like actors on the stage changing their shape and frightening children with tumultuous apparition and various forms: from which they ought rather to be despised as showing their weakness. At least the true angel of the Lord sent against the Assyrian had no need for tumults nor displays from without, nor noises nor rattlings, but in quiet he used his power and immediately destroyed a hundred and eighty-five thousand. But demons like these, who have no power, try to terrify at least by their displays [[2 Kings 19:35](#)] .

29. 'But if any one having in mind the history of Job should say, Why then has the devil gone forth and accomplished all things against him; and stripped him of all his possessions, and slew his children, and smote him with evil ulcers? Let such a one, on the other hand, recognise that the devil was not the strong man, but God who delivered Job to him to be tried. Certainly he had no power to do anything, but he asked, and having received it, he has wrought what he did. So also from this the enemy is the

more to be condemned, for although willing he could not prevail against one just man. For if he could have, he would not have asked permission. But having asked not once but also a second time, he shows his weakness and want of power. And it is no wonder if he could do nothing against Job, when destruction would not have come even on his cattle had not God allowed it. And he has not the power over swine, for as it is written in the Gospel, they besought the Lord, saying, " Let us enter the swine [[Matthew 8:31](#)] . " But if they had power not even against swine, much less have they any over men formed in the image of God.

30. 'So then we ought to fear God only, and despise the demons, and be in no fear of them. But the more they do these things the more let us intensify our discipline against them, for a good life and faith in God is a great weapon. At any rate they fear the fasting, the sleeplessness, the prayers, the meekness, the quietness, the contempt of money and vainglory, the humility, the love of the poor, the alms, the freedom from anger of the ascetics, and, chief of all, their piety towards Christ. Wherefore they do all things that they may not have any that trample on them, knowing the grace given to the faithful against them by the Saviour, when He says, " Behold I have given to you power to tread upon serpents and scorpions, and upon all the power of the enemy [[Luke 10:19](#)] . "

31. 'Wherefore if they pretend to foretell the future, let no one give heed, for often they announce beforehand that the brethren are coming days after. And they *do* come. The demons, however, do this not from any care for the hearers, but to gain their trust, and that then at length, having got them in their power, they may destroy them. Whence we must give no heed to them, but ought rather to confute them when speaking, since we do not need them. For what wonder is it, if with more subtle bodies than men have , when they have seen them start on their journey, they surpass them in

speed, and announce their coming? Just as a horseman getting a start of a man on foot announces the arrival of the latter beforehand, so in this there is no need for us to wonder at them. For they know none of those things which are not yet in existence; but God only is He who knows all things before their birth. But these, like thieves, running off first with what they see, proclaim it: to how many already have they announced our business—that we are assembled together, and discuss measures against them, before any one of us could go and tell these things. This in good truth a fleet-footed boy could do, getting far ahead of one less swift. But what I mean is this. If any one begins to walk from the Thebaid, or from any other district, before he begins to walk, they do not know whether he will walk. But when they have seen him walking they run on, and before he comes up report his approach. And so it falls out that after a few days the travellers arrive. But often the walkers turn back, and the demons prove false.'

32. 'So, too, with respect to the water of the river, they sometimes make foolish statements. For having seen that there has been much rain in the regions of Ethiopia, and knowing that they are the cause of the flood of the river before the water has come to Egypt they run on and announce it. And this men could have told, if they had as great power of running as the demons. And as David's spy [[2 Samuel 18:24](#)] going up to a lofty place saw the man approaching better than one who stayed down below, and the forerunner himself announced, before the others came up, not those things which had not taken place, but those things which were already on the way and were being accomplished, so these also prefer to labour, and declare what is happening to others simply for the sake of deceiving them. If, however, Providence meantime plans anything different for the waters or wayfarers—for Providence can do this—the demons are deceived, and those who gave heed to them cheated.'

33. 'Thus in days gone by arose the oracles of the Greeks, and thus they were led astray by the demons. But thus also thenceforth their deception was brought to an end by the coming of the Lord , who brought to nought the demons and their devices. For they know nothing of themselves, but, like thieves, what they get to know from others they pass on, and guess at rather than foretell things. Therefore if sometimes they speak the truth, let no one marvel at them for this. For experienced physicians also, since they see the same malady in different people, often foretell what it is, making it out by their acquaintance with it. Pilots, too, and farmers, from their familiarity with the weather, tell at a glance the state of the atmosphere, and forecast whether it will be stormy or fine. And no one would say that they do this by inspiration, but from experience and practice. So if the demons sometimes do the same by guesswork, let no one wonder at it or heed them. For what use to the hearers is it to know from them what is going to happen before the time? Or what concern have we to know such things, even if the knowledge be true? For it is not productive of virtue, nor is it any token of goodness. For none of us is judged for what he knows not, and no one is called blessed because he has learning and knowledge. But each one will be called to judgment in these points— whether he have kept the faith and truly observed the commandments.'

34. 'Wherefore there is no need to set much value on these things, nor for the sake of them to practise a life of discipline and labour; but that living well we may please God. And we neither ought to pray to know the future, nor to ask for it as the reward of our discipline; but our prayer should be that the Lord may be our fellow-helper for victory over the devil. And if even once we have a desire to know the future, let us be pure in mind, for I believe that if a soul is perfectly pure and in its natural state, it is able , being clear-sighted, to see more and further than the demons— for it has the

Lord who reveals to it— like the soul of Elisha, which saw what was done [[2 Kings 5:26](#).] by Gehazi, and beheld the hosts [[2 Kings 6:17](#).] standing on its side.'

35. 'When, therefore, they come by night to you and wish to tell the future, or say, " we are the angels, " give no heed, for they lie. Yea even if they praise your discipline and call you blessed, hear them not, and have no dealings with them; but rather sign yourselves and your houses, and pray, and you shall see them vanish. For they are cowards, and greatly fear the sign of the Lord's Cross, since of a truth in it the Saviour stripped them, and made an example of them. [[Colossians 2:15](#).] But if they shamelessly stand their ground, capering and changing their forms of appearance, fear them not, nor shrink, nor heed them as though they were good spirits. For the presence either of the good or evil by the help of God can easily be distinguished. The vision of the holy ones is not fraught with distraction: " For they will not strive, nor cry, nor shall any one hear their voice. " But it comes so quietly and gently that immediately joy, gladness and courage arise in the soul. For the Lord who is our joy is with them, and the power of God the Father. And the thoughts of the soul remain unruffled and undisturbed, so that it, enlightened as it were with rays, beholds by itself those who appear. For the love of what is divine and of the things to come possesses it, and willingly it would be wholly joined with them if it could depart along with them. But if, being men, some fear the vision of the good, those who appear immediately take fear away; as Gabriel [[Luke 1:13](#).] did in the case of Zacharias, and as the angel [[Matthew 28:5](#).] did who appeared to the women at the holy sepulchre, and as He did who said to the shepherds in the Gospel, " Fear not. " For their fear arose not from timidity, but from the recognition of the presence of superior beings. Such then is the nature of the visions of the holy ones.'

36. 'But the inroad and the display of the evil spirits is fraught with confusion, with din, with sounds and cryings such as the disturbance of boorish youths or robbers would occasion. From which arise fear in the heart, tumult and confusion of thought, dejection, hatred towards them who live a life of discipline, indifference, grief, remembrance of kinsfolk and fear of death, and finally desire of evil things, disregard of virtue and unsettled habits. Whenever, therefore, you have seen ought and are afraid, if your fear is immediately taken away and in place of it comes joy unspeakable, cheerfulness, courage, renewed strength, calmness of thought and all those I named before, boldness and love toward God—take courage and pray. For joy and a settled state of soul show the holiness of him who is present. Thus Abraham beholding the Lord rejoiced [[John 8:56](#)]; so also John [[Luke 1:41](#)] at the voice of Mary, the God-bearer, leaped for gladness. But if at the appearance of any there is confusion, knocking without, worldly display, threats of death and the other things which I have already mentioned, know that it is an onslaught of evil spirits.'

37. 'And let this also be a token for you: whenever the soul remains fearful there is a presence of the enemies. For the demons do not take away the fear of their presence as the great archangel Gabriel did for Mary and Zacharias, and as he did who appeared to the women at the tomb; but rather whenever they see men afraid they increase their delusions that men may be terrified the more; and at last attacking they mock them, saying, " fall down and worship. " Thus they deceived the Greeks, and thus by them they were considered gods, falsely so called. But the Lord did not suffer us to be deceived by the devil, for He rebuked him whenever he framed such delusions against Him, saying: " Get behind me, Satan: for it is written, You shall worship the Lord your God, and Him only shall you serve [[Matthew 4:10](#)] . " More and more, therefore, let the deceiver be despised by us; for

what the Lord has said, this for our sakes He has done: that the demons hearing like words from us may be put to flight through the Lord who rebuked them in those words.'

38. 'And it is not fitting to boast at the casting forth of the demons, nor to be uplifted by the healing of diseases: nor is it fitting that he who casts out devils should alone be highly esteemed, while he who casts them not out should be considered nought. But let a man learn the discipline of each one and either imitate, rival, or correct it. For the working of signs is not ours but the Saviour's work: and so He said to His disciples: " Rejoice not that the demons are subject to you, but that your names are written in the heavens [[Luke 10:20](#)] . " For the fact that our names are written in heaven is a proof of our virtuous life, but to cast out demons is a favour of the Saviour who granted it. Wherefore to those who boasted in signs but not in virtue, and said: " Lord, in Your name did we not cast out demons, and in Your name did many mighty works [[Matthew 7:22](#)]? " He answered, " Verily I say unto you, I know you not; " for the Lord knows not the ways of the wicked. But we ought always to pray, as I said above, that we may receive the gift of discerning spirits; that, as it is written [[1 John 4:1](#)], we may not believe every spirit.'

39. 'I should have liked to speak no further and to say nothing from my own promptings, satisfied with what I have said: but lest you should think that I speak at random and believe that I detail these things without experience or truth; for this cause even though I should become as a fool, yet the Lord who hears knows the clearness of my conscience, and that it is not for my own sake, but on account of your affection towards me and at your petition that I again tell what I saw of the practices of evil spirits. How often have they called me blessed and I have cursed them in the name of the Lord! How often have they predicted the rising of the river, and I answered

them, " What have you to do with it? " Once they came threatening and surrounded me like soldiers in full armour. At another time they filled the house with horses, wild beasts and creeping things, and I sang: " Some in chariots and some in horses, but we will boast in the name of the Lord our God ; " and at the prayers they were turned to flight by the Lord. Once they came in darkness, bearing the appearance of a light, and said, " We have come to give you a light, Antony. " But I closed my eyes and prayed, and immediately the light of the wicked ones was quenched. And a few months after they came as though singing psalms and babbling the words of Scripture, " But I like a deaf man, heard not. " Once they shook the cell with an earthquake, but I continued praying with unshaken heart. And after this they came again making noises, whistling and dancing. But as I prayed and lay singing psalms to myself they immediately began to lament and weep, as if their strength had failed them. But I gave glory to the Lord who had brought down and made an example of their daring and madness.'

40. 'Once a demon exceeding high appeared with pomp, and dared to say, " I am the power of God and I am Providence, what do you wish that I shall give you? " But I then so much the more breathed upon him , and spoke the name of Christ, and set about to smite him. And I seemed to have smitten him, and immediately he, big as he was, together with all his demons, disappeared at the name of Christ. At another time, while I was fasting, he came full of craft, under the semblance of a monk, with what seemed to be loaves, and gave me counsel, saying, " Eat and cease from your many labours. Thou also art a man and art like to fall sick. " But I, perceiving his device, rose up to pray; and he endured it not, for he departed, and through the door there seemed to go out as it were smoke. How often in the desert has he displayed what resembled gold, that I should only touch it and look on it. But I sang psalms against him, and he vanished

away. Often they would beat me with stripes, and I repeated again and again, " Nothing shall separate me from the love of Christ [[Romans 8:35](#)], " and at this they rather fell to beating one another. Nor was it I that stayed them and destroyed their power, but it was the Lord, who said, " I beheld Satan as lightning fall from Heaven; [[Luke 10:18](#)] " but I, children, mindful of the Apostle's words, transferred [[1 Corinthians 4:6](#)] this to myself, that you might learn not to faint in discipline, nor to fear the devil nor the delusions of the demons.'

41. 'And since I have become a fool in detailing these things, receive this also as an aid to your safety and fearlessness; and believe me for I do not lie. Once some one knocked at the door of my cell, and going forth I saw one who seemed of great size and tall. Then when I enquired, " Who are you? " he said, " I am Satan. " Then when I said, " Why are you here? " he answered, " Why do the monks and all other Christians blame me undeservedly? Why do they curse me hourly? " Then I answered, " Wherefore do you trouble them? " He said, " I am not he who troubles them, but they trouble themselves, for I have become weak. Have they not read , " " The swords of the enemy have come to an end, and you have destroyed the cities? " " I have no longer a place, a weapon, a city. The Christians are spread everywhere, and at length even the desert is filled with monks. Let them take heed to themselves, and let them not curse me undeservedly. " Then I marvelled at the grace of the Lord, and said to him: " You who art ever a liar and never speakest the truth, this at length, even against your will, you have truly spoken. For the coming of Christ has made you weak, and He has cast you down and stripped you. " But he having heard the Saviour's name, and not being able to bear the burning from it, vanished.'

42. 'If, therefore, the devil himself confesses that his power is gone, we ought utterly to despise both him and his demons; and since the enemy with his hounds has but devices of this sort, we, having got to know their weakness, are able to despise them. Wherefore let us not despond after this fashion, nor let us have a thought of cowardice in our heart, nor frame fears for ourselves, saying, I am afraid lest a demon should come and overthrow me; lest he should lift me up and cast me down; or lest rising against me on a sudden he confound me. Such thoughts let us not have in mind at all, nor let us be sorrowful as though we were perishing; but rather let us be courageous and rejoice always, believing that we are safe. Let us consider in our soul that the Lord is with us, who put the evil spirits to flight and broke their power. Let us consider and lay to heart that while the Lord is with us, our foes can do us no hurt. For when they come they approach us in a form corresponding to the state in which they discover us, and adapt their delusions to the condition of mind in which they find us. If, therefore, they find us timid and confused, they immediately beset the place, like robbers, having found it unguarded; and what we of ourselves are thinking, they do, and more also. For if they find us faint-hearted and cowardly, they mightily increase our terror, by their delusions and threats; and with these the unhappy soul is thenceforth tormented. But if they see us rejoicing in the Lord, contemplating the bliss of the future, mindful of the Lord, deeming all things in His hand, and that no evil spirit has any strength against the Christian, nor any power at all over any one— when they behold the soul fortified with these thoughts— they are discomfited and turned backwards. Thus the enemy, seeing Job fenced round with them, withdrew from him; but finding Judas unguarded, him he took captive. Thus if we are wishful to despise the enemy, let us ever ponder over the things of the Lord, and let the soul ever rejoice in hope. And we shall see the snares of the

demon are like smoke, and the evil ones themselves flee rather than pursue. For they are, as I said before, exceeding fearful, ever looking forward to the fire prepared for them.'

43. 'And for your fearlessness against them hold this sure sign— whenever there is any apparition, be not prostrate with fear, but whatsoever it be, first boldly ask, Who are you? And from whence do you come? And if it should be a vision of holy ones they will assure you, and change your fear into joy. But if the vision should be from the devil, immediately it becomes feeble, beholding your firm purpose of mind. For merely to ask, Who are you [[Joshua 5:13](#)]? And whence do you come? Is a proof of coolness. By thus asking, the son of Nun learned who his helper was; nor did the enemy escape the questioning of Daniel. '

The growth of the monastic life at this time (about A.D. 305).

44. While Antony was thus speaking all rejoiced; in some the love of virtue increased, in others carelessness was thrown aside, the self-conceit of others was stopped; and all were persuaded to despise the assaults of the Evil One, and marvelled at the grace given to Antony from the Lord for the discerning of spirits. So their cells were in the mountains, like filled with holy bands of men who sang psalms, loved reading, fasted, prayed, rejoiced in the hope of things to come, laboured in almsgiving, and preserved love and harmony one with another. And truly it was possible, as it were, to behold a land set by itself, filled with piety and justice. For then there was neither the evil-doer, nor the injured, nor the reproaches of the tax-gatherer: but instead a multitude of ascetics; and the one purpose of them all was to aim at virtue. So that any one beholding the cells again, and seeing such good order among the monks, would lift up his voice and say, 'How goodly are your dwellings, O Jacob, and your tents, O Israel; as shady glens and as a garden by a river; as tents which the Lord has pitched, and like cedars near waters [[Numbers 24:5-6](#)].'

How Antony renewed his ascetic endeavours at this time.

45. Antony, however, according to his custom, returned alone to his own cell, increased his discipline, and sighed daily as he thought of the mansions in Heaven, having his desire fixed on them, and pondering over the shortness of man's life. And he used to eat and sleep, and go about all other bodily necessities with shame when he thought of the spiritual faculties of the soul. So often, when about to eat with any other hermits, recollecting the spiritual food, he begged to be excused, and departed far off from them, deeming it a matter for shame if he should be seen eating by others. He used, however, when by himself, to eat through bodily necessity, but often also with the brethren; covered with shame on these occasions, yet speaking boldly words of help. And he used to say that it behoved a man to give all his time to his soul rather than his body, yet to grant a short space to the body through its necessities; but all the more earnestly to give up the whole remainder to the soul and seek its profit, that it might not be dragged down by the pleasures of the body, but, on the contrary, the body might be in subjection to the soul. For this is that which was spoken by the Saviour: 'Be not anxious for your life what you shall eat, nor for your body what you shall put on. And do you seek not what you shall eat, or what you shall drink, and be not of a doubtful mind. For all these things the nations of the world seek after. But your Father knows that you have need of all these things. Howbeit do you seek first His Kingdom, and all these things shall be added unto you [[Matthew 6:31](#); [Luke 12:29](#)].'

How he sought martyrdom at Alexandria during the Persecution (311).

46. After this the Church was seized by the persecution which then took place under Maximinus, and when the holy martyrs were led to Alexandria, Antony also followed, leaving his cell, and saying, Let us go too, that if called, we may contend or behold them that are contending. And he longed to suffer martyrdom, but not being willing to give himself up, he ministered to the confessors in the mines and in the prisons. And he was very zealous in the judgment hall to stir up to readiness those who were summoned when in their contest, while those who were being martyred he received and brought on their way until they were perfected. The judge, therefore, beholding the fearlessness of Antony and his companions, and their zeal in this matter, commanded that no monk should appear in the judgment hall, nor remain at all in the city. So all the rest thought it good to hide themselves that day, but Antony gave so little heed to the command that he washed his garment, and stood all next day on a raised place before them, and appeared in his best before the governor. Therefore when all the rest wondered at this, and the governor saw and passed by with his array, he stood fearlessly, showing the readiness of us Christians. For, as I said before, he prayed himself to be a martyr, wherefore he seemed as one grieved that he had not borne his witness. But the Lord was keeping him for our profit and that of others, that he should become a teacher to many of the discipline which he had learned from the Scriptures. For many only beholding his manner of life were eager to be imitators of his ways. So he again ministered as usual to the confessors, and as though he were their fellow captive he laboured in his ministry.

How he lived at this time.

47. And when at last the persecution ceased, and the blessed Bishop Peter had borne his testimony, Antony departed, and again withdrew to his cell, and was there daily a martyr to his conscience, and contending in the conflicts of faith. And his discipline was much severer, for he was ever fasting, and he had a garment of hair on the inside, while the outside was skin, which he kept until his end. And he neither bathed his body with water to free himself from filth, nor did he ever wash his feet, nor even endure so much as to put them into water, unless compelled by necessity. Nor did any one even see him unclothed, nor his body naked at all, except after his death, when he was buried.

How he delivered a woman from an evil spirit.

48. When therefore he had retired and determined to fix a time, after which neither to go forth himself nor admit anybody, Martinian, a military officer, came and disturbed Antony. For he had a daughter afflicted with an evil spirit. But when he continued for a long while knocking at the door, and asking him to come out and pray to God for his child, Antony, not bearing to open, looked out from above and said, 'Man, why do you call on me? I also am a man even as you. But if you believe in Christ whom I serve, go, and according as you believe, pray to God, and it shall come to pass.' Straightway, therefore, he departed, believing and calling upon Christ, and he received his daughter cleansed from the devil. Many other things also through Antony the Lord did, who says, 'Seek and it shall be given unto you [[Luke 11:9](#)].' For many of the sufferers, when he would not open his door, slept outside his cell, and by their faith and sincere prayers were healed.

How at this time he betook himself to his 'inner mountain.'

49. But when he saw himself beset by many, and not suffered to withdraw himself according to his intent as he wished, fearing because of the signs which the Lord wrought by him, that either he should be puffed up, or that some other should think of him above what he ought to think, he considered and set off to go into the upper Thebaid, among those to whom he was unknown. And having received loaves from the brethren, he sat down by the bank of the river, looking whether a boat would go by, that, having embarked thereon, he might go up the river with them. While he was considering these things, a voice came to him from above, 'Antony, where are you going and why?' But he no way disturbed, but as he had been accustomed to be called often thus, giving ear to it, answered, saying, 'Since the multitude permit me not to be still, I wish to go into the upper Thebaid on account of the many hindrances that come upon me here, and especially because they demand of me things beyond my power.' But the voice said unto him, 'Even though you should go into the Thebaid, or even though, as you have in mind, you should go down to the Bucolia, you will have to endure more, aye, double the amount of toil. But if you wish really to be in quiet, depart now into the inner desert.' And when Antony said, 'Who will show me the way for I know it not?' immediately the voice pointed out to him Saracens about to go that way. So Antony approached, and drew near them, and asked that he might go with them into the desert. And they, as though they had been commanded by Providence, received him willingly. And having journeyed with them three days and three nights, he came to a very lofty mountain, and at the foot of the mountain ran a clear spring,

whose waters were sweet and very cold; outside there was a plain and a few uncared-for palm trees.

50. Antony then, as it were, moved by God, loved the place, for this was the spot which he who had spoken with him by the banks of the river had pointed out. So having first received loaves from his fellow travellers, he abode in the mountain alone, no one else being with him. And recognising it as his own home, he remained in that place for the future. But the Saracens, having seen the earnestness of Antony, purposely used to journey that way, and joyfully brought him loaves, while now and then the palm trees also afforded him a poor and frugal relish. But after this, the brethren learning of the place, like children mindful of their father, took care to send to him. But when Antony saw that the bread was the cause of trouble and hardships to some of them, to spare the monks this, he resolved to ask some of those who came to bring him a spade, an axe, and a little grain. And when these were brought, he went over the land round the mountain, and having found a small plot of suitable ground, tilled it; and having a plentiful supply of water for watering, he sowed. This doing year by year, he got his bread from thence, rejoicing that thus he would be troublesome to no one, and because he kept himself from being a burden to anybody. But after this, seeing again that people came, he cultivated a few pot-herbs, that he who came to him might have some slight solace after the labour of that hard journey. At first, however, the wild beasts in the desert, coming because of the water, often injured his seeds and husbandry. But he, gently laying hold of one of them, said to them all, 'Why do you hurt me, when I hurt none of you? Depart, and in the name of the Lord come not near this spot.' And from that time forward, as though fearful of his command, they no more came near the place.

How he there combated the demons.

51. So he was alone in the inner mountain, spending his time in prayer and discipline. And the brethren who served him asked that they might come every month and bring him olives, pulse and oil, for by now he was an old man. There then he passed his life, and endured such great wrestlings, 'Not against flesh and blood [[Ephesians 6:12](#)],' as it is written, but against opposing demons, as we learned from those who visited him. For there they heard tumults, many voices, and, as it were, the clash of arms. At night they saw the mountain become full of wild beasts, and him also fighting as though against visible beings, and praying against them. And those who came to him he encouraged, while kneeling he contended and prayed to the Lord. Surely it was a marvellous thing that a man, alone in such a desert, feared neither the demons who rose up against him, nor the fierceness of the four-footed beasts and creeping things, for all they were so many. But in truth, as it is written, 'He trusted in the Lord as Mount Sion,' with a mind unshaken and undisturbed; so that the demons rather fled from him, and the wild beasts, as it is written [[Job 5:23](#)], 'kept peace with him.'

52. The devil, therefore, as David says in the Psalms, observed Antony and gnashed his teeth against him. But Antony was consoled by the Saviour and continued unhurt by his wiles and varied devices. As he was watching in the night the devil sent wild beasts against him. And almost all the hyenas in that desert came forth from their dens and surrounded him; and he was in the midst, while each one threatened to bite. Seeing that it was a trick of the enemy he said to them all: 'If you have received power against me I am ready to be devoured by you; but if you were sent against me by demons, stay not, but depart, for I am a servant of Christ.' When Antony said this they fled, driven by that word as with a whip.

53. A few days after, as he was working (for he was careful to work hard), some one stood at the door and pulled the plait which he was working, for he used to weave baskets, which he gave to those who came in return for what they brought him. And rising up he saw a beast like a man to the thighs but having legs and feet like those of an ass. And Antony only signed himself and said, 'I am a servant of Christ. If you are sent against me, behold I am here.' But the beast together with his evil spirits fled, so that, through his speed, he fell and died. And the death of the beast was the fall of the demons. For they strove in all manner of ways to lead Antony from the desert and were not able.

Of the miraculous spring, and how he edified the monks of the 'outer' mountain, and of Antony's sister.

54. And once being asked by the monks to come down and visit them and their abodes after a time, he journeyed with those who came to him. And a camel carried the loaves and the water for them. For all that desert is dry, and there is no water at all that is fit to drink, save in that mountain from whence they drew the water, and in which Antony's cell was. So when the water failed them on their way, and the heat was very great, they all were in danger. For having gone round the neighbourhood and finding no water, they could walk no further, but lay on the ground and despairing of themselves, let the camel go. But the old man seeing that they were all in jeopardy, groaning in deep grief, departed a little way from them, and kneeling down he stretched forth his hands and prayed. And immediately the Lord made water to well forth where he had stood praying, and so all drank and were revived. And having filled their bottles they sought the camel and found her, for the rope happened to have caught in a stone and so was held fast. Having led it and watered it they placed the bottles on its back and finished their journey in safety. And when he came to the outer cells all saluted him, looking on him as a father. And he too, as though bringing supplies from the mountain, entertained them with his words and gave them a share of help. And again there was joy in the mountains, zeal for improvement and consolation through their mutual faith. Antony also rejoiced when he beheld the earnestness of the monks, and his sister grown old in virginity, and that she herself also was the leader of other virgins.

How humanely he counselled those who resorted to him.

55. So after certain days he went in again to the mountain. And henceforth many resorted to him, and others who were suffering ventured to go in. To all the monks therefore who came to him, he continually gave this precept: 'Believe in the Lord and love Him; keep yourselves from filthy thoughts and fleshly pleasures, and as it is written in the Proverbs, be not deceived " by the fullness of the belly. " Pray continually; avoid vainglory; sing psalms before sleep and on awaking; hold in your heart the commandments of Scripture; be mindful of the works of the saints that your souls being put in remembrance of the commandments may be brought into harmony with the zeal of the saints.' And especially he counselled them to meditate continually on the apostle's word, 'Let not the sun go down upon your wrath [[Ephesians 4:26](#)].' And he considered this was spoken of all commandments in common, and that not on wrath alone, but not on any other sin of ours, ought the sun to go down. For it was good and needful that neither the sun should condemn us for an evil by day nor the moon for a sin by night, or even for an evil thought. That this state may be preserved in us it is good to hear the apostle and keep his words, for he says, 'Try your own selves and prove your own selves [[2 Corinthians 13:5](#)].' Daily, therefore, let each one take from himself the tale of his actions both by day and night; and if he have sinned, let him cease from it; while if he have not, let him not be boastful. But let him abide in that which is good, without being negligent, nor condemning his neighbours, nor justifying himself, 'until the Lord come who searches out hidden things ,' as says the blessed apostle Paul. For often unawares we do things that we know not of; but the

Lord sees all things. Wherefore committing the judgment to Him, let us have sympathy one with another. Let us bear each other's burdens [[Galatians 6:6](#)]: but let us examine our own selves and hasten to fill up that in which we are lacking. And as a safeguard against sin let the following be observed. Let us each one note and write down our actions and the impulses of our soul as though we were going to relate them to each other. And be assured that if we should be utterly ashamed to have them known, we shall abstain from sin and harbour no base thoughts in our mind. For who wishes to be seen while sinning? Or who will not rather lie after the commission of a sin, through the wish to escape notice? As then while we are looking at one another, we would not commit carnal sin, so if we record our thoughts as though about to tell them to one another, we shall the more easily keep ourselves free from vile thoughts through shame lest they should be known. Wherefore let that which is written be to us in place of the eyes of our fellow hermits, that blushing as much to write as if we had been caught, we may never think of what is unseemly. Thus fashioning ourselves we shall be able to keep the body in subjection, to please the Lord, and to trample on the devices of the enemy.

56. This was the advice he gave to those who came to him. And with those who suffered he sympathised and prayed. And oft-times the Lord heard him on behalf of many: yet he boasted not because he was heard, nor did he murmur if he were not. But always he gave the Lord thanks and besought the sufferer to be patient, and to know that healing belonged neither to him nor to man at all, but only to the Lord, who does good when and to whom He will. The sufferers therefore used to receive the words of the old man as though they were a cure, learning not to be downhearted but rather to be long-suffering. And those who were healed were taught not to give thanks to Antony but to God alone.

Of the case of Fronto, healed by faith and prayer.

57. Wherefore a man, Fronto by name, who was an officer of the Court and had a terrible disease, for he used to bite his own tongue and was in danger of injury to his eyes, having come to the mountain, asked Antony to pray for him. But Antony said to him, 'Depart and you shall be healed.' But when he was violent and remained within some days, Antony waited and said, 'If you stay here, you can not be healed. Go, and having come into Egypt you shall see the sign wrought in you.' And he believed and went. And as soon as he set eyes on Egypt his sufferings ceased, and the man became whole according to the word of Antony, which the Saviour had revealed to him in prayer.

Of a certain virgin, and of Paphnutius the confessor.

58. There was also a maiden from Busiris Tripolitana, who had a terrible and very hideous disorder. For the runnings of her eyes, nose, and ears fell to the ground and immediately became worms. She was paralysed also and squinted. Her parents having heard of monks going to Antony, and believing on the Lord who healed [[Matthew 9:20](#)] the woman with the issue of blood, asked to be allowed, together with their daughter, to journey with them. And when they suffered them, the parents together with the girl, remained outside the mountain with Paphnutius, the confessor and monk; but the monks went in to Antony. And when they only wished to tell about the damsel, he anticipated them, and detailed both the sufferings of the child and how she journeyed with them. Then when they asked that she should be admitted, Antony did not allow it, but said, 'Go, and if she be not dead, you will find her healed: for the accomplishment of this is not mine, that she should come to me, wretched man that I am, but her healing is the work of the Saviour, who in every place shows His pity to them that call upon Him. Wherefore the Lord has inclined to her as she prayed, and His loving-kindness has declared to me that He will heal the child where she now is.' So the wonder took place; and going out they found the parents rejoicing and the girl whole.

Of the two brethren, and how one perished of thirst.

59. But when two brethren were coming to him, the water failed on the way, and one died and the other was at the point of death, for he had no strength to go on, but lay upon the ground expecting to die. But Antony sitting in the mountain called two monks, who chanced to be there, and urged them saying, 'Take a pitcher of water and run on the road towards Egypt. For of two men who were coming, one is already dead and the other will die unless you hasten. For this has been revealed to me as I was praying.' The monks therefore went, and found one lying dead, whom they buried, and the other they restored with water and led him to the old man. For it was a day's journey. But if any one asks, why he did not speak before the other died, the question ought not to be asked. For the punishment of death was not Antony's but God's, who also judged the one and revealed the condition of the other. But the marvel here was only in the case of Antony: that he sitting in the mountain had his heart watchful, and had the Lord to show him things afar off.

Of the death of Amun, and Antony's vision thereof.

60. And this is so, for once again he was sitting on the mountain, and looking up saw in the air some one being borne upwards, and there was much joy among those who met him. Then wondering and deeming a company of that kind to be blessed, he prayed to learn what this might be. And immediately a voice came to him: 'This is the soul of Amun, the monk at Nitria.' Now Amun had persevered in the discipline up to old age; and the distance from Nitria to the mountain where Antony was, was thirteen days' journey. The companions of Antony therefore, seeing the old man amazed, asked to learn, and heard that Amun was just dead. And he was well known, for he had stayed there very often, and many signs had been wrought by his means. And this is one of them. Once when he had need to cross the river called Lycus (now it was the season of the flood), he asked his comrade Theodorus to remain at a distance, that they should not see one another naked as they swam the water. Then when Theodorus was departed he again felt ashamed even to see himself naked. While, therefore, he was pondering filled with shame, on a sudden he was borne over to the other side. Theodorus, therefore, himself being a good man, approached, and seeing Amun across first without a drop of water falling from him, enquired how he had got over. And when he saw that Amun was unwilling to tell him, he held him by the feet and declared that he would not let him go before he had learned it from him. So Amun seeing the determination of Theodorus especially from what he had said, and having asked him to tell no man before his death, told him that he had been carried and placed on the further side. And that he had not even set foot on the water, nor was that possible

for man, but for the Lord alone and those whom He permits, as He did for the great apostle Peter. [[Matthew 14:28](#).] Theodorus therefore told this after the death of Amun. And the monks to whom Antony spoke concerning Amun's death marked the day; and when the brethren came up from Nitria thirty days after, they enquired of them and learned that Amun had fallen asleep at that day and hour in which the old man had seen his soul borne upwards. And both these and the others marvelled at the purity of Antony's soul, how he had immediately learned that which was taking place at a distance of thirteen days' journey, and had seen the soul as it was taken up.

Of Count Archelaus and the virgin Polycratia.

61. And Archelaus too, the Count, on a time having found him in the outer mountain, asked him merely to pray for Polycratia of Laodicea, an excellent and Christian maiden, for she suffered terribly in the stomach and side through over much discipline, and was altogether weakly of body. Antony prayed therefore, and the Count noted the day in which the prayer was made, and having departed to Laodicea he found the maiden whole. And having enquired when and on what day she was relieved of her infirmity, he produced the paper on which he had written the time of the prayer, and having read it he immediately showed the writing on the paper. And all wondered when they knew that the Lord had relieved her of pain at the time when Antony was praying and invoking the goodness of the Saviour on her behalf.

62. And concerning those who came to him, he often foretold some days or sometimes a month beforehand what was the cause of their coming. For some came only for the sake of seeing him, others through sickness, and others suffering from evil spirits. And all thought the labour of the journey neither trouble nor loss. For each one returned aware that he had received benefit. But though saying such things and beholding such sights, he used to ask that no one should wonder at him for this; but should rather marvel at the Lord for having granted to us men to know Him as far as our powers extended.

Strange tales of the casting out of demons.

63. Afterwards, on another occasion, having descended to the outer cells, he was asked to enter a vessel and pray with the monks, and he alone perceived an exceedingly unpleasant smell. But those on board said that the stench arose from the fish and salt meat in the ship. He replied however, the smell was different from that; and while he was speaking, a youth with an evil spirit, who had come and hidden himself in the ship, cried out. But the demon being rebuked in the name of the Lord Jesus Christ departed from him, and the man became whole. And all knew that the evil smell arose from the demon.

64. And another, a person of rank, came to him, possessed by a demon; and the demon was so terrible that the man possessed did not know that he was coming to Antony. But he even ate the excreta from his body. So those who brought him besought Antony to pray for him. And Antony pitying the young man prayed and kept watch with him all the night. And about dawn the young man suddenly attacked Antony and gave him a push. But when those who came with him were angry, Antony said, 'Be not angry with the young man, for it is not he, but the demon which is in him. And being rebuked and commanded to go into dry places, the demon became raging mad, and he has done this. Wherefore give thanks to the Lord, for his attack on me thus is a sign of the departure of the evil spirit.' When Antony had said this, straightway the young man had become whole, and having come at last to his right mind, knew where he was, and saluted the old man and gave thanks to God.

Of Antony's vision concerning the forgiveness of his sins.

65. And many monks have related with the greatest agreement and unanimity that many other such like things were done by him. But still these do not seem as marvellous as certain other things appear to be. For once, when about to eat, having risen up to pray about the ninth hour, he perceived that he was caught up in the spirit, and, wonderful to tell, he stood and saw himself, as it were, from outside himself, and that he was led in the air by certain ones. Next certain bitter and terrible beings stood in the air and wished to hinder him from passing through. But when his conductors opposed them, they demanded whether he was not accountable to them. And when they wished to sum up the account from his birth, Antony's conductors stopped them, saying, 'The Lord has wiped out the sins from his birth, but from the time he became a monk, and devoted himself to God, it is permitted you to make a reckoning.' Then when they accused him and could not convict him, his way was free and unhindered. And immediately he saw himself, as it were, coming and standing by himself, and again he was Antony as before. Then forgetful of eating, he remained the rest of the day and through the whole of the night groaning and praying. For he was astonished when he saw against what mighty opponents our wrestling is, and by what labours we have to pass through the air. And he remembered that this is what the Apostle said, 'according to the prince of the power of the air [[Ephesians 2:2](#)].' For in it the enemy has power to fight and to attempt to hinder those who pass through. Wherefore most earnestly he exhorted, 'Take up the whole armour of God, that you may be able to withstand in the evil day [[Ephesians 6:13](#)],' that the enemy, 'having

no evil thing to say against us, may be ashamed [[Titus 2:8](#)].' And we who have learned this, let us be mindful of the Apostle when he says, 'whether in the body I know not, or whether out of the body I know not; God knows [[2 Corinthians 12:2](#)].' But Paul was caught up unto the third heaven, and having heard things unspeakable he came down; while Antony saw that he had come to the air, and contended until he was free.

Of the passage of souls, and how some were hindered of Satan.

66. And he had also this favour granted him. For as he was sitting alone on the mountain, if ever he was in perplexity in his meditations, this was revealed to him by Providence in prayer. And the happy man, as it is written, was taught of God. After this, when he once had a discussion with certain men who had come to him concerning the state of the soul and of what nature its place will be after this life, the following night one from above called him, saying, 'Antony, rise, go out and look.' Having gone out therefore (for he knew whom he ought to obey) looking up, he beheld one standing and reaching to the clouds, tall, hideous, and fearful, and others ascending as though they were winged. And the figure stretched forth his hands, and some of those who were ascending were stayed by him, while others flew above, and having escaped heaven-ward, were borne aloft free from care. At such, therefore, the giant gnashed his teeth, but rejoiced over those who fell back. And immediately a voice came to Antony, 'Do you understand what you see?' And his understanding was opened, and he understood that it was the passing of souls, and that the tall being who stood was the enemy who envies the faithful. And those whom he caught and stopped from passing through are accountable to him, while those whom he was unable to hold as they passed upwards had not been subservient to him. So having seen this, and as it were being reminded, he struggled the more daily to advance towards those things which were before. And these visions he was unwilling to tell, but as he spent much time in prayer, and was amazed, when those who were with him pressed him with questions and forced him, he was compelled to speak, as a father who cannot withhold

ought from his children. And he thought that as his conscience was clear, the account would be beneficial for them, that they might learn that discipline bore good fruit, and that visions were oftentimes the solace of their labours.

How Antony revered all ordained persons.

67. Added to this he was tolerant in disposition and humble in spirit. For though he was such a man, he observed the rule of the Church most rigidly, and was willing that all the clergy should be honoured above himself. For he was not ashamed to bow his head to bishops and presbyters, and if ever a deacon came to him for help he discoursed with him on what was profitable, but gave place to him in prayer, not being ashamed to learn himself. For often he would ask questions, and desired to listen to those who were present, and if any one said anything that was useful he confessed that he was profited. And besides, his countenance had a great and wonderful grace. This gift also he had from the Saviour. For if he were present in a great company of monks, and any one who did not know him previously, wished to see him, immediately coming forward he passed by the rest, and hurried to Antony, as though attracted by his appearance. Yet neither in height nor breadth was he conspicuous above others, but in the serenity of his manner and the purity of his soul. For as his soul was free from disturbances, his outward appearance was calm; so from the joy of his soul he possessed a cheerful countenance, and from his bodily movements could be perceived the condition of his soul, as it is written, 'When the heart is merry the countenance is cheerful, but when it is sorrowful it is cast down [[Proverbs 15:13](#)].' Thus Jacob recognised the counsel Laban had in his heart, and said to his wives, 'The countenance of your father is not as it was yesterday and the day before.' Thus Samuel recognised David, for he had mirthful eyes, and teeth white as milk. Thus Antony was recognised, for he was never disturbed, for his soul was at peace; he was never downcast, for his mind was joyous.

How he rejected the schism of Meletius and the heresies of Manes and Arius.

68. And he was altogether wonderful in faith and religious, for he never held communion with the Meletian schismatics, knowing their wickedness and apostacy from the beginning; nor had he friendly dealings with the Manichæans or any other heretics; or, if he had, only as far as advice that they should change to piety. For he thought and asserted that intercourse with these was harmful and destructive to the soul. In the same manner also he loathed the heresy of the Arians, and exhorted all neither to approach them nor to hold their erroneous belief. And once when certain Arian madmen came to him, when he had questioned them and learned their impiety, he drove them from the mountain, saying that their words were worse than the poison of serpents.

How he confuted the Arians.

69. And once also the Arians having lyingly asserted that Antony's opinions were the same as theirs, he was displeased and angry against them. Then being summoned by the bishops and all the brethren, he descended from the mountain, and having entered Alexandria, he denounced the Arians, saying that their heresy was the last of all and a forerunner of Antichrist. And he taught the people that the Son of God was not a created being, neither had He come into being from non-existence, but that He was the Eternal Word and Wisdom of the Essence of the Father. And therefore it was impious to say, 'there was a time when He was not,' for the Word was always co-existent with the Father. Wherefore have no fellowship with the most impious Arians. For there is no communion between light and darkness. [[2 Corinthians 6:14](#).] For you are good Christians, but they, when they say that the Son of the Father, the Word of God, is a created being, differ in nought from the heathen, since they worship that which is created, rather than God the creator. But believe that the Creation itself is angry with them because they number the Creator, the Lord of all, by whom all things came into being, with those things which were originated.

How he visited Alexandria, and healed and converted many, and how Athanasius escorted him from the city.

70. All the people, therefore, rejoiced when they heard the anti-Christian heresy anathematised by such a man. And all the people in the city ran together to see Antony; and the Greeks and those who are called their Priests, came into the church, saying, 'We ask to see the man of God,' for so they all called him. For in that place also the Lord cleansed many of demons, and healed those who were mad. And many Greeks asked that they might even but touch the old man, believing that they should be profited. Assuredly as many became Christians in those few days as one would have seen made in a year. Then when some thought that he was troubled by the crowds, and on this account turned them all away from him, he said, undisturbedly, that there were not more of them than of the demons with whom he wrestled in the mountain.

71. But when he was departing, and we were setting him forth on his way, as we arrived at the gate a woman from behind cried out, 'Stay, thou man of God, my daughter is grievously vexed by a devil. Stay, I beseech you, lest I too harm myself with running.' And the old man when he heard her, and was asked by us, willingly stayed. And when the woman drew near, the child was cast on the ground. But when Antony had prayed and called upon the name of Christ, the child was raised whole, for the unclean spirit had gone forth. And the mother blessed God, and all gave thanks. And Antony himself also rejoiced, departing to the mountain as though it were to his own home.

How he reasoned with divers Greeks and philosophers at the 'outer' mountain.

72. And Antony also was exceeding prudent, and the wonder was that although he had not learned letters, he was a ready-witted and sagacious man. At all events two Greek philosophers once came, thinking they could try their skill on Antony; and he was in the outer mountain, and having recognised who they were from their appearance, he came to them and said to them by means of an interpreter, 'Why, philosophers, did ye trouble yourselves so much to come to a foolish man?' And when they said that he was not a foolish man, but exceedingly prudent, he said to them, 'If you came to a foolish man, your labour is superfluous; but if you think me prudent become as I am, for we ought to imitate what is good. And if I had come to you I should have imitated you; but if you to me, become as I am, for I am a Christian.' But they departed with wonder, for they saw that even demons feared Antony.

73. And again others such as these met him in the outer mountain and thought to mock him because he had not learned letters. And Antony said to them, 'What do you say? Which is first, mind or letters? And which is the cause of which— mind of letters or letters of mind.' And when they answered mind is first and the inventor of letters, Antony said, 'Whoever, therefore, has a sound mind has not need of letters.' This answer amazed both the bystanders and the philosophers, and they departed marvelling that they had seen so much understanding in an ignorant man. For his manners were not rough as though he had been reared in the mountain and there grown old, but graceful and polite, and his speech was seasoned with the

divine salt, so that no one was envious, but rather all rejoiced over him who visited him.

74. After this again certain others came; and these were men who were deemed wise among the Greeks, and they asked him a reason for our faith in Christ. But when they attempted to dispute concerning the preaching of the divine Cross and meant to mock, Antony stopped for a little, and first pitying their ignorance, said, through an interpreter, who could skilfully interpret his words, 'Which is more beautiful, to confess the Cross or to attribute to those whom you call gods adultery and the seduction of boys? For that which is chosen by us is a sign of courage and a sure token of the contempt of death, while yours are the passions of licentiousness. Next, which is better, to say that the Word of God was not changed, but, being the same, He took a human body for the salvation and well-being of man, that having shared in human birth He might make man partake in the divine and spiritual nature ; or to liken the divine to senseless animals and consequently to worship four-footed beasts, creeping things and the likenesses of men? For these things, are the objects of reverence of you wise men. But how do you dare to mock us, who say that Christ has appeared as man, seeing that you, bringing the soul from heaven, assert that it has strayed and fallen from the vault of the sky into body ? And would that you had said that it had fallen into human body alone, and not asserted that it passes and changes into four-footed beasts and creeping things. For our faith declares that the coming of Christ was for the salvation of men. But you err because you speak of soul as not generated. And we, considering the power and loving-kindness of Providence, think that the coming of Christ in the flesh was not impossible with God. But you, although calling the soul the likeness of Mind , connect it with falls and feign in your myths that it is changeable, and consequently introduce the

idea that Mind itself is changeable by reason of the soul. For whatever is the nature of a likeness, such necessarily is the nature of that of which it is a likeness. But whenever you think such a thought concerning Mind, remember that you blaspheme even the Father of Mind Himself.

75. But concerning the Cross, which would you say to be the better, to bear it, when a plot is brought about by wicked men, nor to be in fear of death brought about under any form whatever ; or to prate about the wanderings of Osiris and Isis, the plots of Typhon, the flight of Cronos, his eating his children and the slaughter of his father. For this is your wisdom. But how, if you mock the Cross, do you not marvel at the resurrection? For the same men who told us of the latter wrote the former. Or why when you make mention of the Cross are you silent about the dead who were raised, the blind who received their sight, the paralytics who were healed, the lepers who were cleansed, the walking upon the sea, and the rest of the signs and wonders, which show that Christ is no longer a man but God? To me you seem to do yourselves much injustice and not to have carefully read our Scriptures. But read and see that the deeds of Christ prove Him to be God come upon earth for the salvation of men.

76. But do you tell us *your* religious beliefs. What can you say of senseless creatures except senselessness and ferocity? But if, as I hear, you wish to say that these things are spoken of by you as legends, and you allegorize the rape of the maiden Persephone of the earth; the lameness of Hephæstus of fire; and allegorize the air as Hera, the sun as Apollo, the moon as Artemis, and the sea as Poseidon; none the less, you do not worship God Himself, but serve the creature rather than God who created all things. For if because creation is beautiful you composed such legends, still it was fitting that you should stop short at admiration and not make gods of the things created; so that you should not give the honour of the

Creator to that which is created. Since, if you do, it is time for you to divert the honour of the master builder to the house built by him; and of the general to the soldier. What then can you reply to these things, that we may know whether the Cross has anything worthy of mockery?'

77. But when they were at a loss, turning hither and there, Antony smiled and said— again through an interpreter— 'Sight itself carries the conviction of these things. But as you prefer to lean upon demonstrative arguments, and as you, having this art, wish us also not to worship God, until after such proof, do you tell first how things in general and specially the recognition of God are accurately known. Is it through demonstrative argument or the working of faith? And which is better, faith which comes through the inworking (of God) or demonstration by arguments?' And when they answered that faith which comes through the inworking was better and was accurate knowledge, Antony said, 'You have answered well, for faith arises from disposition of soul, but dialectic from the skill of its inventors. Wherefore to those who have the inworking through faith, demonstrative argument is needless, or even superfluous. For what we know through faith this you attempt to prove through words, and often you are not even able to express what we understand. So the inworking through faith is better and stronger than your professional arguments.'

78. 'We Christians therefore hold the mystery not in the wisdom of Greek arguments, but in the power of faith richly supplied to us by God through Jesus Christ. And to show that this statement is true, behold now, without having learned letters, we believe in God, knowing through His works His providence over all things. And to show that our faith is effective, so now we are supported by faith in Christ, but you by professional logomachies. The portents of the idols among you are being done away, but our faith is extending everywhere. You by your arguments

and quibbles have converted none from Christianity to Paganism. We, teaching the faith on Christ, expose your superstition, since all recognise that Christ is God and the Son of God. You by your eloquence do not hinder the teaching of Christ. But we by the mention of Christ crucified put all demons to flight, whom you fear as if they were gods. Where the sign of the Cross is, magic is weak and witchcraft has no strength.

79. 'Tell us therefore where your oracles are now? Where are the charms of the Egyptians? Where the delusions of the magicians? When did all these things cease and grow weak except when the Cross of Christ arose? Is It then a fit subject for mockery, and not rather the things brought to nought by it, and convicted of weakness? For this is a marvellous thing, that your religion was never persecuted, but even was honoured by men in every city, while the followers of Christ are persecuted, and still our side flourishes and multiplies over yours. What is yours, though praised and honoured, perishes, while the faith and teaching of Christ, though mocked by you and often persecuted by kings, has filled the world. For when has the knowledge of God so shone forth? Or when has self-control and the excellence of virginity appeared as now? Or when has death been so despised except when the Cross of Christ has appeared? And this no one doubts when he sees the martyr despising death for the sake of Christ, when he sees for Christ's sake the virgins of the Church keeping themselves pure and undefiled.

How he confuted the philosophers by healing certain vexed with demons.

80. 'And these signs are sufficient to prove that the faith of Christ alone is the true religion. But see! You still do not believe and are seeking for arguments. We however make our proof " not in the persuasive words of Greek wisdom [[1 Corinthians 2:4](#)] " as our teacher has it, but we persuade by the faith which manifestly precedes argumentative proof. Behold there are here some vexed with demons;'— now there were certain who had come to him very disquieted by demons, and bringing them into the midst he said —'Do you cleanse them either by arguments and by whatever art or magic you choose, calling upon your idols, or if you are unable, put away your strife with us and you shall see the power of the Cross of Christ.' And having said this he called upon Christ, and signed the sufferers two or three times with the sign of the Cross. And immediately the men stood up whole, and in their right mind, and immediately gave thanks unto the Lord. And the philosophers, as they are called, wondered, and were astonished exceedingly at the understanding of the man and at the sign which had been wrought. But Antony said, 'Why marvel ye at this? We are not the doers of these things, but it is Christ who works them by means of those who believe in Him. Believe, therefore, also yourselves, and you shall see that with us there is no trick of words, but faith through love which is wrought in us towards Christ; which if you yourselves should obtain you will no longer seek demonstrative arguments, but will consider faith in Christ sufficient.' These are the words of Antony. And they marvelling at this also, saluted him and departed, confessing the benefit they had received from him.

How the Emperors wrote to Antony, and of his answer.

81. And the fame of Antony came even unto kings. For Constantine Augustus, and his sons Constantius and Constans the Augusti wrote letters to him, as to a father, and begged an answer from him. But he made nothing very much of the letters, nor did he rejoice at the messages, but was the same as he had been before the Emperors wrote to him. But when they brought him the letters he called the monks and said, 'Do not be astonished if an emperor writes to us, for he is a man; but rather wonder that God wrote the Law for men and has spoken to us [[Hebrews 1:2](#)] through His own Son.' And so he was unwilling to receive the letters, saying that he did not know how to write an answer to such things. But being urged by the monks because the emperors were Christians, and lest they should take offense on the ground that they had been spurned, he consented that they should be read, and wrote an answer approving them because they worshipped Christ, and giving them counsel on things pertaining to salvation: 'not to think much of the present, but rather to remember the judgment that is coming, and to know that Christ alone was the true and Eternal King.' He begged them to be merciful and to give heed to justice and the poor. And they having received the answer rejoiced. Thus he was dear to all, and all desired to consider him as a father.

How he saw in a vision the present doings of the Arians.

82. Being known to be so great a man, therefore, and having thus given answers to those who visited him, he returned again to the inner mountain, and maintained his wonted discipline. And often when people came to him, as he was sitting or walking, as it is written in Daniel , he became dumb, and after a season he resumed the thread of what he had been saying before to the brethren who were with him. And his companions perceived that he was seeing a vision. For often when he was on the mountains he saw what was happening in Egypt, and told it to Serapion the bishop , who was indoors with him, and who saw that Antony was wrapped in a vision. Once as he was sitting and working, he fell, as it were, into a trance, and groaned much at what he saw. Then after a time, having turned to the bystanders with groans and trembling, he prayed, and falling on his knees remained so a long time. And having arisen the old man wept. His companions, therefore, trembling and terrified, desired to learn from him what it was. And they troubled him much, until he was forced to speak. And with many groans he spoke as follows: 'O, my children, it were better to die before what has appeared in the vision come to pass.' And when again they asked him, having burst into tears, he said, 'Wrath is about to seize the Church, and it is on the point of being given up to men who are like senseless beasts. For I saw the table of the Lord's House, and mules standing around it on all sides in a ring, and kicking the things therein, just like a herd kicks when it leaps in confusion. And you saw,' said he, 'how I groaned, for I heard a voice saying, " My altar shall be defiled. " ' These things the old man saw, and after two years the present inroad of the Arians

and the plunder of the churches took place, when they violently carried off the vessels, and made the heathen carry them; and when they forced the heathen from the prisons to join in their services, and in their presence did upon the Table as they would. Then we all understood that these kicks of the mules signified to Antony what the Arians, senselessly like beasts, are now doing. But when he saw this vision, he comforted those with him, saying, 'Be not downcast, my children; for as the Lord has been angry, so again will He heal us, and the Church shall soon again receive her own order, and shall shine forth as she is wont. And you shall behold the persecuted restored, and wickedness again withdrawn to its own hiding-place, and pious faith speaking boldly in every place with all freedom. Only defile not yourselves with the Arians, for their teaching is not that of the Apostles, but that of demons and their father the devil; yea, rather, it is barren and senseless, and without light understanding, like the senselessness of these mules.'

That his healings were done by Christ alone, through prayer.

83. Such are the words of Antony, and we ought not to doubt whether such marvels were wrought by the hand of a man. For it is the promise of the Saviour, when He says, 'If you have faith as a grain of mustard seed, you shall say to this mountain, remove hence and it shall remove; and nothing shall be impossible unto you [[Matthew 17:20](#)].' And again, 'Verily, verily, I say unto you, if you shall ask the father in My name He will give it you. Ask and you shall receive [[John 16:23](#)].' And He himself it is who says to His disciples and to all who believe in Him, 'Heal the sick, cast out demons; freely you have received, freely give [[Matthew 10:8](#)].'

84. Antony, at any rate, healed not by commanding, but by prayer and speaking the name of Christ. So that it was clear to all that it was not he himself who worked, but the Lord who showed mercy by his means and healed the sufferers. But Antony's part was only prayer and discipline, for the sake of which he stayed in the mountain, rejoicing in the contemplation of divine things, but grieving when troubled by much people, and dragged to the outer mountain. For all judges used to ask him to come down, because it was impossible for them to enter on account of their following of litigants. But nevertheless they asked him to come that they might but see him. When therefore he avoided it and refused to go to them, they remained firm, and sent to him all the more the prisoners under charge of soldiers, that on account of these he might come down. Being forced by necessity, and seeing them lamenting, he came into the outer mountain, and again his labour was not unprofitable. For his coming was advantageous and serviceable to many; and he was of profit to the judges, counselling them to

prefer justice to all things; to fear God, and to know, 'that with what judgment they judged, they should be judged [[Matthew 7:2](#)].' But he loved more than all things his sojourn in the mountain.

How wisely he answered a certain duke.

85. At another time, suffering the same compulsion at the hands of them who had need, and after many entreaties from the commander of the soldiers, he came down, and when he had come he spoke to them shortly of the things which make for salvation, and concerning those who wanted him, and was hastening away. But when the duke, as he is called, entreated him to stay, he replied that he could not linger among them, and persuaded him by a pretty simile, saying, 'Fishes, if they remain long on dry land, die. And so monks lose their strength if they loiter among you and spend their time with you. Wherefore as fish must hurry to the sea, so must we hasten to the mountain. Lest haply if we delay we forget the things within us.' And the general having heard this and many other things from him, was amazed and said, 'Of a truth this man is the servant of God. For, unless he were beloved of God, whence could an ignorant man have such great understanding?'

Of the Duke Balacius, and how, warned by Antony, he met with a miserable end.

86. And a certain general, Balacius by name, persecuted us Christians bitterly on account of his regard for the Arians— that name of ill-omen. And as his ruthlessness was so great that he beat virgins, and stripped and scourged monks, Antony at this time wrote a letter as follows, and sent it to him. 'I see wrath coming upon you, wherefore cease to persecute the Christians, lest haply wrath catch hold of you, for even now it is on the point of coming upon you. ' But Balacius laughed and threw the letter on the ground, and spit on it, and insulted the bearers, bidding them tell this to Antony: 'Since you take thought for the monks, soon I will come after you also.' And five days had not passed before wrath came upon him. For Balacius and Nestorius, the Prefect of Egypt , went forth to the first halting-place from Alexandria, which is called Chæreu, and both were on horseback, and the horses belonged to Balacius, and were the quietest of all his stable. But they had not gone far towards the place when the horses began to frisk with one another as they are wont to do; and suddenly the quieter, on which Nestorius sat , with a bite dismounted Balacius, and attacked him, and tore his thigh so badly with its teeth that he was borne straight back to the city, and in three days died. And all wondered because what Antony had foretold had been so speedily fulfilled.

How he bore the infirmities of the weak, and of his great benefits to all Egypt.

87. Thus, therefore, he warned the cruel. But the rest who came to him he so instructed that they straightway forgot their lawsuits, and felicitated those who were in retirement from the world. And he championed those who were wronged in such a way that you would imagine that he, and not the others, was the sufferer. Further, he was able to be of such use to all, that many soldiers and men who had great possessions laid aside the burdens of life, and became monks for the rest of their days. And it was as if a physician had been given by God to Egypt. For who in grief met Antony and did not return rejoicing? Who came mourning for his dead and did not immediately put off his sorrow? Who came in anger and was not converted to friendship? What poor and low-spirited man met him who, hearing him and looking upon him, did not despise wealth and console himself in his poverty? What monk, having being neglectful, came to him and became not all the stronger? What young man having come to the mountain and seen Antony, did not immediately deny himself pleasure and love temperance? Who when tempted by a demon, came to him and did not find rest? And who came troubled with doubts and did not get quietness of mind?

Of his discernment, and how he was a counsellor to all.

88. For this was the wonderful thing in Antony's discipline, that, as I said before, having the gift of discerning spirits, he recognised their movements, and was not ignorant whither any one of them turned his energy and made his attack. And not only was he not deceived by them himself, but cheering those who were troubled with doubts, he taught them how to defeat their plans, telling them of the weakness and craft of those who possessed them. Thus each one, as though prepared by him for battle, came down from the mountain, braving the designs of the devil and his demons. How many maidens who had suitors, having but seen Antony from afar, remained maidens for Christ's sake. And people came also from foreign parts to him, and like all others, having got some benefit, returned, as though set forward by a father. And certainly when he died, all as having been bereft of a father, consoled themselves solely by their remembrances of him, preserving at the same time his counsel and advice.

How, when now 105 years old, he counselled the monks, and gave advice concerning burial.

89. It is worth while that I should relate, and that you, as you wish it, should hear what his death was like. For this end of his is worthy of imitation. According to his custom he visited the monks in the outer mountain, and having learned from Providence that his own end was at hand, he said to the brethren, 'This is my last visit to you which I shall make. And I shall be surprised if we see each other again in this life. At length the time of my departure is at hand, for I am near a hundred and five years old.' And when they heard it they wept, and embraced, and kissed the old man. But he, as though sailing from a foreign city to his own, spoke joyously, and exhorted them 'Not to grow idle in their labours, nor to become faint in their training, but to live as though dying daily. And as he had said before, zealously to guard the soul from foul thoughts, eagerly to imitate the Saints, and to have nought to do with the Meletian schismatics, for you know their wicked and profane character. Nor have any fellowship with the Arians, for their impiety is clear to all. Nor be disturbed if you see the judges protect them, for it shall cease, and their pomp is mortal and of short duration. Wherefore keep yourselves all the more untainted by them, and observe the traditions of the fathers, and chiefly the holy faith in our Lord Jesus Christ, which you have learned from the Scripture, and of which you have often been put in mind by me.'

90. But when the brethren were urging him to abide with them and there to die, he suffered it not for many other reasons, as he showed by keeping silence, and especially for this:— The Egyptians are wont to honour with funeral rites, and to wrap in linen cloths at death the bodies of

good men, and especially of the holy martyrs; and not to bury them underground, but to place them on couches, and to keep them in their houses, thinking in this to honour the departed. And Antony often urged the bishops to give commandment to the people on this matter. In like manner he taught the laity and reproved the women, saying, 'that this thing was neither lawful nor holy at all. For the bodies of the patriarchs and prophets are until now preserved in tombs, and the very body of the Lord was laid in a tomb, and a stone was laid upon it, and hid it until He rose on the third day.' And thus saying, he showed that he who did not bury the bodies of the dead after death transgressed the law, even though they were sacred. For what is greater or more sacred than the body of the Lord? Many therefore having heard, henceforth buried the dead underground, and gave thanks to the Lord that they had been taught rightly.

Of his sickness and his last will.

91. But he, knowing the custom, and fearing that his body would be treated this way, hastened, and having bidden farewell to the monks in the outer mountain entered the inner mountain, where he was accustomed to abide. And after a few months he fell sick. Having summoned those who were there— they were two in number who had remained in the mountain fifteen years, practising the discipline and attending on Antony on account of his age— he said to them, 'I, as it is written [[Joshua 23:14](#)], go the way of the fathers, for I perceive that I am called by the Lord. And do you be watchful and destroy not your long discipline, but as though now making a beginning, zealously preserve your determination. For you know the treachery of the demons, how fierce they are, but how little power they have. Wherefore fear them not, but rather ever breathe Christ, and trust Him. Live as though dying daily. Give heed to yourselves, and remember the admonition you have heard from me. Have no fellowship with the schismatics, nor any dealings at all with the heretical Arians. For you know how I shunned them on account of their hostility to Christ, and the strange doctrines of their heresy. Therefore be the more earnest always to be followers first of God and then of the Saints; that after death they also may receive you as well-known friends into the eternal habitations. Ponder over these things and think of them, and if you have any care for me and are mindful of me as of a father, suffer no one to take my body into Egypt, lest haply they place me in the houses, for to avoid this I entered into the mountain and came here. Moreover you know how I always put to rebuke those who had this custom, and exhorted them to cease from it. Bury my body, therefore, and hide it underground yourselves, and let my words be observed by you that no one may know the place but you alone. For at the

resurrection of the dead I shall receive it incorruptible from the Saviour. And divide my garments. To Athanasius the bishop give one sheepskin and the garment whereon I am laid, which he himself gave me new, but which with me has grown old. To Serapion the bishop give the other sheepskin, and keep the hair garment yourselves. For the rest fare ye well, my children, for Antony is departing, and is with you no more.'

Of Antony's death.

92. Having said this, when they had kissed him, he lifted up his feet, and as though he saw friends coming to him and was glad because of them — for as he lay his countenance appeared joyful— he died and was gathered to the fathers. And they afterward, according to his commandment, wrapped him up and buried him, hiding his body underground. And no one knows to this day where it was buried, save those two only. But each of those who received the sheepskin of the blessed Antony and the garment worn by him guards it as a precious treasure. For even to look on them is as it were to behold Antony; and he who is clothed in them seems with joy to bear his admonitions.

How Antony remained hale until his death, and how the fame of him filled all the world.

93. This is the end of Antony's life in the body and the above was the beginning of the discipline. Even if this account is small compared with his merit, still from this reflect how great Antony, the man of God, was. Who from his youth to so great an age preserved a uniform zeal for the discipline, and neither through old age was subdued by the desire of costly food, nor through the infirmity of his body changed the fashion of his clothing, nor washed even his feet with water, and yet remained entirely free from harm. For his eyes were undimmed and quite sound and he saw clearly; of his teeth he had not lost one, but they had become worn to the gums through the great age of the old man. He remained strong both in hands and feet; and while all men were using various foods, and washings and various garments, he appeared more cheerful and of greater strength. And the fact that his fame has been blazoned everywhere; that all regard him with wonder, and that those who have never seen him long for him, is clear proof of his virtue and God's love of his soul. For not from writings, nor from worldly wisdom, nor through any art, was Antony renowned, but solely from his piety towards God. That this was the gift of God no one will deny. For from whence into Spain and into Gaul, how into Rome and Africa, was the man heard of who abode hidden in a mountain, unless it was God who makes His own known everywhere, who also promised this to Antony at the beginning? For even if they work secretly, even if they wish to remain in obscurity, yet the Lord shows them as lamps to lighten all, that those who hear may thus know that the precepts of God are able to make men prosper and thus be zealous in the path of virtue.

The end.

94. Read these words, therefore, to the rest of the brethren that they may learn what the life of monks ought to be; and may believe that our Lord and Saviour Jesus Christ glorifies those who glorify Him: and leads those who serve Him unto the end, not only to the kingdom of heaven, but here also— even though they hide themselves and are desirous of withdrawing from the world— makes them illustrious and well known everywhere on account of their virtue and the help they render others. And if need be, read this among the heathen, that even in this way they may learn that our Lord Jesus Christ is not only God and the Son of God, but also that the Christians who truly serve Him and religiously believe in Him, prove, not only that the demons, whom the Greeks themselves think to be gods, are no gods, but also tread them under foot and put them to flight, as deceivers and corrupters of mankind, through Jesus Christ our Lord, to whom be glory for ever and ever. Amen.

Ad Episcopus Aegypti et Libyae

Chapter 1

1. *Christ warned His followers against false prophets.*

All things whatsoever our Lord and Saviour Jesus Christ, as Luke wrote, 'both has done and taught [[Acts 1:1](#)],' He effected after having appeared for our salvation; for He came, as John says, 'not to condemn the world, but that the world through Him might be saved [[John 3:17](#)].' And among the rest we have especially to admire this instance of His goodness, that He was not silent concerning those who should fight against us, but plainly told us beforehand, that, when those things should come to pass, we might straightway be found with minds established by His teaching. For He said, 'There shall arise false prophets and false Christs, and shall show great signs and wonders; insomuch that, if it were possible, the very elect shall be deceived. Behold, I have told you before [[Matthew 24:24-25](#)].' Manifold indeed and beyond human conception are the instructions and gifts of grace which He has laid up in us; as the pattern of heavenly conversation, power against demons, the adoption of sons, and that exceeding great and singular grace, the knowledge of the Father and of the Word Himself, and the gift of the Holy Ghost. But the mind of man is prone to evil exceedingly; moreover, our adversary the devil, envying us the possession of such great blessings, goes about seeking to snatch away the seed of the word which is sown within us. Wherefore as if by His prophetic warnings He would seal up His instructions in our hearts as His own peculiar treasure, the Lord said, 'Take heed that no man deceive you: for many shall come in My name, saying, I am he; and the time draws near; and they shall deceive many: go ye not therefore after them [[Luke 21:8](#)].' This is a great gift which the Word has bestowed upon us, that we should not be deceived by appearances, but that, howsoever these things are concealed, we should all

the more distinguish them by the grace of the Spirit. For whereas the inventor of wickedness and great spirit of evil, the devil, is utterly hateful, and as soon as he shows himself is rejected of all men—as a serpent, as a dragon, as a lion seeking whom he may seize upon and devour—therefore he conceals and covers what he really is, and craftily personates that Name which all men desire, so that deceiving by a false appearance, he may thenceforth fix fast in his own chains those whom he has led astray. And as if one that desired to kidnap the children of others during the absence of their parents, should personate their appearance, and so putting a cheat on the affections of the offspring, should carry them far away and destroy them; in like manner this evil and wily spirit the devil, having no confidence in himself, and knowing the love which men bear to the truth, personates its appearance, and so spreads his own poison among those that follow after him.

2. Satan pretending to be holy, is detected by the Christian.

Thus he deceived Eve, not speaking his own, but artfully adopting the words of God, and perverting their meaning. Thus he suggested evil to the wife of Job, persuading her to feign affection for her husband, while he taught her to blaspheme God. Thus does the crafty spirit mock men by false displays, deluding and drawing each into his own pit of wickedness. When of old he deceived the first man Adam, thinking that through him he should have all men subject unto him, he exulted with great boldness and said, 'My hand has found as a nest the riches of the people; and as one gathers eggs that are left, have I gathered all the earth; and there is none that shall escape me or speak against me.' But when the Lord came upon earth, and the enemy made trial of His human Economy, being unable to deceive the flesh which He had taken upon Him, from that time forth he, who promised himself the occupation of the whole world, is for His sake mocked even by

children: that proud one is mocked as a sparrow. For now the infant child lays his hand upon the horn of the asp, and laughs at him that deceived Eve ; and all that rightly believe in the Lord tread under foot him that said, 'I will ascend above the heights of the clouds: I will be like the Most High [[Isaiah 14:14](#)].' Thus he suffers and is dishonoured; and although he still ventures with shameless confidence to disguise himself, yet now, wretched spirit, he is detected the rather by them that bear the Sign on their foreheads ; yea, more, he is rejected of them, and is humbled, and put to shame. For even if, now that he is a creeping serpent, he shall transform himself into an angel of light, yet his deception will not profit him; for we have been taught that 'though an angel from heaven preach unto us any other gospel than that we have received, he is anathema [[Galatians 1:8-9](#)].'

3. And although, again, he conceal his natural falsehood, and pretend to speak truth with his lips; yet are we 'not ignorant of his devices [[2 Corinthians 2:11](#)],' but are able to answer him in the words spoken by the Spirit against him; 'But unto the ungodly, said God, why do you preach My laws?' and, 'Praise is not seemly in the mouth of a sinner. ' For even though he speak the truth, the deceiver is not worthy of credit. And whereas Scripture showed this, when relating his wicked artifices against Eve in Paradise, so the Lord also reprov'd him—first in the mount, when He laid open 'the folds of his breast-plate ,' and showed who the crafty spirit was, and proved that it was not one of the saints , but Satan that was tempting Him. For He said, 'Get behind Me Satan; for it is written, You shall worship the Lord your God, and Him only shall you serve [[Matthew 4:10](#)].' And again, when He put a curb in the mouths of the demons that cried after Him from the tombs. For although what they said was true, and they lied not then, saying, 'You are the Son of God,' and 'the Holy One of God [[Matthew 8:29](#); [Mark 1:24](#)];' yet He would not that the truth should proceed from an

unclean mouth, and especially from such as them, lest under pretence thereof they should mingle with it their own malicious devices, and sow these also while men slept. Therefore He suffered them not to speak such words, neither would He have us to suffer such, but has charged us by His own mouth, saying, 'Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves [[Matthew 7:15](#)];' and by the mouth of His Holy Apostles, 'Believe not every spirit [[1 John 4:1](#)].' Such is the method of our adversary's operations; and of the like nature are all these inventions of heresies, each of which has for the father of its own device the devil, who changed and became a murderer and a liar from the beginning. But being ashamed to profess his hateful name, they usurp the glorious Name of our Saviour 'which is above every name [[Philippians 2:9](#)],' and deck themselves out in the language of Scripture, speaking indeed the words, but stealing away the true meaning thereof; and so disguising by some artifice their false inventions, they also become the murderers of those whom they have led astray.

4. It profits not to receive part of Scripture, and reject part.

For whence do Marcion and Manichæus receive the Gospel while they reject the Law? For the New Testament arose out of the Old, and bears witness to the Old; if then they reject this, how can they receive what proceeds from it? Thus Paul was an Apostle of the Gospel, 'which God promised afore by His prophets in the holy Scriptures [[Romans 1:2](#)]:' and our Lord Himself said, 'ye search the Scriptures, for they are they which testify of Me [[John 5:39](#)].' How then shall they confess the Lord unless they first search the Scriptures which are written concerning Him? And the disciples say that they have found Him, 'of whom Moses and the Prophets did write [[John 1:45](#)].' And what is the Law to the Sadducees if they receive not the Prophets ? For God who gave the Law, Himself promised in

the Law that He would raise up Prophets also, so that the same is Lord both of the Law and of the Prophets, and he that denies the one must of necessity deny the other also. And again, what is the Old Testament to the Jews, unless they acknowledge the Lord whose coming was expected according to it? For had they believed the writings of Moses, they would have believed the words of the Lord; for He said, 'He wrote of Me [[John 5:46](#)].' Moreover, what are the Scriptures to him of Samosata, who denies the Word of God and His incarnate Presence , which is signified and declared both in the Old and New Testament? And of what use are the Scriptures to the Arians also, and why do they bring them forward, men who say that the Word of God is a creature, and like the Gentiles 'serve the creature more than' God 'the Creator [[Romans 1:25](#)]?' Thus each of these heresies, in respect of the peculiar impiety of its invention, has nothing in common with the Scriptures. And their advocates are aware of this, that the Scriptures are very much, or rather altogether, opposed to the doctrines of every one of them; but for the sake of deceiving the more simple sort (such as are those of whom it is written in the Proverbs, 'The simple believes every word [[Proverbs 14:15](#)]), they pretend like their 'father the devil [[John 8:44](#)]' to study and to quote the language of Scripture, in order that they may appear by their words to have a right belief, and so may persuade their wretched followers to believe what is contrary to the Scriptures. Assuredly in every one of these heresies the devil has thus disguised himself, and has suggested to them words full of craftiness. The Lord spoke concerning them, that 'there shall arise false Christs and false prophets, so that they shall deceive many [[Matthew 24:24](#)].' Accordingly the devil has come, speaking by each and saying, 'I am Christ, and the truth is with me;' and he has made them, one and all, to be liars like himself. And strange it is, that while all heresies are at variance with one another concerning the mischievous inventions

which each has framed, they are united together only by the common purpose of lying. For they have one and the same father that has sown in them all the seeds, of falsehood. Wherefore the faithful Christian and true disciple of the Gospel, having grace to discern spiritual things, and having built the house of his faith upon a rock, stands continually firm and secure from their deceits. But the simple person, as I said before, that is not thoroughly grounded in knowledge, such an one, considering only the words that are spoken and not perceiving their meaning, is immediately drawn away by their wiles. Wherefore it is good and needful for us to pray that we may receive the gift of discerning spirits, so that every one may know, according to the precept of John, whom he ought to reject, and whom to receive as friends and of the same faith. Now one might write at great length concerning these things, if one desired to go into details respecting them; for the impiety and perverseness of heresies will appear to be manifold and various, and the craft of the deceivers to be very terrible. But since holy Scripture is of all things most sufficient for us, therefore recommending to those who desire to know more of these matters, to read the Divine word, I now hasten to set before you that which most claims attention, and for the sake of which principally I have written these things.

5. Attempt of Arians to substitute a Creed for the Nicene.

I heard during my sojourn in these parts (and they were true and orthodox brethren that informed me), that certain professors of Arian opinions had met together, and drawn a confession of faith to their own liking, and that they intend to send word to you, that you must either subscribe to what pleases them, or rather to what the devil has inspired them with, or in case of refusal must suffer banishment. They are indeed already beginning to molest the Bishops of these parts; and thereby are plainly manifesting their disposition. For inasmuch as they frame this

document only for the purpose of inflicting banishment or other punishments, what does such conduct prove them to be, but enemies of the Christians, and friends of the devil and his angels? And especially since they spread abroad what they like contrary to the mind of that gracious Prince, our most religious Emperor Constantius. And this they do with great craftiness, and, as appears to me, chiefly with two ends in view; first, that by obtaining your subscriptions, they may seem to remove the evil repute that rests upon the name of Arius, and may escape notice themselves as if not professing his opinions; and again, that by putting forth these statements they may cast a shade over the Council of Nicæa, and the confession of faith which was then put forth against the Arian heresy. But this proceeding does but prove the more plainly their own maliciousness and heterodoxy. For had they believed aright, they would have been satisfied with the confession put forth at Nicæa by the whole Ecumenic Council; and had they considered themselves calumniated and falsely called Arians, they ought not to have been so eager to innovate upon what was written against Arius, lest what was directed against him might seem to be aimed at them also. This, however, is not the course they pursue, but they conduct the struggle in their own behalf, just as if they were Arius. Observe how entirely they disregard the truth, and how everything they say and do is for the sake of the Arian heresy. For in that they dare to question those sound definitions of the faith, and take upon themselves to produce others contrary to them, what else do they but accuse the Fathers, and stand up in defence of that heresy which they opposed and protested against? And what they now write proceeds not from any regard for the truth, as I said before, but rather they do it as in mockery and by an artifice, for the purpose of deceiving men; that by sending about their letters they may engage the ears of the people to listen to these notions, and so put off the time when they will be brought to

trial; and that by concealing their impiety from observation, they may have room to extend their heresy, which, 'like a gangrene [[2 Timothy 2:17](#)],' eats its way everywhere.

6. Accordingly they disturb and disorder everything, and yet not even thus are they satisfied with their own proceedings. For every year, as if they were going to draw up a contract, they meet together and pretend to write about the faith, whereby they expose themselves the more to ridicule and disgrace, because their expositions are rejected, not by others, but by themselves. For had they had any confidence in their previous statements, they would not have desired to draw up others; nor again, leaving these last, would they now have set down the one in question, which no doubt true to their custom they will again alter, after a very short interval, and as soon as they shall find a pretence for their customary plotting against certain persons. For when they have a design against any, then it is that they make a great show of writing about the faith; that, as Pilate washed his hands, so they by writing may destroy those who rightly believe in Christ, hoping that, as making definitions about the faith, they may appear, as I have repeatedly said, to be free from the charge of false doctrine. But they will not be able to hide themselves, nor to escape; for they continually become their own accusers even while they defend themselves. Justly so, since instead of answering those who bring proof against them, they do but persuade themselves to believe whatever they wish. And when is an acquittal obtained, upon the criminal becoming his own judge? Hence it is that they are always writing, and always altering their own previous statements, and thus they show an uncertain faith, ' or rather a manifest unbelief and perverseness. And this, it appears to me, must needs be the case with them; for since, having fallen away from the truth, and desiring to overthrow that sound confession of faith which was drawn up at Nicæa,

they have, in the language of Scripture, 'loved to wander, and have not refrained their feet [[Jeremiah 14:10](#)];' therefore, like Jerusalem of old, they labour and toil in their changes, sometimes writing one thing, and sometimes another, but only for the sake of gaining time, and that they may continue enemies of Christ, and deceivers of mankind.

7. The party of Acacius really Arians.

Who, then, that has any real regard for truth, will be willing to suffer these men any longer? Who will not justly reject their writing? Who will not denounce their audacity, that being but few in number, they would have their decisions to prevail over everything, and as desiring the supremacy of their own meetings, held in corners and suspicious in their circumstances, would forcibly cancel the decrees of an uncorrupt, pure, and Ecumenic Council? Men who have been promoted by Eusebius and his fellows for advocating this Antichristian heresy, venture to define articles of faith, and while they ought to be brought to judgment as criminals, like Caiaphas, they take upon themselves to judge. They compose a Thalia, and would have it received as a standard of faith, while they are not yet themselves determined what they believe. Who does not know that Secundus of Pentapolis, who was several times degraded long ago, was received by them for the sake of the Arian madness; and that George, now of Laodicea, and Leontius the Eunuch, and before him Stephanus, and Theodorus of Heraclea, were promoted by them? Ursacius and Valens also, who from the first were instructed by Arius as young men, though they had been formerly degraded from the Priesthood, afterwards got the title of Bishops on account of their impiety; as did also Acacius, Patrophilus, and Narcissus, who have been most forward in all manner of impiety. These were degraded in the great Synod of Sardica; Eustathius also now of Sebastea, Demophilus and Germinius, Eudoxius, and Basil, who are

supporters of that impiety, were advanced in the same manner. Of Cecropius, and him they called Auxentius, and of Epictetus the impostor, it were superfluous for me to speak, since it is manifest to all men, in what manner, on what pretexts, and by what enemies of ours these were promoted, that they might bring their false charges against the orthodox Bishops who were the objects of their designs. For although they resided at the distance of eighty posts, and were unknown to the people, yet on the ground of their impiety they purchased for themselves the title of Bishop. For the same reason also they have now hired one George of Cappadocia, whom they wish to impose upon you. But no respect is due to him any more than to the rest; for there is a report in these parts that he is not even a Christian, but is devoted to the worship of idols; and he has a hangman's temper. And this person, such as he is described to be, they have taken into their ranks, that they may be able to injure, to plunder, and to slay; for in these things he is a great proficient, but is ignorant of the very principles of the Christian faith.

8. *Words are bad, though Scriptural, which proceed from bad men.*

Such are the machinations of these men against the truth: but their designs are manifest to all the world, though they attempt in ten thousand ways, like eels, to elude the grasp, and to escape detection as enemies of Christ. Wherefore I beseech you, let no one among you be deceived, no one seduced by them; rather, considering that a sort of judaical impiety is invading the Christian faith, be ye all zealous for the Lord; hold fast, every one, the faith we have received from the Fathers, which they who assembled at Nicæa recorded in writing, and endure not those who endeavour to innovate thereon. And however they may write phrases out of the Scripture, endure not their writings; however they may speak the language of the orthodox, yet attend not to what they say; for they speak not

with an upright mind, but putting on such language like sheeps' clothing, in their hearts they think with Arius, after the manner of the devil, who is the author of all heresies. For he too made use of the words of Scripture, but was put to silence by our Saviour. For if he had indeed meant them as he used them, he would not have fallen from heaven; but now having fallen through his pride, he artfully dissembles in his speech, and oftentimes maliciously endeavours to lead men astray by the subtleties and sophistries of the Gentiles. Had these expositions of theirs proceeded from the orthodox, from such as the great Confessor Hosius, and Maximinus of Gaul, or his successor, or from such as Philogonius and Eustathius, Bishops of the East, or Julius and Liberius of Rome, or Cyriacus of Mœsia, or Pistus and Aristæus of Greece, or Silvester and Protogenes of Dacia, or Leontius and Euppsychius of Cappadocia, or Cæcilianus of Africa, or Eustorgius of Italy, or Capito of Sicily, or Macarius of Jerusalem, or Alexander of Constantinople, or Pæderos of Heraclea, or those great Bishops Meletius, Basil, and Longianus, and the rest from Armenia and Pontus, or Lupus and Amphion from Cilicia, or James and the rest from Mesopotamia, or our own blessed Alexander, with others of the same opinions as these—there would then have been nothing to suspect in their statements, for the character of men is sincere and incapable of fraud.

9. For such words do but serve as their cloak.

But when they proceed from those who are hired to advocate the cause of heresy, and since, according to the divine proverb, 'The words of the wicked are to lie in wait,' and 'The mouth of the wicked pours out evil things,' and 'The counsels of the wicked are deceit :' it becomes us to watch and be sober, brethren, as the Lord has said, lest any deception arise from subtlety of speech and craftiness; lest any one come and pretend to say, 'I preach Christ,' and after a little while he be found to be Antichrist. These

indeed are Antichrists, whosoever come to you in the cause of the Arian madness. For what defect is there among you, that any one need to come to you from without? Or, of what do the Churches of Egypt and Libya and Alexandria stand so much in need, that these men should make a purchase of the Episcopate instead of wood and goods, and intrude into Churches which do not belong to them? Who is not aware, who does not perceive clearly, that they do all this in order to support their impiety? Wherefore although they should make themselves dumb, or although they should bind on their garments larger borders than the Pharisees, and pour themselves forth in long speeches, and practise the tones of their voice, they ought not to be believed; for it is not the mode of speaking, but the intentions of the heart and a godly conversation that recommend the faithful Christian. And thus the Sadducees and Herodians, although they have the law in their mouths, were put to rebuke by our Saviour, who said unto them, 'You do err, not knowing the Scriptures, nor the power of God [[Matthew 22:29](#)]:' and all men witnessed the exposure of those who pretended to quote the words of the Law, as being in their minds heretics and enemies of God. Others indeed they deceived by these professions, but when our Lord became man they were not able to deceive Him; 'for the Word was made Flesh,' who 'knows the thoughts of men that they are vain.' Thus He exposed the carping of the Jews, saying, 'If God were your Father, you would love Me, for I proceeded forth from the Father, and have come to you.' In like manner these men seem now to act; for they disguise their real sentiments, and then make use of the language of Scripture for their writings, which they hold forth as a bait for the ignorant, that they may inveigle them into their own wickedness.

10. *They ought first to condemn Arius, if they are to be heard.*

Consider, whether this be not so. If, when there is no reason for their doing so, they write confessions of faith, it is a superfluous, and perhaps also a mischievous proceeding, because, when there is no enquiry, they offer occasion for controversy of words, and unsettle the simple hearts of the brethren, disseminating among them such notions as have never entered into their minds. And if they are attempting to write a defence of themselves in regard to the Arian heresy, they ought first to have removed the seeds of those evils which have sprung up, and to have proscribed those who produced them, and then in the room of former statements to set forth others which are sound; or else let them openly vindicate the opinions of Arius, that they may no longer covertly but openly show themselves enemies of Christ, and that all men may fly from them as from the face of a serpent. But now they keep back those opinions, and for a pretence write on other matters; just as if a surgeon, when summoned to attend a person wounded and suffering, should upon coming in to him say not a word concerning his wounds, but proceed to discourse about his sound limbs. Such an one would be chargeable with utter stupidity, for saying nothing on the matter for which he came, but discoursing on those other points in which he was not needed. Yet just in the same manner these men omit those matters which concern their heresy, and take upon themselves to write on other subjects; whereas if they had any regard for the Faith, or any love for Christ, they ought first to have removed out of the way those blasphemous expressions uttered against Him, and then in the room of them to speak and to write the sound words. But this they neither do themselves, nor permit those that desire to do so, whether it be from ignorance, or through craft and artifice.

11. No profit to do right in one way, if we do wrong in another.

If they do this from ignorance they must be charged with rashness, because they affirm positively concerning things that they know not; but if they dissemble knowingly, their condemnation is the greater, because while they overlook nothing in consulting for their own interests, in writing about faith in our Lord they make a mockery, and do anything rather than speak the truth; they keep back those particulars respecting which their heresy is accused, and merely bring forward the language of the Scriptures. Now this is a manifest theft of the truth, and a practice full of all iniquity; and so I am sure your piety will readily perceive it to be from the following illustrations. No person being accused of adultery defends himself as innocent of theft; nor would any one in prosecuting a charge of murder suffer the accused parties to defend themselves by saying, 'We have not committed perjury, but have preserved the deposit which was entrusted to us.' This would be mere child's play, instead of a refutation of the charge and a demonstration of the truth. For what has murder to do with a deposit, or adultery with theft? The vices are indeed related to each other as proceeding from the same heart; yet in respect to the refutation of an alleged offense, they have no connection with each other. Accordingly as it is written in the Book of Joshua the son of Nun, when Achan was charged with theft, he did not excuse himself with the plea of his zeal in the wars; but being convicted of the offense was stoned by all the people. And when Saul was charged with negligence and a breach of the law, he did not benefit his cause by alleging his conduct on other matters. [1 Samuel xv] For a defence on one count will not operate to obtain an acquittal on another count; but if all things should be done according to law and justice, a man must defend himself in those particulars wherein he is accused, and must either disprove the past, or else confess it with the promise that he will desist, and do so no more. But if he is guilty of the crime, and will not confess, but in order to conceal the truth

speaks on other points instead of the one in question, he shows plainly that he has acted amiss, nay, and is conscious of his delinquency. But what need of many words, seeing that these persons are themselves accusers of the Arian heresy? For since they have not the boldness to speak out, but conceal their blasphemous expressions, it is plain that they know that this heresy is separate and alien from the truth. But since they themselves conceal it and are afraid to speak, it is necessary for me to strip off the veil from their impiety, and to expose the heresy to public view, knowing as I do the statements which Arius and his fellows formerly made, and how they were cast out of the Church, and degraded from the Clergy. But here first I ask for pardon of the foul words which I am about to produce, since I use them, not because I thus think, but in order to convict the heretics.

Chapter 2

12. *Arian statements.*

Now the Bishop Alexander of blessed memory cast Arius out of the Church for holding and maintaining the following opinions: 'God was not always a Father: The Son was not always: But whereas all things were made out of nothing, the Son of God also was made out of nothing: And since all things are creatures, He also is a creature and a thing made: And since all things once were not, but were afterwards made, there was a time when the Word of God Himself was not; and He was not before He was begotten, but He had a beginning of existence: For He has then originated when God has chosen to produce Him: For He also is one among the rest of His works. And since He is by nature changeable, and only continues good because He chooses by His own free will, He is capable of being changed, as are all other things, whenever He wishes. And therefore God, as foreknowing that He would be good, gave Him by anticipation that glory which He would have obtained afterwards by His virtue; and He is now become good by His works which God foreknew.' Accordingly they say, that Christ is not truly God, but that He is called God on account of His participation in God's nature, as are all other creatures. And they add, that He is not that Word which is by nature in the Father, and is proper to His Essence, nor is He His proper wisdom by which He made this world; but that there is another Word which is properly in the Father, and another Wisdom which is properly in the Father, by which Wisdom also He made this Word; and that the Lord Himself is called the Word (Reason) conceptually in regard of things endued with reason, and is called Wisdom conceptually in regard of things endued with wisdom. Nay, they say that as all things are in essence separate and alien from the Father, so He also is in

all respects separate and alien from the essence of the Father, and properly belongs to things made and created, and is one of them; for He is a creature, and a thing made, and a work. Again, they say that God did not create us for His sake, but Him for our sakes. For they say, 'God was alone, and the Word was not with Him, but afterwards when He would produce us, then He made Him; and from the time He was made, He called Him the Word, and the Son, and the Wisdom, in order that He might create us by Him. And as all things subsisted by the will of God, and did not exist before; so He also was made by the will of God, and did not exist before. For the Word is not the proper and natural Offspring of the Father, but has Himself originated by grace: for God who existed made by His will the Son who did not exist, by which will also He made all things, and produced, and created, and willed them to come into being.' Moreover they say also, that Christ is not the natural and true power of God; but as the locust and the cankerworm are called a power, so also He is called the power of the Father. Furthermore he said, that the Father is secret from the Son, and that the Son can neither see nor know the Father perfectly and exactly. For having a beginning of existence, He cannot know Him that is without beginning; but what He knows and sees, He knows and sees in a measure proportionate to His own measure, as we also know and see in proportion to our powers. And he added also, that the Son not only does not know His own Father exactly, but that He does not even know His own essence.

13. Arguments from Scripture against Arian statements.

For maintaining these and the like opinions Arius was declared a heretic; for myself, while I have merely been writing them down, I have been cleansing myself by thinking of the contrary doctrines, and by holding fast the sense of the true faith. For the Bishops who all assembled from all parts at the Council of Nicæa, began to hold their ears at these statements,

and all with one voice condemned this heresy on account of them, and anathematized it, declaring it to be alien and estranged from the faith of the Church. It was no compulsion which led the judges to this decision, but they all deliberately vindicated the truth : and they did so justly and rightly. For infidelity is coming in through these men, or rather a Judaism counter to the Scriptures, which has close upon it Gentile superstition, so that he who holds these opinions can no longer be even called a Christian, for they are all contrary to the Scriptures. John, for instance, says, 'In the beginning was the Word [[John 1:1](#)];' but these men say, 'He was not, before He was begotten.' And again he wrote, 'And we are in Him that is true, even in His Son Jesus Christ; this is the true God, and eternal life [[1 John 5:20](#)];' but these men, as if in contradiction to this, allege that Christ is not the true God, but that He is only called God, as are other creatures, in regard of His participation in the divine nature. And the Apostle blames the Gentiles, because they worship the creatures, saying, 'They served the creature more than' God 'the Creator. ' But if these men say that the Lord is a creature, and worship Him as a creature, how do they differ from the Gentiles? If they hold this opinion, is not this passage also against them; and does not the blessed Paul write as blaming them? The Lord also says, 'I and My Father are One:' and 'He that has seen Me, has seen the Father ;' and the Apostle who was sent by Him to preach, writes, 'Who being the Brightness of His glory, and the express Image of His Person [[Hebrews 1:3](#)].' But these men dare to separate them, and to say that He is alien from the essence and eternity of the Father; and impiously to represent Him as changeable, not perceiving, that by speaking thus, they make Him to be, not one with the Father, but one with created things. Who does not see, that the brightness cannot be separated from the light, but that it is by nature proper to it, and co-existent with it, and is not produced after it? Again, when the Father

says, 'This is My beloved Son [[Matthew 17:5](#)],' and when the Scriptures say that 'He is the Word' of the Father, by whom 'the heavens were established ,' and in short, 'All things were made by Him [[John 1:3](#)];' these inventors of new doctrines and fictions represent that there is another Word, and another Wisdom of the Father, and that He is only called the Word and the Wisdom conceptually on account of things endued with reason, while they perceive not the absurdity of this.

14. Arguments from Scripture against Arian statements.

But if He be styled the Word and the Wisdom by a fiction on our account, what He really is they cannot tell. For if the Scriptures affirm that the Lord is both these, and yet these men will not allow Him to be so, it is plain that in their godless opposition to the Scriptures they would deny His existence altogether. The faithful are able to conclude this truth both from the voice of the Father Himself, and from the Angels that worshipped Him, and from the Saints that have written concerning Him; but these men, as they have not a pure mind, and cannot bear to hear the words of divine men who teach of God, may be able to learn something even from the devils who resemble them, for they spoke of Him, not as if there were many besides, but, as knowing Him alone, they said, 'You are the Holy One of God,' and 'the Son of God [[Mark 1:24](#); [Matthew 8:29](#)].' He also who suggested to them this heresy, while tempting Him, in the mount, said not, 'If Thou also be a Son of God,' as though there were others besides Him, but, 'If Thou be the Son of God,' as being the only one. But as the Gentiles, having fallen from the notion of one God, have sunk into polytheism, so these wonderful men, not believing that the Word of the Father is one, have come to adopt the idea of many words, and they deny Him that is really God and the true Word, and have dared to conceive of Him as a creature, not perceiving how full of impiety is the thought. For if He be a creature,

how is He at the same time the Creator of creatures? Or how the Son and the Wisdom and the Word? For the Word is not created, but begotten; and a creature is not a Son, but a production. And if all creatures were made by Him, and He is also a creature, then by whom was He made? Things made must of necessity originate through some one; as in fact they have originated through the Word; because He was not Himself a thing made, but the Word of the Father. And again, if there be another wisdom in the Father beside the Lord, then Wisdom has originated in wisdom: and if the Word of God be the Wisdom of God, then the Word has originated in a word: and if the Son be the Word of God, then the Son must have been made in the Son.

15. Arguments from Scripture against Arian statements.

How is it that the Lord has said, 'I am in the Father, and the Father in Me [[John 14:10](#)],' if there be another in the Father, by whom the Lord Himself also was made? And how is it that John, passing over that other, relates of this One, saying, 'All things were made by Him; and without Him was not any thing made [[John 1:3](#)]?' If all things that were made by the will of God were made by Him, how can He be Himself one of the things that were made? And when the Apostle says, 'For whom are all things, and by whom are all things [[Hebrews 2:10](#)],' how can these men say, that we were not made for Him, but He for us? If it be so, He ought to have said, 'For whom the Word was made;' but He says not so, but, 'For whom are all things, and by whom are all things,' thus proving these men to be heretical and false. But further, as they have had the boldness to say that there is another Word in God, and since they cannot bring any clear proof of this from the Scriptures, let them but show one work of His, or one work of the Father that was done without this Word; so that they may seem to have some ground at least for their own idea. The works of the true Word are manifest to all, so as for Him to be contemplated by analogy from them. For

as, when we see the creation, we conceive of God as the Creator of it; so when we see that nothing is without order therein, but that all things move and continue with order and providence, we infer a Word of God who is over all and governs all. This too the holy Scriptures testify, declaring that He is the Word of God, and that 'all things were made by Him, and without Him was not any thing made [[John 1:3](#)].' But of that other Word, of whom they speak, there is neither word nor work that they have to show. Nay, even the Father Himself, when He says, 'This is My beloved Son [[Matthew 17:5](#)],' signifies that besides Him there is none other

16. *Arians parallel to the Manichees.*

It appears then that so far as these doctrines are concerned, these wonderful men have now joined themselves to the Manichees. For these also confess the existence of a good God, so far as the mere name goes, but they are unable to point out any of His works either visible or invisible. But inasmuch as they deny Him who is truly and indeed God, the Maker of heaven and earth, and of all things invisible, they are mere inventors of fables. And this appears to me to be the case with these evil-minded men. They see the works of the true Word who alone is in the Father, and yet they deny Him, and make to themselves another Word, whose existence they are unable to prove either by His Works or by the testimony of others. Unless it be that they have adopted a fabulous notion of God, that He is a composite being like man, speaking and then changing His words, and as a man exercising understanding and wisdom; not perceiving to what absurdities they are reduced by such an opinion. For if God has a succession of words, they certainly must consider Him as a man. And if those words proceed from Him and then vanish away, they are guilty of a greater impiety, because they resolve into nothing what proceeds from the self-existent God. If they conceive that God does at all beget, it were surely better and more

religious to say that He is the begetter of One Word, who is the fullness of His Godhead, in whom are hidden the treasures of all knowledge , and that He is co-existent with His Father, and that all things were made by Him; rather than to suppose God to be the Father of many words which are nowhere to be found, or to represent Him who is simple in His nature as compounded of many , and as being subject to human passions and variable. Next whereas the Apostle says, 'Christ the power of God and the wisdom of God [[1 Corinthians 1:24](#)],' these men reckon Him but as one among many powers; nay, worse than this, they compare Him, transgressors as they are, with the cankerworm and other irrational creatures which are sent by Him for the punishment of men. Next, whereas the Lord says, 'No one knows the Father, save the Son [[Matthew 11:27](#)];' and again, 'Not that any man has seen the Father save He which is of the Father [[John 6:46](#)];' are not these indeed enemies of God which say that the Father is neither seen nor known of the Son perfectly? If the Lord says, 'As the Father knows Me, even so know I the Father [[John 10:15](#)],' and if the Father knows not the Son partially, are they not mad to say idly that the Son knows the Father only partially, and not fully? Next, if the Son has a beginning of existence, and all things likewise have a beginning, let them say, which is prior to the other. But indeed they have nothing to say, neither can they with all their craft prove such a beginning of the Word. For He is the true and proper Offspring of the Father, and 'in the beginning was the Word, and the Word was with God, and the Word was God [[John 1:1](#)].' For with regard to their assertion, that the Son knows not His own essence, it is superfluous to reply to it, except only so far as to condemn their madness; for how does not the Word know Himself, when He imparts to all men the knowledge of His Father and of Himself, and blames those who know not themselves?

17. Arguments from Scripture against Arian statements.

But it is written , say they, 'The Lord created me in the beginning of His ways for His works.' O untaught and insensate that you are! He is called also in the Scriptures, 'servant ,' and 'son of a handmaid,' and 'lamb,' and 'sheep,' and it is said that He suffered toil, and thirst, and was beaten, and has suffered pain. But there is plainly a reasonable ground and cause , why such representations as these are given of Him in the Scriptures; and it is because He became man and the Son of man, and took upon Him the form of a servant, which is the human flesh: for 'the Word,' says John, 'was made flesh [[John 1:14](#)].' And since He became man, no one ought to be offended at such expressions; for it is proper to man to be created, and born, and formed, to suffer toil and pain, to die and to rise again from the dead. And as, being Word and Wisdom of the Father, He has all the attributes of the Father, His eternity, and His unchangeableness, and the being like Him in all respects and in all things , and is neither before nor after, but co-existent with the Father, and is the very form of the Godhead, and is the Creator, and is not created: (for since He is in essence like the Father, He cannot be a creature, but must be the Creator, as Himself has said, 'My Father works hitherto, and I work [[John 5:17](#)].') so being made man, and bearing our flesh, He is necessarily said to be created and made, and that is proper to all flesh; however, these men, like Jewish vintners, who mix their wine with water , debase the Word, and subject His Godhead to their notions of created things. Wherefore the Fathers were with reason and justice indignant, and anathematized this most impious heresy; which these persons are now cautious of and keep back, as being easy to be disproved and unsound in every part of it. These that I have set down are but a few of the arguments which go to condemn their doctrines; but if any one desires to enter more at large into the proof against them, he will find that this heresy is not far removed from heathenism, and that it is the lowest and the

very dregs of all the other heresies. These last are in error either concerning the body or the incarnation of the Lord, falsifying the truth, some in one way and some in another, or else they deny that the Lord has sojourned here at all, as the Jews erroneously suppose. But this one alone more madly than the rest has dared to assail the very Godhead, and to assert that the Word is not at all, and that the Father was not always a father; so that one might reasonably say that that Psalm was written against them; 'The fool has said in his heart, there is no God. Corrupt are they, and become abominable in their doings.'

18. *If the Arians felt they were right, they would speak openly.*

'But,' say they, 'we are strong, and are able to defend our heresy by our many devices.' They would have a better answer to give, if they were able to defend it, not by artifice nor by Gentile sophisms, but by the simplicity of their faith. If however they have confidence in it, and know it to be in accordance with the doctrines of the Church, let them openly express their sentiments; for no man when he has lighted a candle puts it under the bushel [[Matthew 5:15](#)], but on the candlestick, and so it gives light to all that come in. If therefore they are able to defend it, let them record in writing the opinions above imputed to them, and expose their heresy bare to the view of all men, as they would a candle, and let them openly accuse the Bishop Alexander, of blessed memory, as having unjustly ejected Arius for professing these opinions; and let them blame the Council of Nicæa for putting forth a written confession of the true faith in place of their impiety. But they will not do this, I am sure, for they are not so ignorant of the evil nature of those notions which they have invented and are ambitious of sowing abroad; but they know well enough, that although they may at first lead astray the simple by vain deceit, yet their imaginations will soon be extinguished, 'as the light of the ungodly [[Job 18:5](#)],' and themselves

branded everywhere as enemies of the Truth. Therefore although they do all things foolishly, and speak as fools, yet in this at least they have acted wisely, as 'children of this world [[Luke 16:8](#)],' hiding their candle under the bushel, that it may be supposed to give light, and lest, if it appear, it be condemned and extinguished. Thus when Arius himself, the author of the heresy, and the associate of Eusebius, was summoned through the interest of Eusebius and his fellows to appear before Constantine Augustus of blessed memory, and was required to present a written declaration of his faith, the wily man wrote one, but kept out of sight the peculiar expressions of his impiety, and pretended, as the Devil did, to quote the simple words of Scripture, just as they are written. And when the blessed Constantine said to him, 'If you hold no other opinions in your mind besides these, take the Truth to witness for you; the Lord is your avenger if you swear falsely!' the unfortunate man swore that he held no other, and that he had never either spoken or thought otherwise than as he had now written. But as soon as he went out he dropped down, as if paying the penalty of his crime, and 'falling headlong burst asunder in the midst [[Acts 1:18](#)].'

19. Significance of the death of Arius.

Death, it is true, is the common end of all men, and we ought not to insult the dead, though he be an enemy, for it is uncertain whether the same event may not happen to ourselves before evening. But the end of Arius was not after an ordinary manner, and therefore it deserves to be related. Eusebius and his fellows threatening to bring him into the Church, Alexander, the Bishop of Constantinople, resisted them; but Arius trusted to the violence and menace of Eusebius. It was the Sabbath, and he expected to join communion on the following day. There was therefore a great struggle between them; the others threatening, Alexander praying. But the Lord being judge of the case, decided against the unjust party: for the sun

had not set, when the necessities of nature compelled him to that place, where he fell down, and was immediately deprived of communion with the Church and of his life together. The blessed Constantine hearing of this at once, was struck with wonder to find him thus convicted of perjury. And indeed it was then evident to all that the threats of Eusebius and his fellows had proved of no avail and the hope of Arius had become vain. It was shown too that the Arian madness was rejected from communion by our Saviour both here and in the Church of the first-born in heaven. Now who will not wonder to see the unrighteous ambition of these men, whom the Lord has condemned—to see them vindicating the heresy which the Lord has pronounced excommunicate (since He did not suffer its author to enter into the Church), and not fearing that which is written, but attempting impossible things? 'For the Lord of hosts has purposed, and who shall disannul it [[Isaiah 14:27](#)]?' and whom God has condemned, who shall justify? Let them however in defence of their own imaginations write what they please; but do you, brethren, as 'bearing the vessels of the Lord [[Isaiah 52:11](#)],' and vindicating the doctrines of the Church, examine this matter, I beseech you; and if they write in other terms than those above recorded as the language of Arius, then condemn them as hypocrites, who hide the poison of their opinions, and like the serpent flatter with the words of their lips. For, though they thus write, they have associated with them those who were formerly rejected with Arius, such as Secundus of Pentapolis, and the clergy who were convicted at Alexandria; and they write to them in Alexandria. But what is most astonishing, they have caused us and our friends to be persecuted, although the most religious Emperor Constantine sent us back in peace to our country and Church, and showed his concern for the harmony of the people. But now they have caused the Churches to

be given up to these men, thus proving to all that for their sake the whole conspiracy against us and the rest has been carried on from the beginning.

20. *While they are friends of Arius, in vain their moderate words.*

Now while such is their conduct, how can they claim credit for what they write? Had the opinions they have put in writing been orthodox, they would have expunged from their list of books the Thalia of Arius, and have rejected the scions of the heresy, viz. those disciples of Arius, and the partners of his impiety and his punishment. But since they do not renounce these, it is manifest to all that their sentiments are not orthodox, though they write them over ten thousand times. Wherefore it becomes us to watch, lest some deception be conveyed under the clothing of their phrases, and they lead away certain from the true faith. And if they venture to advance the opinions of Arius, when they see themselves proceeding in a prosperous course, nothing remains for us but to use great boldness of speech, remembering the predictions of the Apostle, which he wrote to forewarn us of such like heresies, and which it becomes us to repeat. For we know that, as it is written, 'in the latter times some shall depart from the sound faith, giving heed to seducing spirits, and doctrines of devils, that turn from the truth ;' and, 'as many as will live godly in Christ shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived.' But none of these things shall prevail over us, nor 'separate us from the love of Christ [[Romans 8:35](#)],' though the heretics threaten us with death. For we are Christians, not Arians ; would that they too, who have written these things, had not embraced the doctrines of Arius! Yea, brethren, there is need now of such boldness of speech; for we have not received 'the spirit of bondage again to fear [[Romans 8:15](#)],' but God has called us 'to liberty [[Galatians 5:13](#)].' And it were indeed disgraceful to us, most disgraceful, were we, on account of Arius or of those who embrace

and advocate his sentiments, to destroy the faith which we have received from our Saviour through His Apostles. Already very many in these parts, perceiving the craftiness of these writers, are ready even unto blood to oppose their wiles, especially since they have heard of your firmness. And seeing that the refutation of the heresy has gone forth from you, and it has been drawn forth from its concealment, like a serpent from his hole, the Child that Herod sought to destroy is preserved among you, and the Truth lives in you, and the Faith thrives among you.

21. *To make a stand for the Faith equivalent to martyrdom.*

Wherefore I exhort you, keeping in your hands the confession which was framed by the Fathers at Nicæa, and defending it with great zeal and confidence in the Lord, be ensamples to the brethren everywhere, and show them that a struggle is now before us in support of the Truth against heresy, and that the wiles of the enemy are various. For the proof of a martyr lies not only in refusing to burn incense to idols; but to refuse to deny the Faith is also an illustrious testimony of a good conscience. And not only those who turned aside unto idols were condemned as aliens, but those also who betrayed the Truth. Thus Judas was degraded from the Apostolical office, not because he sacrificed to idols, but because he proved a traitor; and Hymenæus and Alexander fell away not by betaking themselves to the service of idols, but because they 'made shipwreck concerning the faith [[1 Timothy 1:19](#)].' On the other hand, the Patriarch Abraham received the crown, not because he suffered death, but because he was faithful unto God; and the other Saints, of whom Paul speaks, Gideon, Barak, Samson, Jephtha, David and Samuel, and the rest, were not made perfect by the shedding of their blood, but by faith they were justified; and to this day they are the objects of our admiration, as being ready even to suffer death for piety towards the Lord. And if one may add an instance from our own

country, you know how the blessed Alexander contended even unto death against this heresy, and what great afflictions and labours, old man as He was, he sustained, until in extreme age he also was gathered to his fathers. And how many beside have undergone great toil, in their teachings against this impiety, and now enjoy in Christ the glorious reward of their confession! Wherefore, let us also, considering that this struggle is for our all, and that the choice is now before us, either to deny or to preserve the faith, let us also make it our earnest care and aim to guard what we have received, taking as our instruction the Confession drawn up at Nicæa, and let us turn away from novelties, and teach our people not to give heed to 'seducing spirits [[1 Timothy 4:1](#)],' but altogether to withdraw from the impiety of the Arian madmen, and from the coalition which the Meletians have made with them.

22. Coalition of sordid Meletians with insane Arians.

For you perceive how, though they were formerly at variance with one another, they have now, like Herod and Pontius, agreed together in order to blaspheme our Lord Jesus Christ. And for this they truly deserve the hatred of every man, because they were at enmity with one another on private grounds, but have now become friends and join hands, in their hostility to the Truth and their impiety towards God. Nay, they are content to do or suffer anything, however contrary to their principles, for the satisfaction of securing their several aims; the Meletians for the sake of pre-eminence and the mad love of money, and the Arian madmen for their own impiety. And thus by this coalition they are able to assist one another in their malicious designs, while the Meletians put on the impiety of the Arians, and the Arians from their own wickedness concur in their baseness, so that by thus mingling together their respective crimes, like the cup of Babylon [[Revelation 18:6](#)], they may carry on their plots against the orthodox

worshippers of our Lord Jesus Christ. The wickedness and falsehood of the Meletians were indeed even before this evident unto all men; so too the impiety and godless heresy of the Arians have long been known everywhere and to all; for the period of their existence has not been a short one. The former became schismatics five and fifty years ago, and it is thirty-six years since the latter were pronounced heretics, and they were rejected from the Church by the judgment of the whole Ecumenic Council. But by their present proceedings they have proved at length, even to those who seem openly to favour them, that they have carried on their designs against me and the rest of the orthodox Bishops from the very first solely for the sake of advancing their own impious heresy. For observe, that which was long ago the great object of Eusebius and his fellows is now brought about. They have caused the Churches to be snatched out of our hands, they have banished as they pleased, the Bishops and Presbyters who refused to communicate with them; and the people who withdrew from them they have excluded from the Churches, which they have given up into the hands of the Arians who were condemned so long ago, so that with the assistance of the hypocrisy of the Meletians they can without fear pour forth in them their impious language, and make ready, as they think, the way of deceit for Antichrist, who sowed among them the seeds of this heresy.

23. *Conclusion.*

Let them however thus dream and imagine vain things. We know that when our gracious Emperor shall hear of it, he will put a stop to their wickedness, and they will not continue long, but according to the words of Scripture, 'the hearts of the impious shall quickly fail them.' But let us, as it is written, 'put on the words of holy Scripture,' and resist them as apostates who would set up fanaticism in the house of the Lord. And let us not fear the death of the body, nor let us emulate their ways; but let the word of

Truth be preferred before all things. We also, as you all know, were formerly required by Eusebius and his fellows either to put on their impiety, or to expect their hostility; but we would not engage ourselves with them, but chose rather to be persecuted by them, than to imitate the conduct of Judas. And assuredly they have done what they threatened; for after the manner of Jezebel, they engaged the treacherous Meletians to assist them, knowing how the latter resisted the blessed martyr Peter, and after him the great Achillas, and then Alexander, of blessed memory, in order that, as being practised in such matters, the Meletians might pretend against us also whatever might be suggested to them, while Eusebius and his fellows gave them an opening for persecuting and for seeking to kill me. For this is what they thirst after; and they continue to this day to desire to shed my blood. But of these things I have no care; for I know and am persuaded that they who endure shall receive a reward from our Saviour; and that you also, if you endure as the Fathers did, and show yourselves examples to the people, and overthrow these strange and alien devices of impious men, shall be able to glory, and say, We have 'kept the Faith [[2 Timothy 4:7](#)];' and you shall receive the 'crown of life,' which God 'has promised to them that love Him [[James 1:12](#)].' And God grant that I also together with you may inherit the promises, which, were given, not to Paul only, but also to all them that 'have loved the appearing [[2 Timothy 4:8](#)]' of our Lord, and Saviour, and God, and universal King, Jesus Christ; through whom to the Father be glory and dominion in the Holy Spirit, both now and for ever, world without end. Amen.

Apologia ad Constantium

1. Knowing that you have been a Christian for many years , most religious Augustus, and that you are godly by descent, I cheerfully undertake to answer for myself at this time;— for I will use the language of the blessed Paul, and make him my advocate before you, considering that he was a preacher of the truth, and that you are an attentive hearer of his words.

With respect to those ecclesiastical matters, which have been made the ground of a conspiracy against me, it is sufficient to refer your Piety to the testimony of the many Bishops who have written in my behalf ; enough too is the recantation of Ursacius and Valens to prove to all men, that none of the charges which they set up against me had any truth in them. For what evidence can others produce so strong, as what they declared in writing? 'We lied, we invented these things; all the accusations against Athanasius are full of falsehood.' To this clear proof may be added, if you will vouchsafe to hear it, this circumstance that the accusers brought no evidence against Macarius the presbyter while we were present; but in our absence , when they were by themselves, they managed the matter as they pleased. Now, the Divine Law first of all, and next our own Laws , have expressly declared, that such proceedings are of no force whatsoever. From these things your piety, as a lover of God and of the truth, will, I am sure, perceive that we are free from all suspicion, and will pronounce our opponents to be false accusers.

2. The first charge, of setting Constans against Constantius.

But as to the slanderous charge which has been preferred against me before your Grace, respecting correspondence with the most pious Augustus, your brother Constans , of blessed and everlasting memory (for

my enemies report this of me, and have ventured to assert it in writing), the former events are sufficient to prove this also to be untrue. Had it been alleged by another set of persons, the matter would indeed have been a fit subject of enquiry, but it would have required strong evidence, and open proof in presence of both parties: but when the same persons who invented the former charge, are the authors also of this, is it not reasonable to conclude from the issue of the one, the falsehood of the other? For this cause they again conferred together in private, thinking to be able to deceive your Piety before I was aware. But in this they failed: you would not listen to them as they desired, but patiently gave me an opportunity to make my defence. And, in that you were not immediately moved to demand vengeance, you acted only as was righteous in a Prince, whose duty it is to wait for the defence of the injured party. Which if you will vouchsafe to hear, I am confident that in this matter also you will condemn those reckless men, who have no fear of that God, who has commanded us not to speak falsely before the king.

3. *He never saw Constans alone.*

But in truth I am ashamed even to have to defend myself against charges such as these, which I do not suppose that even the accuser himself would venture to make mention of in my presence. For he knows full well that he speaks untruly, and that I was never so mad, so reft of my senses, as even to be open to the suspicion of having conceived any such thing. So that had I been questioned by any other on this subject, I would not even have answered, lest, while I was making my defence, my hearers should for a time have suspended their judgment concerning me. But to your Piety I answer with a loud and clear voice, and stretching forth my hand, as I have learned from the Apostle, 'I call God for a record upon my soul [[2 Corinthians 1:23](#)],' and as it is written in the histories of the Kings (let me

be allowed to say the same), 'The Lord is witness, and His Anointed is witness [[1 Samuel 12:5](#)],' I have never spoken evil of your Piety before your brother Constans, the most religious Augustus of blessed memory. I did not exasperate him against you, as these have falsely accused me. But whenever in my interviews with him he has mentioned your Grace (and he did mention you at the time that Thalassus came to Pitybion, and I was staying at Aquileia), the Lord is witness, how I spoke of your Piety in terms which I would that God would reveal unto your soul, that you might condemn the falsehood of these my calumniators. Bear with me, most gracious Augustus, and freely grant me your indulgence while I speak of this matter. Your most Christian brother was not a man of so light a temper, nor was I a person of such a character, that we should communicate together on a subject like this, or that I should slander a brother to a brother, or speak evil of an emperor before an emperor. I am not so mad, Sire, nor have I forgotten that divine utterance which says, 'Curse not the king, no, not in your thought; and curse not the rich in your bedchamber: for a bird of the air shall carry the voice, and that which has wings shall tell the matter [[Ecclesiastes 10:20](#)].' If then those things, which are spoken in secret against you that are kings, are not hidden, it is not incredible that I should have spoken against you in the presence of a king, and of so many bystanders? For I never saw your brother by myself, nor did he ever converse with me in private, but I was always introduced in company with the Bishop of the city where I happened to be, and with others that chanced to be there. We entered the presence together, and together we retired. Fortunatian , Bishop of Aquileia, can testify this, the father Hosius is able to say the same, as also are Crispinus, Bishop of Padua, Lucillus of a Verona, Dionysius of Lëis, and Vincentius of Campania. And although Maximinus of Treveri, and Protasius of Milan, are dead, yet Eugenius, who was Master of the

Palace , can bear witness for me; for he stood before the veil , and heard what we requested of the Emperor, and what he vouchsafed to reply to us.

4. *The movements of Athanasius refute this charge.*

This certainly is sufficient for proof, yet suffer me nevertheless to lay before you an account of my travels, which will further lead you to condemn the unfounded calumnies of my opponents. When I left Alexandria , I did not go to your brother's head-quarters, or to any other persons, but only to Rome; and having laid my case before the Church (for this was my only concern), I spent my time in the public worship. I did not write to your brother, except when Eusebius and his fellows had written to him to accuse me, and I was compelled while yet at Alexandria to defend myself; and again when I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him. It behooves me, while I defend my conduct, to tell the truth to your Piety. When however three years had passed away, he wrote to me in the fourth year , commanding me to meet him (he was then at Milan); and upon enquiring the cause (for I was ignorant of it, the Lord is my witness), I learned that certain Bishops had gone up and requested him to write to your Piety, desiring that a Council might be called. Believe me, Sire, this is the truth of the matter; I lie not. Accordingly I went down to Milan, and met with great kindness from him; for he condescended to see me, and to say that he had dispatched letters to you, requesting that a Council might be called. And while I remained in that city, he sent for me again into Gaul (for the father Hosius was going there), that we might travel from thence to Sardica. And after the Council, he wrote to me while I continued at Naissus , and I went up, and abode afterwards at Aquileia; where the letters of your Piety found me. And again, being invited thence by your departed brother, I returned into Gaul, and so came at length to your Piety.

5. No possible time or place for the alleged offense.

Now what place and time does my accuser specify, at which I made use of these expressions according to his slanderous imputation? In whose presence was I so mad as to give utterance to the words which he has falsely charged me with speaking? Who is there ready to support the charge, and to testify to the fact? What his own eyes have seen that ought he to speak, as holy Scripture enjoins. But no; he will find no witnesses of that which never took place. But I take your Piety to witness, together with the Truth, that I lie not. I request you, for I know you to be a person of excellent memory, to call to mind the conversation I had with you, when you condescended to see me, first at Viminacium, a second time at Cæsarea in Cappadocia, and a third time at Antioch. Did I speak evil before you even of Eusebius and his fellows who had persecuted me? Did I cast imputations upon any of those that have done me wrong? If then I imputed nothing to any of those against whom I had a right to speak, how could I be so possessed with madness as to slander an Emperor before an Emperor, and to set a brother at variance with a brother? I beseech you, either cause me to appear before you that the thing may be proved, or else condemn these calumnies, and follow the example of David, who says, 'Whoso privily slanders his neighbour, him will I destroy.' As much as in them lies, they have slain me; for 'the mouth that belies, slays the soul [[Wisdom 1:11](#)].'

But your long-suffering has prevailed against them, and given me confidence to defend myself, that they may suffer condemnation, as contentious and slanderous persons. Concerning your most religious brother, of blessed memory, this may suffice: for you will be able, according to the wisdom which God has given you, to gather much from the little I have said, and to recognise the fictitious charge.

6. The second charge, of corresponding with Magnentius.

With regard to the second calumny, that I have written letters to the tyrant (his name I am unwilling to pronounce), I beseech you investigate and try the matter, in whatever way you please, and by whomsoever you may approve of. The extravagance of the charge so confounds me, that I am in utter uncertainty how to act. Believe me, most religious Prince, many times did I weigh the matter in my mind, but was unable to believe that any one could be so mad as to utter such a falsehood. But when this charge was published abroad by the Arians, as well as the former, and they boasted that they had delivered to you a copy of the letter, I was the more amazed, and I used to pass sleepless nights contending against the charge, as if in the presence of my accusers; and suddenly breaking forth into a loud cry, I would immediately fall to my prayers, desiring with groans and tears that I might obtain a favourable hearing from you. And now that by the grace of the Lord, I have obtained such a hearing, I am again at a loss how I shall begin my defence; for as often as I make an attempt to speak, I am prevented by my horror at the deed. In the case of your departed brother, the slanderers had indeed a plausible pretence for what they alleged; because I had been admitted to see him, and he had condescended to write to your brotherly affection concerning me; and he had often sent for me to come to him, and had honoured me when I came. But for the traitor Magnentius, 'the Lord is witness, and His Anointed is witness [[1 Samuel 12:5](#)],' I know him not, nor was ever acquainted with him. What correspondence then could there be between persons so entirely unacquainted with each other? What reason was there to induce me to write to such a man? How could I have commenced my letter, had I written to him? Could I have said, 'You have done well to murder the man who honoured me, whose kindness I shall never forget?' Or, 'I approve of your conduct in destroying our Christian friends, and most faithful brethren.' or, 'I approve of your proceedings in

butchering those who so kindly entertained me at Rome; for instance, your departed Aunt Eutropia , whose disposition answered to her name, that worthy man, Abuterius, the most faithful Spirantius, and many other excellent persons?'

7. This charge utterly incredible and absurd.

Is it not mere madness in my accuser even to suspect me of such a thing? What, I ask again, could induce me to place confidence in this man? What trait did I perceive in his character on which I could rely? He had murdered his own master; he had proved faithless to his friends; he had violated his oath; he had blasphemed God, by consulting poisoners and sorcerers contrary to his Law. And with what conscience could I send greeting to such a man, whose madness and cruelty had afflicted not me only, but all the world around me? To be sure, I was very greatly indebted to him for his conduct, that when your departed brother had filled our churches with sacred offerings, he murdered him. For the wretch was not moved by the sight of these his gifts, nor did he stand in awe of the divine grace which had been given to him in baptism: but like an accursed and devilish spirit, he raged against him, till your blessed brother suffered martyrdom at his hands; while he, henceforth a criminal like Cain, was driven from place to place, 'groaning and trembling , ' to the end that he might follow the example of Judas in his death, by becoming his own executioner, and so bring upon himself a double weight of punishment in the judgment to come.

8. Disproof of It.

With such a man the slanderer thought that I had been on terms of friendship, or rather he did not think so, but like an enemy invented an incredible fiction: for he knows full well that he has lied. I would that, whoever he is, he were present here, that I might put the question to him on

the word of Truth itself (for whatever we speak as in the presence of God, we Christians consider as an oath); I say, that I might ask him this question, which of us rejoiced most in the well-being of the departed Constans? Who prayed for him most earnestly? The facts of the foregoing charge prove this; indeed it is plain to every one how the case stands. But although he himself knows full well, that no one who was so disposed towards the departed Constans, and who truly loved him, could be a friend to his enemy, I fear that being possessed with other feelings towards him than I was, he has falsely attributed to me those sentiments of hatred which were entertained by himself.

9. Athanasius could not write to one who did not even know him.

For myself, I am so surprised at the enormity of the thing, that I am quite uncertain what I ought to say in my defence. I can only declare, that I condemn myself to die ten thousand deaths, if even the least suspicion attaches to me in this matter. And to you, Sire, as a lover of the truth, I confidently make my appeal. I beseech you, as I said before, investigate this affair, and especially with the testimony of those who were once sent by him as ambassadors to you. These are the Bishops Sarvatus and Maximus and the rest, with Clementius and Valens. Enquire of them, I beseech you, whether they brought letters to me. If they did, this would give me occasion to write to him. But if he did not write to me, if he did not even know me, how could I write to one with whom I had no acquaintance? Ask them whether, when I saw Clementius and his fellows, and spoke of your brother of blessed memory, I did not, in the language of Scripture, wet my garments with tears, when I remembered his kindness of disposition and his Christian spirit. Learn of them how anxious I was, on hearing of the cruelty of the beast, and finding that Valens and his company had come by way of Libya, lest he should attempt a passage also, and like a robber murder those

who held in love and memory the departed Prince, among whom I account myself second to none.

10. *His loyalty towards Constantius and his brother.*

How with this apprehension of such a design on their part, was there not an additional probability of my praying for your Grace? Should I feel affection for his murderer, and entertain dislike towards you his brother who avenged his death? Should I remember his crime, and forget that kindness of yours which you vouchsafed to assure me by letter should remain the same towards me after your brother's death of happy memory, as it had been during his lifetime? How could I have borne to look upon the murderer? Must I not have thought that the blessed Prince beheld me, when I prayed for your safety? For brothers are by nature mirrors of each other. Wherefore as seeing you in him, I never should have slandered you before him; and as seeing him in you, never should I have written to his enemy, instead of praying for your safety. Of this my witnesses are, first of all, the Lord who has heard and has given to you entire the kingdom of your forefathers: and next those persons who were present at the time, Felicissimus, who was Duke of Egypt, Rufinus, and Stephanus, the former of whom was Receiver-general, the latter, Master there; Count Asterius, and Palladius Master of the palace, Antiochus and Evagrius Official Agents. I had only to say, 'Let us pray for the safety of the most religious Emperor, Constantius Augustus,' and all the people immediately cried out with one voice, 'O Christ send help to Constantius;' and they continued praying thus for some time.

11. *Challenge to the accusers as to the alleged letter.*

Now I have already called upon God, and His Word, the Only-begotten Son our Lord Jesus Christ, to witness for me, that I have never written to that man, nor received letters from him. And as to my accuser, give me

leave to ask him a few short questions concerning this charge also. How did he come to the knowledge of this matter? Will he say that he has got copies of the letter? For this is what the Arians laboured to prove. Now in the first place, even if he can show writing resembling mine, the thing is not yet certain; for there are forgers, who have often imitated the hand even of you who are Emperors. And the resemblance will not prove the genuineness of the letter, unless my customary amanuensis shall testify in its favour. I would then again ask my accusers, Who provided you with these copies? And whence were they obtained? I had my writers, and he his servants, who received his letters from the bearers, and gave them into his hand. My assistants are forthcoming; vouchsafe to summon the others (for they are most probably still living), and enquire concerning these letters. Search into the matter, as though Truth were the partner of your throne. She is the defence of Kings, and especially of Christian Kings; with her you will reign most securely, for holy Scripture says, 'Mercy and truth preserve the king, and they will encircle his throne in righteousness [[Proverbs 20:28](#)].' And the wise Zorobabel gained a victory over the others by setting forth the power of Truth, and all the people cried out, 'Great is the truth, and mighty above all things [[Ezra 4:41](#)].'

12. Truth the defence of Thrones.

Had I been accused before any other, I should have appealed to your Piety; as once the Apostle appealed unto Cæsar, and put an end to the designs of his enemies against him. But since they have had the boldness to lay their charge before you, to whom shall I appeal from you? To the Father of Him who says, 'I am the Truth [[John 14:6](#)],' that He may incline your heart into clemency:—

O Lord Almighty, and King of eternity, the Father of our Lord Jesus Christ, who by Your Word hast given this Kingdom to Your servant

Constantius; do Thou shine into his heart, that he, knowing the falsehood that is set against me, may both favourably receive this my defence; and may make known unto all men, that his ears are firmly set to hearken unto the Truth, according as it is written, 'Righteous lips alone are acceptable unto the King. ' For You have caused it to be said by Solomon, that thus the throne of the kingdom shall be established.

Wherefore at least enquire into this matter, and let the accusers understand that your desire is to learn the truth; and see, whether they will not show their falsehood by their very looks; for the countenance is a test of the conscience as it is written, 'A merry heart makes a cheerful countenance, but by sorrow of the heart the spirit is broken [[Proverbs 15:13](#)].' Thus they who had conspired against Joseph were convicted by their own consciences; and the craft of Laban towards Jacob was shown in his countenance. And thus you see the suspicious alarm of these persons, for they fly and hide themselves; but on our part frankness in making our defence. And the question between us is not one regarding worldly wealth, but concerning the honour of the Church. He that has been struck by a stone, applies to a physician; but sharper than a stone are the strokes of calumny; for as Solomon has said, 'A false witness is a maul, and a sword, and a sharp arrow [[Proverbs 25:18](#)],' and its wounds Truth alone is able to cure; and if Truth be set at nought, they grow worse and worse.

13. *This charge rests on forgery.*

It is this that has thrown the Churches everywhere into such confusion; for pretences have been devised, and Bishops of great authority, and of advanced age, have been banished for holding communion with me. And if matters had stopped here, our prospect would be favourable through your gracious interposition. But that the evil may not extend itself, let Truth prevail before you; and leave not every Church under suspicion, as though

Christian men, nay even Bishops, could be guilty of plotting and writing in this manner. Or if you are unwilling to investigate the matter, it is but right that we who offer our defence, should be believed, rather than our calumniators. They, like enemies, are occupied in wickedness; we, as earnestly contending for our cause, present to you our proofs. And truly I wonder how it comes to pass, that while we address you with fear and reverence, they are possessed of such an impudent spirit, that they dare even to lie before the Emperor. But I pray you, for the Truth's sake, and as it is written, 'search diligently' in my presence, on what grounds they affirm these things, and whence these letters were obtained. But neither will any of my servants be proved guilty, nor will any of his people be able to tell whence they came; for they are forgeries. And perhaps one had better not enquire further. They do not wish it, lest the writer of the letters should be certain of detection. For the calumniators alone, and none besides, know who he is.

14. *The third charge, of using an undedicated Church.*

But forasmuch as they have informed against me in the matter of the great Church, that a communion was holden there before it was completed, I will answer to your Piety on this charge also; for the parties who are hostile towards me constrain me to do so. I confess this did so happen; for, as in what I have hitherto said, I have spoken no lie, I will not now deny this. But the facts are far otherwise than they have represented them. Allow me to declare to you, most religious Augustus, that we kept no day of dedication (it would certainly have been unlawful to do so, before receiving orders from you), nor were we led to act as we did through premeditation. No Bishop or other Clergyman was invited to join in our proceedings; for much was yet wanting to complete the building. Nay the congregation was not held on a previous notice, which might give them a reason for

informing against us. Every one knows how it happened; hear me, however, with your accustomed equity and patience. It was the feast of Easter , and the multitude assembled together was exceeding great, such as Christian kings would desire to see in all their cities. Now when the Churches were found to be too few to contain them, there was no little stir among the people, who desired that they might be allowed to meet together in the great Church, where they could all offer up their prayers for your safety. And this they did; for although I exhorted them to wait awhile, and to hold service in the other Churches, with whatever inconvenience to themselves, they would not listen to me; but were ready to go out of the city, and meet in desert places in the open air, thinking it better to endure the fatigue of the journey, than to keep the feast in such a state of discomfort.

15. *Want of room the cause, precedent the justification.*

Believe me, Sire, and let Truth be my witness in this also, when I declare that in the congregations held during the season of Lent, in consequence of the narrow limits of the places, and the vast multitude of people assembled, a great number of children, not a few of the younger and very many of the older women, besides several young men, suffered so much from the pressure of the crowd, that they were obliged to be carried home; though by the Providence of God, no one is dead. All however murmured, and demanded the use of the great Church. And if the pressure was so great during the days which preceded the feast, what would have been the case during the feast itself? Of course matters would have been far worse. It did not therefore become me to change the people's joy into grief, their cheerfulness into sorrow, and to make the festival a season of lamentation.

And that the more, because I had a precedent in the conduct of our Fathers. For the blessed Alexander, when the other places were too small,

and he was engaged in the erection of what was then considered a very large one, the Church of Theonas, held his congregations there on account of the number of the people, while at the same time he proceeded with the building. I have seen the same thing done at Treveri and at Aquileia, in both which places, while the building was proceeding, they assembled there during the feasts, on account of the number of the people and they never found any one to accuse them in this manner. Nay, your brother of blessed memory was present, when a communion was held under these circumstances at Aquileia. I also followed this course. There was no dedication, but only a service of prayer. You, at least I am sure, as a lover of God will approve of the people's zeal, and will pardon me for being unwilling to hinder the prayers of so great a multitude.

16. Better to pray together than separately.

But here again I would ask my accuser, where was it right that the people should pray? In the deserts, or in a place which was in course of building for the purpose of prayer? Where was it becoming and pious that the people should answer, Amen? In the deserts, or in what was already called the Lord's house? Where would you, most religious Prince, have wished your people to stretch forth their hands, and to pray for you? Where Greeks, as they passed by, might stop and listen, or in a place named after yourself, which all men have long called the Lord's house, even since the foundations of it were laid? I am sure that you prefer your own place; for you smile, and that tells me so. 'But,' says the accuser, 'it ought to have been in the Churches. They were all, as I said before, too small and confined to admit the multitude. Then again, in which way was it most becoming that their prayers should be made? Should they meet together in parts and separate companies, with danger from the crowded state of the congregation? Or, when there was now a place that would contain them all,

should they assemble in it, and speak as with one and the same voice in perfect harmony? This was the better course, for this showed the unanimity of the multitude: in this way God will readily hear prayer. For if, according to the promise of our Saviour Himself [[Matthew 18:19](#)], where two shall agree together as touching anything that they shall ask, it shall be done for them, how shall it be when so great an assembly of people with one voice utter their Amen to God? Who indeed was there that did not marvel at the sight? Who but pronounced you happy when they saw so great a multitude met together in one place? How did the people themselves rejoice to see each other, having been accustomed heretofore to assemble in separate places! The circumstance was a source of pleasure to all; of vexation to the calumniator alone.

17. Better to pray in a building than in the desert.

Now then, I would also meet the other and only remaining objection of my accuser. He says, the building was not completed, and prayer ought not to have been made there. But the Lord said, 'But you, when you pray, enter into your closet, and shut the door [[Matthew 6:6](#)].' What then will the accuser answer? Or rather what will all prudent and true Christians say? Let your Majesty ask the opinion of such: for it is written of the other, 'The foolish person will speak foolishness ;' but of these, 'Ask counsel of all that are wise [[Tobit 4:18](#)].' When the Churches were too small, and the people so numerous as they were, and desirous to go forth into the deserts, what ought I to have done? The desert has no doors, and all who choose may pass through it, but the Lord's house is enclosed with walls and doors, and marks the difference between the pious and the profane. Will not every wise person then, as well as your Piety, Sire, give the preference to the latter place? For they know that here prayer is lawfully offered, while a suspicion of irregularity attaches to it there. Unless indeed no place proper for it

existed, and the worshippers dwelt only in the desert, as was the case with Israel; although after the tabernacle was built, they also had thenceforth a place set apart for prayer. O Christ, Lord and true King of kings, Only-begotten Son of God, Word and Wisdom of the Father, I am accused because the people prayed Your gracious favour, and through You besought Your Father, who is God over all, to save Your servant, the most religious Constantius. But thanks be to Your goodness, that it is for this that I am blamed, and for the keeping of Your laws. Heavier had been the blame, and more true had been the charge, had we passed by the place which the Emperor was building, and gone forth into the desert to pray. How would the accuser then have vented his folly! With what apparent reason would he have said, 'He despised the place which you are building; he does not approve of your undertaking; he passed it by in derision; he pointed to the desert to supply the want of room; he prevented the people when they wished to offer up their prayers.' This is what he wished to say, and sought an occasion of saying it; and finding none he is vexed, and so immediately invents a charge against me. Had he been able to say this, he would have confounded me with shame; as now he injures me, copying the accuser's ways, and watching for an occasion against those that pray. Thus has he perverted to a wicked purpose his knowledge of Daniel's [[Daniel 6:11](#)] history. But he has been deceived; for he ignorantly imagined, that Babylonian practices were in fashion with you, and knew not that you are a friend of the blessed Daniel, and worship the same God, and do not forbid, but wish all men to pray, knowing that the prayer of all is, that you may continue to reign in perpetual peace and safety.

18. *Prayers first do not interfere with dedication afterwards.*

This is what I have to complain of on the part of my accuser. But may you, most religious Augustus, live through the course of many years to

come, and celebrate the dedication of the Church. Surely the prayers which have been offered for your safety by all men, are no hindrance to this celebration. Let these unlearned persons cease such misrepresentations, but let them learn from the example of the Fathers; and let them read the Scriptures. Or rather let them learn of you, who are so well instructed in such histories, how that Joshua the son of Josedek the priest, and his brethren, and Zorobabel the wise, the son of Salathiel, and Ezra the priest and scribe of the law, when the temple was in course of building after the captivity, the feast of tabernacles being at hand (which was a great feast and time of assembly and prayer in Israel), gathered the people together with one accord in the great court within the first gate, which is toward the East, and prepared the altar to God, and there offered their gifts, and kept the feast. And so afterwards they brought hither their sacrifices, on the sabbaths and the new moons, and the people offered up their prayers. And yet the Scripture says expressly, that when these things were done, the temple of God was not yet built; but rather while they thus prayed, the building of the house was advancing. So that neither were their prayers deferred in expectation of the dedication, nor was the dedication prevented by the assemblies held for the sake of prayer. But the people thus continued to pray; and when the house was entirely finished, they celebrated the dedication, and brought their gifts for that purpose, and all kept the feast for the completion of the work. And thus also have the blessed Alexander, and the other Fathers done. They continued to assemble their people, and when they had completed the work they gave thanks unto the Lord, and celebrated the dedication. This also it befits you to do, O Prince, most careful in your inquiries. The place is ready, having been already sanctified by the prayers which have been offered in it, and requires only the presence of your Piety. This only is wanting to its perfect beauty. Do you then supply

this deficiency, and there make your prayers unto the Lord, for whom you have built this house. That you may do so is the prayer of all men.

19. Fourth charge, of having disobeyed an Imperial order.

And now, if it please you, let us consider the remaining accusation, and permit me to answer it likewise. They have dared to charge me with resisting your commands, and refusing to leave my Church. Truly I wonder they are not weary of uttering their calumnies; I however am not yet weary of answering them, I rather rejoice to do so; for the more abundant my defence is, the more entirely must they be condemned. I did not resist the commands of your Piety, God forbid; I am not a man that would resist even the Quæstor of the city, much less so great a Prince. On this matter I need not many words, for the whole city will bear witness for me. Nevertheless, permit me again to relate the circumstances from the beginning; for when you hear them, I am sure you will be astonished at the presumption of my enemies. Montanus, the officer of the Palace, came and brought me a letter, which purported to be an answer to one from me, requesting that I might go into Italy, for the purpose of obtaining a supply of the deficiencies which I thought existed in the condition of our Churches. Now I desire to thank your Piety, which condescended to assent to my request, on the supposition that I had written to you, and has made provision for me to undertake the journey, and to accomplish it without trouble. But here again I am astonished at those who have spoken falsehood in your ears, that they were not afraid, seeing that lying belongs to the Devil, and that liars are alien from Him who says, 'I am the Truth [[John 14:6](#)].' For I never wrote to you, nor will my accuser be able to find any such letter; and though I ought to have written every day, if I might thereby behold your gracious countenance, yet it would neither have been pious to desert the Churches, nor right to be troublesome to your Piety, especially since you are willing to

grant our requests in behalf of the Church, although we are not present to make them. Now may it please you to order me to read what Montanus commanded me to do. This is as follows. ***

20. History of his disobeying it.

Now I ask again, whence have my accusers obtained this letter also? I would learn of them who it was that put it into their hands? Do you cause them to answer. By this you may perceive that they have forged this, as they spread abroad also the former letter, which they published against me, with reference to the ill-named Magnentius. And being convicted in this instance also, on what pretence next will they bring me to make my defence? Their only concern is, to throw everything into disorder and confusion; and for this end I perceive they exercise their zeal. Perhaps they think that by frequent repetition of their charges, they will at last exasperate you against me. But you ought to turn away from such persons, and to hate them; for such as themselves are, such also they imagine those to be who listen to them; and they think that their calumnies will prevail even before you. The accusation of Doeg [[1 Samuel 22:9](#)] prevailed of old against the priests of God: but it was the unrighteous Saul, who hearkened unto him. And Jezebel was able to injure the most religious Naboth [[1 Kings 21:10](#)] by her false accusations; but then it was the wicked and apostate Ahab who hearkened unto her. But the most holy David, whose example it becomes you to follow, as all pray that you may, favours not such men, but was wont to turn away from them and avoid them, as raging dogs. He says, 'Whoso privily slanders his neighbour, him will I destroy.' For he kept the commandment which says, 'You shall not receive a false report [[Exodus 23:1](#)].' And false are the reports of these men in your sight. You, like Solomon, have required of the Lord (and you ought to believe yourself to have obtained your

desire), that it would seem good unto Him to remove far from you vain and lying words [[Proverbs 30:8](#)] .

21. Forasmuch then as the letter owed its origin to a false story, and contained no order that I should come to you, I concluded that it was not the wish of your Piety that I should come. For in that you gave me no absolute command, but merely wrote as in answer to a letter from me, requesting that I might be permitted to set in order the things which seemed to be wanting, it was manifest to me (although no one told me this) that the letter which I had received did not express the sentiments of your Clemency. All knew, and I also stated in writing, as Montanus is aware, that I did not refuse to come, but only that I thought it unbecoming to take advantage of the supposition that I had written to you to request this favour, fearing also lest the false accusers should find in this a pretence for saying that I made myself troublesome to your Piety. Nevertheless, I made preparations, as Montanus also knows, in order that, should you condescend to write to me, I might immediately leave home, and readily answer your commands; for I was not so mad as to resist such an order from you. When then in fact your Piety did not write to me, how could I resist a command which I never received? Or how can they say that I refused to obey, when no orders were given me? Is not this again the mere fabrication of enemies, pretending that which never took place? I fear that even now, while I am engaged in this defence of myself, they may allege against me that I am doing that which I have never obtained your permission to do. So easily is my conduct made matter of accusation by them, and so ready are they to vent their calumnies in despite of that Scripture, which says, 'Love not to slander another, lest you be cut off. '

22. Arrivals of Diogenes and of Syrianus.

After a period of six and twenty months, when Montanus had gone away, there came Diogenes the Notary ; but he brought me no letter, nor did we see each other, nor did he charge me with any commands as from you. Moreover when the General Syrianus entered Alexandria , seeing that certain reports were spread abroad by the Arians, who declared that matters would now be as they wished, I enquired whether he had brought any letters on the subject of these statements of theirs. I confess that I asked for letters containing your commands. And when he said that he had brought none, I requested that Syrianus himself, or Maximus the Prefect of Egypt, would write to me concerning this matter. Which request I made, because your Grace has written to me, desiring that I would not suffer myself to be alarmed by any one, nor attend to those who wished to frighten me, but that I would continue to reside in the Churches without fear. It was Palladius, the Master of the Palace, and Asterius, formerly Duke of Armenia, who brought me this letter. Permit me to read a copy of it. It is as follows:

23. A copy of the letter as follows:

Constantius Victor Augustus to Athanasius. It is not unknown to your Prudence, how constantly I prayed that success might attend my late brother Constans in all his undertakings, and your wisdom will easily judge how greatly I was afflicted, when I learned that he had been cut off by the treachery of villains. Now forasmuch as certain persons are endeavouring at this time to alarm you, by setting before your eyes that lamentable tragedy, I have thought good to address to your Reverence this present letter, to exhort you, that, as becomes a Bishop, you would teach the people to conform to the established religion, and, according to your custom, give yourself up to prayer together with them. For this is agreeable to our wishes; and our desire is, that you should at every season be a Bishop in your own place.

And in another hand:— May divine Providence preserve you, beloved Father, many years.

24. *Why Athanasius did not obey the Imperial Order.*

On the subject of this letter, my opponents conferred with the magistrates. And was it not reasonable that I, having received it, should demand their letters, and refuse to give heed to mere pretences? And were they not acting in direct contradiction to the tenor of your instructions to me, while they failed to show me the commands of your Piety? I therefore, seeing they produced no letters from you, considered it improbable that a mere verbal communication should be made to them, especially as the letter of your Grace had charged me not to give ear to such persons. I acted rightly then, most religious Augustus, that as I had returned to my country under the authority of your letters, so I should only leave it by your command; and might not render myself liable hereafter to a charge of having deserted the Church, but as receiving your order might have a reason for my retiring. This was demanded for me by all my people, who went to Syrianus together with the Presbyters, and the greatest part, to say the least, of the city with them. Maximus, the Prefect of Egypt, was also there: and their request was that either he would send me a declaration of your wishes in writing, or would forbear to disturb the Churches, while the people themselves were sending a deputation to you respecting the matter. When they persisted in their demand, Syrianus at last perceived the reasonableness of it, and consented, protesting by your safety (Hilary was present and witnessed this) that he would put an end to the disturbance, and refer the case to your Piety. The guards of the Duke, as well as those of the Prefect of Egypt, know that this is true; the Prytanis of the city also remembers the words; so that you will perceive that neither I, nor any one else, resisted your commands.

25. *The irruption of Syrianus.*

All demanded that the letters of your Piety should be exhibited. For although the bare word of a King is of equal weight and authority with his written command, especially if he who reports it, boldly affirms in writing that it has been given him; yet when they neither openly declared that they had received any command, nor, as they were requested to do, gave me assurance of it in writing, but acted altogether as by their own authority; I confess, I say it boldly, I was suspicious of them. For there were many Arians about them, who were their companions at table, and their counsellors; and while they attempted nothing openly, they were preparing to assail me by stratagem and treachery. Nor did they act at all as under the authority of a royal command, but, as their conduct betrayed, at the solicitation of enemies. This made me demand more urgently that they should produce letters from you, seeing that all their undertakings and designs were of a suspicious nature; and because it was unseemly that after I had entered the Church, under the authority of so many letters from you, I should retire from it without such a sanction. When however Syrianus gave his promise, all the people assembled together in the Churches with feelings of joyfulness and security. But three and twenty days after, he burst into the Church with his soldiers, while we were engaged in our usual services, as those who entered in there witnessed; for it was a vigil, preparatory to a communion on the morrow. And such things were done that night as the Arians desired and had beforehand denounced against us. For the General brought them with him; and they were the instigators and advisers of the attack. This is no incredible story of mine, most religious Augustus; for it was not done in secret, but was noised abroad everywhere. When therefore I saw the assault begun, I first exhorted the people to retire, and then withdrew myself after them, God hiding and guiding me, as those who were

with me at the time witness. Since then, I have remained by myself, though I have all confidence to answer for my conduct, in the first place before God, and also before your Piety, for that I did not flee and desert my people, but can point to the attack of the General upon us, as a proof of persecution. His proceedings have caused the greatest astonishment among all men; for either he ought not to have made a promise, or not to have broken it after he had made it.

26. How Athanasius acted when this took place.

Now why did they form this plot against me, and treacherously lay an ambush to take me, when it was in their power to enforce the order by a written declaration? The command of an Emperor is wont to give great boldness to those entrusted with it; but their desire to act secretly made the suspicion stronger that they had received no command. And did I require anything so very absurd? Let your Majesty's candour decide. Will not every one say, that such a demand was reasonable for a Bishop to make? You know, for you have read the Scriptures, how great an offense it is for a Bishop to desert his Church, and to neglect the flocks of God. For the absence of the Shepherd gives the wolves an opportunity to attack the sheep. And this was what the Arians and all the other heretics desired, that during my absence they might find an opportunity to entrap the people into impiety. If then I had fled, what defence could I have made before the true Bishops? Or rather before Him Who has committed to me His flock? He it is Who judges the whole earth, the true King of all, our Lord Jesus Christ, the Son of God. Would not every one have rightly charged me with neglect of my people? Would not your Piety have blamed me, and have justly asked, 'After you had returned under the authority of our letters, why did you withdraw without such authority, and desert your people?' Would not the people themselves at the day of judgment have reasonably imputed to

me this neglect of them, and have said, 'He that had the oversight of us fled, and we were neglected, there being no one to put us in mind of our duty.' When they said this, what could I have answered? Such a complaint was made by Ezekiel against the Pastors of old ; and the blessed Apostle Paul, knowing this, has charged every one of us through his disciple, saying, 'Neglect not the gift that is in you, which was given you, with the laying on of the hands of the presbytery [[1 Timothy 4:14](#)].' Fearing this, I wished not to flee, but to receive your commands, if indeed such was the will of your Piety. But I never obtained what I so reasonably requested, and now I am falsely accused before you; for I resisted no commands of your Piety; nor will I now attempt to return to Alexandria, until your Grace shall desire it. This I say beforehand, lest the slanderers should again make this a pretence for accusing me.

27. Athanasius leaves Alexandria to go to Constantius, but is stopped by the news of the banishment of the Bishops.

Observing these things, I did not give sentence against myself, but hastened to come to your Piety, with this my defence, knowing your goodness, and remembering your faithful promises, and being confident that, as it is written in the divine Proverbs, 'Just speeches are acceptable to a gracious king. ' But when I had already entered upon my journey, and had passed through the desert , a report suddenly reached me , which at first I thought to be incredible, but which afterwards proved to be true. It was rumoured everywhere that Liberius, Bishop of Rome, the great Hosius of Spain, Paulinus of Gaul, Dionysius and Eusebius of Italy, Lucifer of Sardinia, and certain other Bishops and Presbyters and Deacons, had been banished because they refused to subscribe to my condemnation. These had been banished: and Vincentius of Capua, Fortunatian of Aquileia, Heremius of Thessalonica, and all the Bishops of the West, were treated with no

ordinary force, nay were suffering extreme violence and grievous injuries, until they could be induced to promise that they would not communicate with me. While I was astonished and perplexed at these tidings, behold another report overtook me, respecting them of Egypt and Libya, that nearly ninety Bishops had been under persecution, and that their Churches were given up to the professors of Arianism; that sixteen had been banished, and of the rest, some had fled, and others were constrained to dissemble. For the persecution was said to be so violent in those parts, that at Alexandria, while the brethren were praying during Easter and on the Lord's days in a desert place near the cemetery, the General came upon them with a force of soldiery, more than three thousand in number, with arms, drawn swords, and spears; whereupon outrages, such as might be expected to follow so unprovoked an attack, were committed against women and children, who were doing nothing more than praying to God. It would perhaps be unseasonable to give an account of them now, lest the mere mention of such enormities should move us all to tears. But such was their cruelty, that virgins were stripped, and even the bodies of those who died from the blows they received were not immediately given up for burial, but were cast out to the dogs, until their relatives, with great risk to themselves, came secretly and stole them away, and much effort was necessary, that no one might know it.

28. The news of the intrusion of George.

The rest of their proceedings will perhaps be thought incredible, and will fill all men with astonishment, by reason of their extreme atrocity. It is necessary however to speak of them, in order that your Christian zeal and piety may perceive that their slanders and calumnies against us are framed for no other end, than that they may drive us out of the Churches, and introduce their own impiety in our place. For when the lawful Bishops, men

of advanced age, had some of them been banished, and others forced to fly, heathens and catechumens, those who hold the first places in the senate and men who are notorious for their wealth, were straightway commissioned by the Arians to preach the holy faith instead of Christians. And enquiry was no longer made, as the Apostle enjoined, 'if any be blameless [[Titus 1:8](#)]:' but according to the practice of the impious Jeroboam, he who could give most money was named Bishop; and it made no difference to them, even if the man happened to be a heathen, so long as he furnished them with money. Those who had been Bishops from the time of Alexander, monks and ascetics, were banished: and men practised only in calumny corrupted, as far as in them lay, the Apostolic rule, and polluted the Churches. Truly their false accusations against us have gained them much, that they should be able to commit iniquity, and to do such things as these in your time; so that the words of Scripture may be applied to them, 'Woe unto those through whom My name is blasphemed among the Gentiles [[Romans 2:24](#)].'

29. *Athanasius has heard of his own proscription.*

Such were the rumours that were noised abroad; and although everything was thus turned upside down, I still did not relinquish my earnest desire of coming to your Piety, but was again setting forward on my journey. And I did so the more eagerly, being confident that these proceedings were contrary to your wishes, and that if your Grace should be informed of what was done, you would prevent it for the time to come. For I could not think that a righteous king could wish Bishops to be banished, and virgins to be stripped, or the Churches to be in any way disturbed. While I thus reasoned and hastened on my journey, behold a third report reached me, to the effect that letters had been written to the Princes of Auxumis, desiring that Frumentius, Bishop of Auxumis, should be brought

from thence, and that search should be made for me even as far as the country of the Barbarians, that I might be handed over to the Commentaries (as they are called) of the Prefects, and that all the laity and clergy should be compelled to communicate with the Arian heresy, and that such as would not comply with this order should be put to death. To show that these were not merely idle rumours, but that they were confirmed by facts, since your Grace has given me leave, I produce the letter. My enemies were constantly reading it, and threatening each one with death.

30. *A copy of the letter of Constantius against Athanasius.*

Victor Constantius Maximus Augustus to the Alexandrians.

Your city, preserving its national character, and remembering the virtue of its founders, has habitually shown itself obedient unto us, as it does at this day; and we on our part should consider ourselves greatly wanting in our duty, did not our good will eclipse even that of Alexander himself. For as it belongs to a temperate mind, to behave itself orderly in all respects, so it is the part of royalty, on account of virtue, permit me to say, such as yours, to embrace you above all others; you, who rose up as the first teachers of wisdom who were the first to acknowledge God; who moreover have chosen for yourselves the most consummate masters; and have cordially acquiesced in our opinion, justly abominating that impostor and cheat, and dutifully uniting yourselves to those venerable men who are beyond all admiration. And yet, who is ignorant, even among those who live in the ends of the earth, what violent party spirit was displayed in the late proceedings? With which we know not anything that has ever happened, worthy to be compared. The majority of the citizens had their eyes blinded, and a man who had come forth from the lowest dens of infamy obtained authority among them, entrapping into falsehood, as under cover of darkness, those who were desirous to know the truth—one who

never provided for them any fruitful and edifying discourse, but corrupted their minds with unprofitable subtleties. His flatterers shouted and applauded him; they were astonished at his powers, and they still probably murmur secretly; while the majority of the more simple sort took their cue from them. And thus all went with the stream, as if a flood had broken in, while everything was entirely neglected. One of the multitude was in power—how can I describe him more truly than by saying, that he was superior in nothing to the meanest of the people, and that the only kindness which he showed to the city was, that he did not thrust her citizens down into the pit. This noble-minded and illustrious person did not wait for judgment to proceed against him, but sentenced himself to banishment, as he deserved. So that now it is for the interest of the Barbarians to remove him out of the way, lest he lead some of them into impiety, for he will make his complaint, like distressed characters in a play, to those who first fall in with him. To him however we will now bid a long farewell. For yourselves there are few with whom I can compare you: I am bound rather to honour you separately above all others, for the great virtue and wisdom which your actions, that are celebrated almost through the whole world, proclaim you to possess. Go on in this sober course. I would gladly have repeated to me a description of your conduct in such terms of praise as it deserves; O you who have eclipsed your predecessors in the race of glory, and will be a noble example both to those who are now alive, and to all who shall come after, and alone have chosen for yourselves the most perfect of beings as guide for your conduct, both in word and deed, and hesitated not a moment, but manfully transferred your affections, and gave yourselves up to the other side, leaving those grovelling and earthly teachers, and stretching forth towards heavenly things, under the guidance of the most venerable George, than whom no man is more perfectly instructed therein. Under him you will

continue to have a good hope respecting the future life, and will pass your time in this present world, in rest and quietness. Would that all the citizens together would lay hold on his words, as a sacred anchor, so that we might need neither knife nor cautery for those whose souls are diseased! Such persons we most earnestly advise to renounce their zeal in favour of Athanasius, and not even to remember the foolish things which he spoke so plentifully among them. Otherwise they will bring themselves before they are aware into extreme peril, from which we know not any one who will be skilful enough to deliver such factious persons. For while that pestilent fellow Athanasius is driven from place to place, being convicted of the basest crimes, for which he would only suffer the punishment he deserves, if one were to kill him ten times over, it would be inconsistent in us to suffer those flatterers and juggling ministers of his to exult against us; men of such a character as it is a shame even to speak of, respecting whom orders have long ago been given to the magistrates, that they should be put to death. But even now perhaps they shall not die, if they desist from their former offenses, and repent at last. For that most pestilent fellow Athanasius led them on, and corrupted the whole state, and laid his impious and polluted hands upon the most holy things.

31. *Letter of Constantius to the Ethiopians against Frumentius.*

The following is the letter which was written to the Princes of Auxumis respecting Frumentius, Bishop of that place.

Constantius Victor Maximus Augustus, to Æzanes and Sazanes.

It is altogether a matter of the greatest care and concern to us, to extend the knowledge of the supreme God ; and I think that the whole race of mankind claims from us equal regard in this respect, in order that they may pass their lives in hope, being brought to a proper knowledge of God, and having no differences with each other in their enquiries concerning

justice and truth. Wherefore considering that you are deserving of the same provident care as the Romans, and desiring to show equal regard for your welfare, we command that the same doctrine be professed in your Churches as in theirs. Send therefore speedily into Egypt the Bishop Frumentius to the most venerable Bishop George, and the rest who are there, who have special authority to appoint to these offices, and to decide questions concerning them. For of course you know and remember (unless you alone pretend to be ignorant of that which all men are well aware of) that this Frumentius was advanced to his present rank by Athanasius, a man who is guilty of ten thousand crimes; for he has not been able fairly to clear himself of any of the charges brought against him, but was at once deprived of his see, and now wanders about destitute of any fixed abode, and passes from one country to another, as if by this means he could escape his own wickedness. Now if Frumentius shall readily obey our commands, and shall submit to an enquiry into all the circumstances of his appointment, he will show plainly to all men, that he is in no respect opposed to the laws of the Church and the established faith. And being brought to trial, when he shall have given proof of his general good conduct, and submitted an account of his life to those who are to judge of these things, he shall receive his appointment from them, if it shall indeed appear that he has any right to be a Bishop. But if he shall delay and avoid the trial, it will surely be very evident, that he has been induced by the persuasions of the wicked Athanasius, thus to indulge impiety against God, choosing to follow the course of him whose wickedness has been made manifest. And our fear is lest he should pass over into Auxumis and corrupt your people, by setting before them accursed and impious statements, and not only unsettle and disturb the Churches, and blaspheme the supreme God, but also thereby cause utter overthrow and destruction to the several nations whom he visits.

But I am sure that Frumentius will return home, perfectly acquainted with all matters that concern the Church, having derived much instruction, which will be of great and general utility, from the conversation of the most venerable George, and such other of the Bishops, as are excellently qualified to communicate such knowledge. May God continually preserve you, most honoured brethren.

32. He defends his Flight.

Hearing, nay almost seeing, these things, through the mournful representations of the messengers, I confess I turned back again into the desert, justly concluding, as your Piety will perceive, that if I was sought after, that I might be sent as soon as I was discovered to the Prefects, I should be prevented from ever coming to your Grace; and that if those who would not subscribe against me, suffered so severely as they did, and the laity who refused to communicate with the Arians were ordered for death, there was no doubt at all but that ten thousand new modes of destruction would be devised by the calumniators against me; and that after my death, they would employ against whomsoever they wished to injure, whatever means they chose, venting their lies against us the more boldly, for that then there would no longer be any one left who could expose them. I fled, not because I feared your Piety (for I know your long-suffering and goodness), but because from what had taken place, I perceived the spirit of my enemies, and considered that they would make use of all possible means to accomplish my destruction, from fear that they would be brought to answer for what they had done contrary to the intentions of your Excellency. For observe, your Grace commanded that the Bishops should be expelled only out of the cities and the province. But these worthy persons presumed to exceed your commands, and banished aged men and Bishops venerable for their years into desert and unfrequented and frightful places, beyond the

boundaries of three provinces. Some of them were sent off from Libya to the great Oasis; others from the Thebais to Ammoniacca in Libya. Neither was it from fear of death that I fled; let none of them condemn me as guilty of cowardice; but because it is the injunction of our Saviour that we should flee when we are persecuted, and hide ourselves when we are sought after, and not expose ourselves to certain dangers, nor by appearing before our persecutors inflame still more their rage against us. For to give one's self up to one's enemies to be murdered, is the same thing as to murder one's self; but to flee, as our Saviour has enjoined, is to know our time, and to manifest a real concern for our persecutors, lest if they proceed to the shedding of blood, they become guilty of the transgression of the law, 'Thou shalt not kill [[Exodus 20:13](#)].' And yet these men by their calumnies against me, earnestly wish that I should suffer death. What they have again lately done proves that this is their desire and murderous intention. You will be astonished, I am sure, Augustus, most beloved of God, when you hear it; it is indeed an outrage worthy of amazement. What it is, I pray you briefly to hear.

33. Conduct of the Arians towards the consecrated Virgins.

The Son of God, our Lord and Saviour Jesus Christ, having become man for our sakes, and having destroyed death, and delivered our race from the bondage of corruption, in addition to all His other benefits bestowed this also upon us, that we should possess upon earth, in the state of virginity, a picture of the holiness of Angels. Accordingly such as have attained this virtue, the Catholic Church has been accustomed to call the brides of Christ. And the heathen who see them express their admiration of them as the temples of the Word. For indeed this holy and heavenly profession is nowhere established, but only among us Christians, and it is a very strong argument that with us is to be found the genuine and true religion. Your

most religious father Constantine Augustus, of blessed memory, honoured the Virgins above all the rest, and your Piety in several letters has given them the titles of the honourable and holy women. But now these worthy Arians who have slandered me, and by whom conspiracies have been formed against most of the Bishops, having obtained the consent and cooperation of the magistrates, first stripped them, and then caused them to be suspended upon what are called the Hermetaries, and scourged them on the ribs so severely three several times, that not even real malefactors have ever suffered the like. Pilate, to gratify the Jews of old, pierced one of our Saviour's sides with a spear. These men have exceeded the madness of Pilate, for they have scourged not one but both His sides; for the limbs of the Virgins are in a special manner the Saviour's own. All men shudder at hearing the bare recital of deeds like these. These men alone not only did not fear to strip and to scourge those undefiled limbs, which the Virgins had dedicated solely to our Saviour Christ; but, what is worse than all, when they were reproached by every one for such extreme cruelty, instead of manifesting any shame, they pretended that it was commanded by your Piety. So utterly presumptuous are they and full of wicked thoughts and purposes. Such a deed as this was never heard of in past persecutions : or supposing that it ever occurred before, yet surely it was not befitting either that Virginité should suffer such outrage and dishonour, in the time of your Majesty, a Christian, or that these men should impute to your Piety their own cruelty. Such wickedness belongs only to heretics, to blaspheme the Son of God, and to do violence to His holy Virgins.

34. *He expostulates with Constantius.*

Now when such enormities as these were again perpetrated by the Arians, I surely was not wrong in complying with the direction of Holy Scripture, which says, 'Hide yourself for a little moment, until the wrath of

the Lord be overpast. ' This was another reason for my withdrawing myself, Augustus, most beloved of God; and I refused not, either to depart into the desert, or, if need were, to be let down from a wall in a basket. [[2 Corinthians 11:33](#)] I endured everything, I even dwelt among wild beasts, that your favour might return to me, waiting for an opportunity to offer to you this my defence, confident as I am that they will be condemned, and your goodness manifested unto me. O, Augustus, blessed and most beloved of God, what would you have had me to do? To come to you while my calumniators were inflamed with rage against me, and were seeking to kill me; or, as it is written, to hide myself a little, that in the mean time they might be condemned as heretics, and your goodness might be manifested unto me? Or would you have had me, Sire, to appear before your magistrates, in order that though you had written merely in the way of threatening, they not understanding your intention, but being exasperated against me by the Arians, might kill me on the authority of your letters, and on that ground ascribe the murder to you? It would neither have been becoming in me to surrender, and give myself up that my blood might be shed, nor in you, as a Christian King, to have the murder of Christians, and those too Bishops, imputed unto you.

35. It was therefore better for me to hide myself, and to wait for this opportunity. Yes, I am sure that from your knowledge of the sacred Scriptures you will assent and approve of my conduct in this respect. For you will perceive that, now those who exasperated you against us have been silenced, your righteous clemency is apparent, and it is proved to all men that you never persecuted the Christians at all, but that it was they who made the Churches desolate, that they might sow the seeds of their own impiety everywhere; on account of which I also, had I not fled, should long ago have suffered from their treachery. For it is very evident that they who

scrupled not to utter such calumnies against me, before the great Augustus, and who so violently assailed Bishops and Virgins, sought also to compass my death. But thanks be to the Lord who has given you the kingdom. All men are confirmed in their opinion of your goodness, and of their wickedness, from which I fled at the first, that I might now make this appeal unto you, and that you might find some one towards whom you may show kindness. I beseech you, therefore, forasmuch as it written, 'A soft answer turns away wrath,' and 'righteous thoughts are acceptable unto the King ;' receive this my defence, and restore all the Bishops and the rest of the Clergy to their countries and their Churches; so that the wickedness of my accusers may be made manifest, and that you, both now and in the day of judgment, may have boldness to say to our Lord and Saviour Jesus Christ, the King of all, ' " None of Yours have I lost [[John 18:9](#)], " but these are they who designed the ruin of all, while I was grieved for those who perished, and for the Virgins who were scourged, and for all other things that were committed against the Christians; and I brought back them that were banished, and restored them to their own Churches.'

Apologia de Fuga

1. *Athanasius charged with cowardice for escaping.*

I hear that Leontius , now at Antioch, and Narcissus of the city of Nero, and George , now at Laodicea, and the Arians who are with them, are spreading abroad many slanderous reports concerning me, charging me with cowardice, because forsooth, when I myself was sought by them, I did not surrender myself into their hands. Now as to their imputations and calumnies, although there are many things that I could write, which even they are unable to deny, and which all who have heard of their proceedings know to be true, yet I shall not be prevailed upon to make any reply to them, except only to remind them of the words of our Lord, and of the declaration of the Apostle, that 'a lie is of the Devil,' and that, 'revilers shall not inherit the kingdom of God. ' For it is sufficient thereby to prove, that neither their thoughts nor their words are according to the Gospel, but that after their own pleasure, whatsoever themselves desire, that they think to be good.

2. *Insincerity of this charge.*

But forasmuch as they pretend to charge me with cowardice, it is necessary that I should write somewhat concerning this, whereby it shall be proved that they are men of wicked minds, who have not read the sacred Scriptures: or if they have read them, that they do not believe the divine inspiration of the oracles they contain. For had they believed this, they would not dare to act contrary to them, nor imitate the malice of the Jews who slew the Lord. For God having given them a commandment, 'Honour your father and your mother,' and, 'He that curses father or mother, let him die the death [[Matthew 15:4](#)];' that people established a contrary law, changing the honour into dishonour, and alienating to other uses the money

which was due from the children to their parents. And though they had read what David did, they acted in contradiction to his example, and accused the guiltless for plucking the ears of grain, and rubbing them in their hands on the Sabbath day. Not that they cared either for the laws, or for the Sabbath, for they were guilty of greater transgressions of the law on that day: but being wicked-minded, they grudged the disciples the way of salvation, and desired that their own private notions should have the sole pre-eminence. They however have received the reward of their iniquity, having ceased to be an holy nation, and being counted henceforth as the rulers of Sodom, and as the people of Gomorrha. [[Isaiah 1:10-11](#)] And these men likewise, not less than they, seem to me to have received their punishment already in their ignorance of their own folly. For they understand not what they say, but think that they know things of which they are ignorant; while the only knowledge that is in them is to do evil, and to frame devices more and more wicked day by day. Thus they reproach us with our present flight, not for the sake of virtue, as wishing us to show manliness by coming forward (how is it possible that such a wish can be entertained by enemies in behalf of those who run not with them in the same career of madness?); but being full of malice, they pretend this, and buzz all around that such is the case, thinking, foolish as indeed they are, that through fear of their revilings, we shall yet be induced to give ourselves up to them. For this is what they desire: to accomplish this they have recourse to all kinds of schemes: they pretend themselves to be friends, while they search as enemies, to the end that they may glut themselves with our blood, and put us also out of the way, because we have always opposed and do still oppose their impiety, and confute and brand their heresy.

3. Outrages of the Arians against the Bishops.

For whom have they ever persecuted and taken, that they have not insulted and injured as they pleased? Whom have they ever sought after and found, that they have not handled in such a manner, that either he has died a miserable death, or has been ill-treated in every way? Whatever the magistrates appear to do, it is their work; and the others are merely the tools of their will and wickedness. In consequence, where is there a place that has not some memorial of their malice? Who has ever opposed them, without their conspiring against him, inventing pretexts for his ruin after the manner of Jezebel? Where is there a Church that is not at this moment lamenting the success of their plots against her Bishops? Antioch is mourning for the orthodox Confessor Eustathius ; Balaneæ for the most admirable Euphrasion ; Paltus and Antaradus for Kymatius and Carterius; Adrianople for that lover of Christ, Eutropius, and his successor Lucius, who was often loaded with chains by their means, and so perished; Ancyra mourns for Marcellus, Berrhœa for Cyrus , Gaza for Asclepas. Of all these, after inflicting many outrages, they by their intrigues procured the banishment; but for Theodulus and Olympius, Bishops of Thrace, and for us and our Presbyters, they caused diligent search to be made, to the intent that if we were discovered we should suffer capital punishment: and probably we should have so perished, had we not fled at that very time contrary to their intentions. For letters to that effect were delivered to the Proconsul Donatus against Olympius and his fellows, and to Philagrius against me. And having raised a persecution against Paul, Bishop of Constantinople, as soon as they found him, they caused him to be openly strangled at a place called Cucusus in Cappadocia, employing as their executioner for the purpose Philip, who was Prefect. He was a patron of their heresy, and the tool of their wicked designs.

4. Proceedings after the Council of Milan.

Are they then satisfied with all this, and content to be quiet for the future? By no means; they have not given over yet, but like the horseleach in the Proverbs, they revel more and more in their wickedness, and fix themselves upon the larger dioceses. Who can adequately describe the enormities they have already perpetrated? Who is able to recount all the deeds that they have done? Even very lately, while the Churches were at peace, and the people worshipping in their congregations, Liberius, Bishop of Rome, Paulinus, Metropolitan of Gaul, Dionysius, Metropolitan of Italy, Lucifer, Metropolitan of the Sardinian islands, and Eusebius of Italy, all of them good Bishops and preachers of the truth, were seized and banished, on no pretence whatever, except that they would not unite themselves to the Arian heresy, nor subscribe to the false accusations and calumnies which they had invented against me.

5. In praise of Hosius.

Of the great Hosius, who answers to his name, that confessor of a happy old age, it is superfluous for me to speak, for I suppose it is known unto all men that they caused him also to be banished; for he is not an obscure person, but of all men the most illustrious, and more than this. When was there a Council held, in which he did not take the lead, and by right counsel convince every one? Where is there a Church that does not possess some glorious monuments of his patronage? Who has ever come to him in sorrow, and has not gone away rejoicing? What needy person ever asked his aid, and did not obtain what he desired? And yet even on this man they made their assault, because knowing the calumnies which they invent in behalf of their iniquity, he would not subscribe to their designs against us. And if afterwards, upon the repeated stripes above measure that were inflicted upon him, and the conspiracies that were formed against his kinsfolk, he yielded to them for a time [[Galatians 2:5](#)], as being old and

infirm in body, yet at least their wickedness is shown even in this circumstance; so zealously did they endeavour by all means to prove that they were not truly Christians.

6. Outrages of George upon the Alexandrians.

After this they again fastened themselves upon Alexandria, seeking anew to put us to death: and their proceedings were now worse than before. For on a sudden the Church was surrounded by soldiers, and sounds of war took the place of prayers. Then George of Cappadocia who was sent by them, having arrived during the season of Lent, brought an increase of evils which they had taught him. For after Easter week, Virgins were thrown into prison; Bishops were led away in chains by soldiers; houses of orphans and widows were plundered, and their loaves taken away; attacks were made upon houses, and Christians thrust forth in the night, and their dwellings sealed up: brothers of clergymen were in danger of their lives on account of their brethren. These outrages were sufficiently dreadful, but more dreadful than these followed. For on the week that succeeded the Holy Pentecost [May 11], when the people after their fast had gone out to the cemetery to pray, because that all refused communion with George, that abandoned person, on learning this, stirred up against them the commander Sebastian, a Manichee; who straightway with a multitude of soldiers with arms, drawn swords, bows, and spears, proceeded to attack the people, though it was the Lord's day: and finding a few praying (for the greater part had already retired on account of the lateness of the hour), he committed such outrages as became a disciple of these men. Having lighted a pile, he placed certain virgins near the fire, and endeavoured to force them to say that they were of the Arian faith: and when he saw that they were getting the mastery, and cared not for the fire, he immediately stripped them naked, and beat them in

the face in such a manner, that for some time they could hardly be recognised.

7. Outrages of George.

And having seized upon forty men, he beat them after a new fashion. Cutting some sticks fresh from the palm tree, with the thorns still upon them, he scourged them on the back so severely, that some of them were for a long time under surgical treatment on account of the thorns which had broken off in their flesh, and others unable to bear up under their sufferings died. All those whom they had taken, and the virgin, they sent away together into banishment to the great Oasis. And the bodies of those who had perished they would not at first suffer to be given up to their friends, but concealed them in any way they pleased, and cast them out without burial, in order that they might not appear to have any knowledge of these cruel proceedings. But herein their deluded minds greatly misled them. For the relatives of the dead, both rejoicing at the confession, and grieving for the bodies of their friends, published abroad so much the more this proof of their impiety and cruelty. Moreover they immediately banished out of Egypt and Libya the following Bishops, Ammonius, Muñus, Gañus, Philo, Hermes, Plenius, Psenosiris, Nilammon, Agathus, Anagamphus, Marcus, Ammonius, another Marcus, Dracontius, Adelphius, Athenodorus, and the Presbyters, Hierax, and Dioscorus; whom they drove forth under such cruel treatment, that some of them died on the way, and others in the place of their banishment. They caused also more than thirty Bishops to take to flight; for their desire was, after the example of Ahab, if it were possible, utterly to root out the truth. Such are the enormities of which these impious men have been guilty.

8. If it is wrong to flee, it is worse to persecute.

But although they have done all this, yet they are not ashamed of the evils they have already contrived against me, but proceed now to accuse me, because I have been able to escape their murderous hands. Nay, they bitterly bewail themselves, that they have not effectually put me out of the way; and so they pretend to reproach me with cowardice, not perceiving that by thus murmuring against me, they rather turn the blame upon themselves. For if it be a bad thing to flee, it is much worse to persecute; for the one party hides himself to escape death, the other persecutes with a desire to kill; and it is written in the Scriptures that we ought to flee; but he that seeks to destroy transgresses the law, nay, and is himself the occasion of the other's flight. If then they reproach me with my flight, let them be more ashamed of their own persecution. Let them cease to conspire, and they who flee will immediately cease to do so. But they, instead of giving over their wickedness, are employing every means to obtain possession of my person, not perceiving that the flight of those who are persecuted is a strong argument against those who persecute. For no man flees from the gentle and the humane, but from the cruel and the evil-minded. 'Every one that was in distress, and every one that was in debt [[1 Samuel 22:2](#)],' fled from Saul, and took refuge with David. But this is the reason why these men desire to cut off those who are in concealment, that there may be no evidence forthcoming of their wickedness. But herein their minds seem to be blinded with their usual error. For the more the flight of their enemies becomes known, so much the more notorious will be the destruction or the banishment which their treachery has brought upon them ; so that whether they kill them outright, their death will be the more loudly noised abroad against them, or whether they drive them into banishment, they will but be sending forth everywhere monuments of their own iniquity.

9. The accusation shows the mind of the accusers.

Now if they had been of sound mind, they would have seen that they were in this strait, and that they were falling foul of their own arguments. But since they have lost all judgment, they are still led on to persecute, and seek to destroy, and yet perceive not their own impiety. It may be they even venture to accuse Providence itself (for nothing is beyond the reach of their presumption), that it does not deliver up to them those whom they desire; certain as it is, according to the saying of our Saviour, that not even a sparrow can fall into the snare without our Father which is in heaven. [[Matthew 10:29](#)] But when these accursed ones obtain possession of any one, they immediately forget not only all other, but even themselves; and raising their brow in very haughtiness, they neither acknowledge times and seasons, nor respect human nature in those whom they injure. Like the tyrant of Babylon, they attack more furiously; they show pity to none, but mercilessly 'upon the ancient,' as it is written, 'they very heavily lay the yoke,' and 'they add to the grief of them that are wounded.' Had they not acted in this manner; had they not driven into banishment those who spoke in my defence against their calumnies, their representations might have appeared to some persons sufficiently plausible. But since they have conspired against so many other Bishops of high character, and have spared neither the great confessor Hosius, nor the Bishop of Rome, nor so many others from the Spains and the Gauls, and Egypt, and Libya, and the other countries, but have committed such cruel outrages against all who have in any way opposed them in my behalf; is it not plain that their designs have been directed rather against me than against any other, and that their desire is miserably to destroy me as they have done others? To accomplish this they vigilantly watch for an opportunity, and think themselves injured, when they see those safe, whom they wished not to live.

10. *Their real grievance is not that Athanasius is a coward, but that he is free.*

Who then does not perceive their craftiness? Is it not very evident to every one that they do not reproach me with cowardice from regard to virtue, but that being thirsty for blood, they employ these their base devices as nets, thinking thereby to catch those whom they seek to destroy? That such is their character is shown by their actions, which have convicted them of possessing dispositions more savage than wild beasts, and more cruel than Babylonians. But although the proof against them is sufficiently clear from all this, yet since they still dissemble with soft words after the manner of their 'father the devil [[John 8:44](#)],' and pretend to charge me with cowardice, while they are themselves more cowardly than hares; let us consider what is written in the Sacred Scriptures respecting such cases as this. For thus they will be shown to fight against the Scriptures no less than against me, while they detract from the virtues of the Saints.

For if they reproach men for hiding themselves from those who seek to destroy them, and accuse those who flee from their persecutors, what will they do when they see Jacob fleeing from his brother Esau, and Moses withdrawing into Midian for fear of Pharaoh? What excuse will they make for David, after all this idle talk, for fleeing from his house on account of Saul, when he sent to kill him, and for hiding himself in the cave, and for changing his appearance, until he withdrew from Abimelech, and escaped his designs against him? What will they say, they who are ready to say anything, when they see the great Elijah, after calling upon God and raising the dead, hiding himself for fear of Ahab, and fleeing from the threats of Jezebel? At which time also the sons of the prophets, when they were sought after, hid themselves with the assistance of Obadiah, and lay concealed in caves.

11. *Examples of Scripture Saints in defence of flight.*

Perhaps they have not read these histories; as being out of date; yet have they no recollection of what is written in the Gospel? For the disciples also withdrew and hid themselves for fear of the Jews; and Paul, when he was sought after by the governor at Damascus, was let down from the wall in a basket, and so escaped his hands. As the Scripture then relates these things of the Saints, what excuse will they be able to invent for their wickedness? To reproach them with cowardice would be an act of madness, and to accuse them of acting contrary to the will of God, would be to show themselves entirely ignorant of the Scriptures. For there was a command under the law [[Exodus 21:13](#)] that cities of refuge should be appointed, in order that they who were sought after to be put to death, might at least have some means of saving themselves. And when He Who spoke unto Moses, the Word of the Father, appeared in the end of the world, He also gave this commandment, saying, 'But when they persecute you in this city, flee into another:' and shortly after He says, 'When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso reads, let him understand); then let them which be in Judæa flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. ' Knowing these things, the Saints regulated their conduct accordingly. For what our Lord has now commanded, the same also He spoke by His Saints before His coming in the flesh: and this is the rule which is given unto men to lead them to perfection— what God commands, that to do.

12. *The Lord an example of timely flight.*

Wherefore also the Word Himself, being made man for our sakes, condescended to hide Himself when He was sought after, as we do: and also

when He was persecuted, to flee and avoid the designs of His enemies. For it became Him, as by hunger and thirst and suffering, so also by hiding Himself and fleeing, to show that He had taken our flesh, and was made man. Thus at the very first, as soon as He became man, when He was a little child, He Himself by His Angel commanded Joseph, 'Arise, and take the young Child and His Mother, and flee into Egypt; for Herod will seek the young Child's life [[Matthew 2:13](#)].' And when Herod was dead, we find Him withdrawing to Nazareth by reason of Archelaus his son. And when afterwards He was showing Himself to be God, and made whole the withered hand, the Pharisees went out, and held a council against Him, how they might destroy Him; but when Jesus knew it, He withdrew Himself from thence. [[Matthew 12:15](#)] So also when He raised Lazarus from the dead, 'from that day forth,' says the Scripture, 'they took counsel for to put Him to death. Jesus therefore walked no more openly among the Jews; but went thence into the country near to the wilderness [[John 11:53-54](#)].' Again, when our Saviour said, 'Before Abraham was, I am,' 'the Jews took up stones to cast at Him; but Jesus hid Himself, and went out of the temple [[John 8:58-59](#)].' And 'going through the midst of them, He went His way,' and 'so passed by [[Luke 4:30](#)].'

13. *Example of Our Lord.*

When they see these things, or rather even hear of them, for see they do not, will they not desire, as it is written, to become 'fuel of fire [[Isaiah 9:5](#)],' because their counsels and their words are contrary to what the Lord both did and taught? Also when John was martyred, and his disciples buried his body, 'when Jesus heard of it, He departed thence by ship into a desert place apart [[Matthew 14:13](#)].' Thus the Lord acted, and thus He taught. Would that these men were even now ashamed of their conduct, and confined their rashness to man, nor proceeded to such extreme madness as

even to charge our Saviour with cowardice! For it is against Him that they now utter their blasphemies. But no one will endure such madness; nay it will be seen that they do not understand the Gospels. The cause must be a reasonable and just one, which the Evangelists represent as weighing with our Saviour to withdraw and to flee; and we ought therefore to assign the same for the conduct of all the Saints. (For whatever is written concerning our Saviour in His human nature, ought to be considered as applying to the whole race of mankind ; because He took our body, and exhibited in Himself human infirmity.) Now of this cause John has written thus, 'They sought to take Him: but no man laid hands on Him, because His hour was not yet come [[John 7:30](#)].' And before it came, He Himself said to His Mother, 'Mine hour is not yet come [[John 2:4](#)]:' and to them who were called His brethren, 'My time is not yet come [[John 7:6](#)].' And again, when His time had come, He said to the disciples, 'Sleep on now, and take your rest: for behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners [[Matthew 26:45](#)].'

14. *An hour and a time for all men.*

Now in so far as He was God and the Word of the Father, He had no time; for He is Himself the Creator of times. But being made man, He shows by speaking in this manner that there is a time allotted to every man; and that not by chance, as some of the Gentiles imagine in their fables, but a time which He, the Creator, has appointed to every one according to the will of the Father. This is written in the Scriptures, and is manifest to all men. For although it be hidden and unknown to all, what period of time is allotted to each, and how it is allotted; yet every one knows this, that as there is a time for spring and for summer, and for autumn and for winter, so, as it is written [[Ecclesiastes 3:2](#)], there is a time to die, and a time to live. And so the time of the generation which lived in the days of Noah was cut

short, and their years were contracted, because the time of all things was at hand. But to Hezekiah were added fifteen years. And as God promises to them that serve Him truly, 'I will fulfil the number of your days [[Exodus 23:26](#); [Genesis 25:8](#)],' Abraham dies 'full of days,' and David besought God, saying, 'Take me not away in the midst of my days. ' And Eliphaz, one of the friends of Job, being assured of this truth, said, 'You shall come to your grave like ripe grain, gathered in due time, and like as a shock of grain comes in in his season. ' And Solomon confirming his words, says, 'The souls of the unrighteous are taken away untimely. ' And therefore he exhorts in the book of Ecclesiastes, saying, 'Be not overmuch wicked, neither be thou hard: why should you die before your time [[Ecclesiastes 7:17](#)]?'

15. *The Lord's hour and time.*

Now as these things are written in the Scriptures, the case is clear, that the saints know that a certain time is measured to every man, but that no one knows the end of that time is plainly intimated by the words of David, 'Declare unto me the shortness of my days. ' What he did not know, that he desired to be informed of. Accordingly the rich man also, while he thought that he had yet a long time to live, heard the words, 'You fool, this night they are requiring your soul: then whose shall those things be which you have provided [[Luke 12:20](#)]?' And the Preacher speaks confidently in the Holy Spirit, and says, 'Man also knows not his time [[Ecclesiastes 9:12](#)].' Wherefore the Patriarch Isaac said to his son Esau, 'Behold, I am old, and I know not the day of my death [[Genesis 27:2](#)].' Our Lord therefore, although as God, and the Word of the Father, He both knew the time measured out by Him to all, and was conscious of the time for suffering, which He Himself had appointed also to His own body; yet since He was made man for our sakes, He hid Himself when He was sought after before that time came, as we do; when He was persecuted, He fled; and avoiding

the designs of His enemies He passed by, and 'so went through the midst of them [[Luke 4:30](#)].' But when He had brought on that time which He Himself had appointed, at which He desired to suffer in the body for all men, He announces it to the Father, saying, 'Father, the hour has come; glorify Your Son [[John 17:1](#)].' And then He no longer hid Himself from those who sought Him, but stood willing to be taken by them; for the Scripture says, He said to them that came unto Him, 'Whom do you seek[[John 18:4-5](#)]?' and when they answered, 'Jesus of Nazareth,' He says unto them, 'I am He whom you seek.' And this He did even more than once; and so they straightway led Him away to Pilate. He neither suffered Himself to be taken before the time came, nor did He hide Himself when it had come; but gave Himself up to them that conspired against Him, that He might show to all men that the life and death of man depend upon the divine sentence; and that without our Father which is in heaven, neither a hair of man's head can become white or black, nor a sparrow ever fall into the snare.

6. The Lord's example followed by the Saints.

Our Lord therefore, as I said before, thus offered Himself for all; and the Saints having received this example from their Saviour (for all of them before His coming, nay always, were under His teaching), in their conflicts with their persecutors acted lawfully in flying, and hiding themselves when they were sought after. And being ignorant, as men, of the end of the time which Providence had appointed unto them, they were unwilling at once to deliver themselves up into the power of those who conspired against them. But knowing on the other hand what is written, that 'the portions' of man 'are in God's hand ,' and that 'the Lord kills [[1 Samuel 2:6](#)],' and the Lord 'makes alive,' they the rather endured unto the end, 'wandering about [[Hebrews 11:37-38](#)],' as the Apostle has said, 'in sheepskins, and goatskins,

being destitute, tormented, wandering in deserts,' and hiding themselves 'in dens and caves of the earth;' until either the appointed time of death arrived, or God who had appointed their time spoke unto them, and stayed the designs of their enemies, or else delivered up the persecuted to their persecutors, according as it seemed to Him to be good. This we may well learn respecting all men from David: for when Joab instigated him to slay Saul, he said, 'As the Lord lives, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and be delivered to the enemies; the Lord forbid that I should stretch forth my hand against the Lord's anointed. '

17. A time to flee and a time to stay.

And if ever in their flight they came unto those that sought after them, they did not do so without reason: but when the Spirit spoke unto them, then as righteous men they went and met their enemies; by which they also showed their obedience and zeal towards God. Such was the conduct of Elijah, when, being commanded by the Spirit, he showed himself unto Ahab [[1 Kings 21:18](#)]; and of Micaiah the prophet when he came to the same Ahab; and of the prophet who cried against the altar in Samaria, and rebuked Rehoboam ; and of Paul when he appealed unto Cæsar. It was not certainly through cowardice that they fled: God forbid. The flight to which they submitted was rather a conflict and war against death. For with wise caution they guarded against these two things; either that they should offer themselves up without reason (for this would have been to kill themselves, and to become guilty of death, and to transgress the saying of the Lord, 'What God has joined let not man put asunder [[Matthew 19:6](#)] '), or that they should willingly subject themselves to the reproach of negligence, as if they were unmoved by the tribulations which they met with in their flight, and which brought with them sufferings greater and more terrible than

death. For he that dies, ceases to suffer; but he that flies, while he expects daily the assaults of his enemies, esteems death lighter. They therefore whose course was consummated in their flight did not perish dishonourably, but attained as well as others the glory of martyrdom. Therefore it is that Job was accounted a man of mighty fortitude, because he endured to live under so many and such severe sufferings, of which he would have had no sense, had he come to his end. Wherefore the blessed Fathers thus regulated their conduct also; they showed no cowardice in fleeing from the persecutor, but rather manifested their fortitude of soul in shutting themselves up in close and dark places, and living a hard life. Yet did they not desire to avoid the time of death when it arrived; for their concern was neither to shrink from it when it came, nor to forestall the sentence determined by Providence, nor to resist His dispensation, for which they knew themselves to be preserved; lest by acting hastily, they should become to themselves the cause of terror: for thus it is written, 'He that is hasty, with his lips, shall bring terror upon himself. '

18. *The Saints who fled were no cowards.*

Of a truth no one can possibly doubt that they were well furnished with the virtue of fortitude. For the Patriarch Jacob who had before fled from Esau, feared not death when it came, but at that very time blessed the Patriarchs, each according to his deserts. And the great Moses, who previously had hid himself from Pharaoh, and had withdrawn into Midian for fear of him, when he received the commandment, 'Return into Egypt , ' feared not to do so. And again, when he was bidden to go up into the mountain Abarim [[Deuteronomy 32:49](#)] and die, he delayed not through cowardice, but even joyfully proceeded there. And David, who had before fled from Saul, feared not to risk his life in war in defence of his people; but having the choice of death or of flight set before him, when he might have

fled and lived, he wisely preferred death. And the great Elijah, who had at a former time hid himself from Jezebel, showed no cowardice when he was commanded by the Spirit to meet Ahab, and to reprove Ahaziah. And Peter, who had hid himself for fear of the Jews, and the Apostle Paul who was let down in a basket, and fled, when they were told, 'You must bear witness at Rome,' deferred not the journey; yea, rather, they departed rejoicing; the one as hastening to meet his friends, received his death with exultation; and the other shrunk not from the time when it came, but gloried in it, saying, 'For I am now ready to be offered, and the time of my departure is at hand [[2 Timothy 4:6](#)].'

19. *The Saints courageous in their flight, and divinely favoured.*

These things both prove that their previous flight was not the effect of cowardice; and testify that their after conduct also was of no ordinary character: and they loudly proclaim that they possessed in a high degree the virtue of fortitude. For neither did they withdraw themselves on account of a slothful timidity, on the contrary, they were at such times under the practice of a severer discipline than at others; nor were they condemned for their flight, or charged with cowardice, by such as are now so fond of criminating others. Nay they were blessed through that declaration of our Lord, 'Blessed are they which are persecuted for righteousness sake. [[Matthew 5:10](#)]' Nor yet were these their sufferings without profit to themselves; for having tried them as 'gold in the furnace,' as Wisdom has said, God found them worthy of Himself. [[Wisdom 3:57](#)] And then they shone the more 'like sparks,' being saved from them that persecuted them, and delivered from the designs of their enemies, and preserved to the end that they might teach the people; so that their flight and escape from the rage of them that sought after them, was according to the dispensation of

the Lord. And so they became dear in the sight of God, and had the most glorious testimony to their fortitude.

20. Same Subject Continued.

Thus, for example, the Patriarch Jacob was favoured in his flight with many, even divine visions, and remaining quiet himself, he had the Lord on his side, rebuking Laban, and hindering the designs of Esau; and afterwards he became the Father of Judah, of whom sprang the Lord according to the flesh; and he dispensed the blessings to the Patriarchs. And when Moses the beloved of God was in exile, then it was that he saw that great sight, and being preserved from his persecutors, was sent as a prophet into Egypt, and being made the minister of those mighty wonders and of the Law, he led that great people in the wilderness. And David when he was persecuted wrote the Psalm, 'My heart uttered a good word ;' and, 'Our God shall come even visibly, and shall not keep silence. ' And again he speaks more confidently, saying, 'My eye has seen his desire upon mine enemies ;' and again, 'In God have I put my trust; I will not be afraid what man can do unto me. ' And when he fled and escaped from the face of Saul 'to the cave,' he said, 'He has sent from heaven and has saved me. He has given them to reproach that would tread me under their feet. God has sent His mercy and truth, and has delivered my soul from the midst of lions. ' Thus he too was saved according to the dispensation of God, and afterwards became king, and received the promise, that from his seed our Lord should issue. And the great Elijah, when he withdrew to mount Carmel, called upon God, and destroyed at once more than four hundred prophets of Baal; and when there were sent to take him two captains of fifty with their hundred men, he said, 'Let fire come down from heaven [[2 Kings 1:10](#)],' and thus rebuked them. And he too was preserved, so that he anointed Elisha in his own stead, and became a pattern of discipline for the sons of the prophets. And the blessed

Paul, after writing these words, 'what persecutions I endured; but out of them all the Lord delivered me, and will deliver [[2 Timothy 3:11](#)];' could speak more confidently and say, 'But in all these things we are more than conquerors, for nothing shall separate us from the love of Christ [[Romans 8:35, 37](#)].' For then it was that he was caught up to the third heaven, and admitted into paradise, where he heard 'unspeakable words, which it is not lawful for a man to utter [[2 Corinthians 12:4](#)].' And for this end was he then preserved, that 'from Jerusalem even unto Illyricum' he might 'fully preach the Gospel [[Romans 15:19](#)].'

21. *The Saints fled for our sakes.*

The flight of the saints therefore was neither blameable nor unprofitable. If they had not avoided their persecutors, how would it have come to pass that the Lord should spring from the seed of David? Or who would have preached the glad tidings of the word of truth? It was for this that the persecutors sought after the saints, that there might be no one to teach, as the Jews charged the Apostles; but for this cause they endured all things, that the Gospel might be preached. Behold, therefore, in that they were thus engaged in conflict with their enemies, they passed not the time of their flight unprofitably, nor while they were persecuted, did they forget the welfare of others: but as being ministers of the good word, they grudged not to communicate it to all men; so that even while they fled, they preached the Gospel, and gave warning of the wickedness of those who conspired against them, and confirmed the faithful by their exhortations. Thus the blessed Paul, having found it so by experience, declared beforehand, 'As many as will live godly in Christ, shall suffer persecution [[2 Timothy 3:12](#)].' And so he straightway prepared them that fled for the trial, saying, 'Let us run with patience the race that is set before us [[Hebrews 12:1](#)];' for although there be continual tribulations, 'yet tribulation

works patience, and patience experience, and experience hope, and hope makes not ashamed [[Romans 5:4](#)].' And the Prophet Isaiah when such-like affliction was expected, exhorted and cried aloud, 'Come, my people, enter thou into your chambers, and shut your doors; hide yourself as it were for a little moment, until the indignation be overpast [[Isaiah 26:20](#)].' And so also the Preacher, who knew the conspiracies against the righteous, and said, 'If you see the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regards, and there be higher than they: moreover there is the profit of the earth. ' He had his own father David for an example, who had himself experienced the sufferings of persecution, and who supports them that suffer by the words, 'Be of good courage, and He shall strengthen your heart, all you that put your trust in the Lord ;' for them that so endure, not man, but the Lord Himself (he says), 'shall help them, and deliver them, because they put their trust in Him:' for I also 'waited patiently for the Lord, and He inclined unto me, and heard my calling; He brought me up also out of the lowest pit, and out of the mire and clay. ' Thus is shown how profitable to the people and productive of good is the flight of the Saints, howsoever the Arians may think otherwise.

22. Same subject concluded.

Thus the Saints, as I said before, were abundantly preserved in their flight by the Providence of God, as physicians for the sake of them that had need. And to all men generally, even to us, is this law given, to flee when persecuted, and to hide when sought after, and not rashly tempt the Lord, but wait, as I said above, until the appointed time of death arrive, or the Judge determine something concerning them, according as it shall seem to Him to be good: that men should be ready, that, when the time calls, or when they are taken, they may contend for the truth even unto death. This

rule the blessed Martyrs observed in their several persecutions. When persecuted they fled, while concealing themselves they showed fortitude, and when discovered they submitted to martyrdom. And if some of them came and presented themselves to their persecutors, they did not do so without reason; for immediately in that case they were martyred, and thus made it evident to all that their zeal, and this offering up of themselves to their enemies, were from the Spirit.

23. Persecution is from the Devil.

Seeing therefore that such are the commands of our Saviour, and that such is the conduct of the Saints, let these persons, to whom one cannot give a name suitable to their character,— let them, I say, tell us, from whom they learned to persecute? They cannot say, from the Saints. No, but from the Devil (that is the only answer which is left to them)—from him who says, 'I will pursue, I will overtake [[Exodus 15:9](#)].' Our Lord commanded to flee, and the saints fled: but persecution is a device of the Devil, and one which he desires to exercise against all. Let them say then, to which we ought to submit ourselves; to the words of the Lord, or to their fabrications? Whose conduct ought we to imitate, that of the Saints, or that of those whose example these men have adopted? But since it is likely they cannot determine this question (for, as Esaias said, their minds and their consciences are blinded, and they think 'bitter to be sweet,' and 'light darkness [[Isaiah 5:20](#)] ') let some one come forth from among us Christians, and put them to rebuke, and cry with a loud voice, 'It is better to trust in the Lord, than to attend to the foolish sayings of these men; for the words " of the Lord have " eternal life [[John 6:68](#)], " but the things which these utter are full of iniquity and blood.'

24. Irruption of Syrianus.

This were sufficient to put a stop to the madness of these impious men, and to prove that their desire is for nothing else, but only through a love of contention to utter revilings and insults. But forasmuch as having once dared to fight against Christ, they have now become officious, let them enquire and learn into the manner of my withdrawal from their own friends. For the Arians were mixed with the soldiers in order to exasperate them against me, and, as they were unacquainted with my person, to point me out to them. And although they are destitute of all feelings of compassion, yet when they hear the circumstances they will surely be quiet for very shame. It was now night, and some of the people were keeping a vigil preparatory to a communion on the morrow, when the General Syrianus suddenly came upon us with more than five thousand soldiers, having arms and drawn swords, bows, spears, and clubs, as I have related above. With these he surrounded the Church, stationing his soldiers near at hand, in order that no one might be able to leave the Church and pass by them. Now I considered that it would be unreasonable in me to desert the people during such a disturbance, and not to endanger myself in their behalf; therefore I sat down upon my throne, and desired the Deacon to read a Psalm, and the people to answer, 'For His mercy endures for ever,' and then all to withdraw and depart home. But the General having now made a forcible entry, and the soldiers having surrounded the sanctuary for the purpose of apprehending us, the Clergy and those of the laity, who were still there, cried out, and demanded that we too should withdraw. But I refused, declaring that I would not do so, until they had retired one and all. Accordingly I stood up, and having bidden prayer, I then made my request of them, that all should depart before me, saying that it was better that my safety should be endangered, than that any of them should receive hurt. So when the greater part had gone forth, and the rest were following, the monks who were there

with us and certain of the Clergy came up and dragged us away. And thus (Truth is my witness), while some of the soldiers stood about the sanctuary, and others were going round the Church, we passed through, under the Lord's guidance, and with His protection withdrew without observation, greatly glorifying God that we had not betrayed the people, but had first sent them away, and then had been able to save ourselves, and to escape the hands of them which sought after us.

25. Athanasius's wonderful escape.

Now when Providence had delivered us in such an extraordinary manner, who can justly lay any blame upon me, because we did not give ourselves up into the hands of them that sought after us, nor return and present ourselves before them? This would have been plainly to show ingratitude to the Lord, and to act against His commandment, and in contradiction to the practice of the Saints. He who censures me in this matter must presume also to blame the great Apostle Peter, because though he was shut up and guarded by soldiers, he followed the angel that summoned him, and when he had gone forth from the prison and escaped in safety, he did not return and surrender himself, although he heard what Herod had done. Let the Arian in his madness censure the Apostle Paul, because when he was let down from the wall and had escaped in safety, he did not change his mind, and return and give himself up; or Moses, because he returned not out of Midian into Egypt, that he might be taken of them that sought after him; or David, because when he was concealed in the cave, he did not discover himself to Saul. As also the sons of the prophets remained in their caves, and did not surrender themselves to Ahab. This would have been to act contrary to the commandment, since the Scripture says, 'You shall not tempt the Lord your God. '

26. He acted according to the example of the Saints. Character of his accusers.

Being careful to avoid such an offense, and instructed by these examples, I so ordered my conduct; and I do not undervalue the favour and the help which have been shown me of the Lord, howsoever these in their madness may gnash their teeth against us. For since the manner of our retreat was such as we have described, I do not think that any blame whatever can attach to it in the minds of those who are possessed of a sound judgment: seeing that according to holy Scripture, this pattern has been left us by the Saints for our instruction. But there is no atrocity, it would seem, which these men neglect to practise, nor will they leave anything undone which may show their own wickedness and cruelty. And indeed their lives are only in accordance with their spirit and the follies of their doctrines; for there are no sins that one could charge them with, how heinous soever, that they do not commit without shame. Leontius for instance being censured for his intimacy with a certain young woman, named Eustolium, and prohibited from living with her, mutilated himself for her sake, in order that he might be able to associate with her freely. He did not however clear himself from suspicion, but rather on this account he was degraded from his rank as Presbyter. [Although the heretic Constantius by violence caused him to be named a Bishop.] Narcissus , besides being charged with many other transgressions, was degraded three times by different Councils; and now he is among them, most wicked man. And George , who was a Presbyter, was deposed for his wickedness, and although he had nominated himself a Bishop, he was nevertheless a second time deposed in the great Council of Sardica. And besides all this, his dissolute life was notorious, for he is condemned even by his own friends, as making the end of existence, and its happiness, to consist in the commission of the most disgraceful crimes.

27. Conclusion.

Thus each surpasses the other in his own peculiar vices. But there is a common blot that attaches to them all, in that through their heresy they are enemies of Christ, and are no longer called Christians, but Arians. They ought indeed to accuse each other of the sins they are guilty of, for they are contrary to the faith of Christ; but they rather conceal them for their own sakes. And it is no wonder, that being possessed of such a spirit, and implicated in such vices, they persecute and seek after those who follow not the same impious heresy as themselves; that they delight to destroy them, and are grieved if they fail of obtaining their desires, and think themselves injured, as I said before, when they see those alive whom they wish to perish. May they continue to be injured in such sort, that they may lose the power of inflicting injuries, and that those whom they persecute may give thanks unto the Lord, and say in the words of the twenty-sixth Psalm, 'The Lord is my light and my salvation; whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell;' and again the thirtieth Psalm, 'You have saved my soul from adversities; you have not shut me up into the hands of mine enemies; you have set my foot in a large room' in Christ Jesus our Lord, through whom to the Father in the Holy Spirit be glory and power for ever and ever. Amen.

History of the Arians, Part I

BY ST. ATHANASIUS

1. Arian Persecution Under Constantine

And not long after they put in execution the designs for the sake of which they had had recourse to these artifices; for they no sooner had formed their plans, but they immediately admitted Arius and his fellows to communion. They set aside the repeated condemnations which had been passed upon them, and again pretended the imperial authority in their behalf. And they were not ashamed to say in their letters, 'since Athanasius suffered, all jealousy has ceased, and let us henceforward receive Arius and his fellows;' adding, in order to frighten their hearers, 'because the Emperor has commanded it.' Moreover, they were not ashamed to add, 'for these men profess orthodox opinions;' not fearing that which is written, 'Woe unto them that call bitter sweet, that put darkness for light [[Isaiah 5:20](#)];' for they are ready to undertake anything in support of their heresy. Now is it not hereby plainly proved to all men, that we both suffered heretofore, and that you now persecute us, not under the authority of an Ecclesiastical sentence, but on the ground of the Emperor's threats, and on account of our piety towards Christ? As also they conspired in like manner against other Bishops, fabricating charges against them also; some of whom fell asleep in the place of their exile, having attained the glory of Christian confession; and others are still banished from their country, and contend still more and more manfully against their heresy, saying, 'Nothing shall separate us from the love of Christ [[Romans 8:35](#)]?'

2. Arians sacrifice morality and integrity to party

And hence also you may discern its character, and be able to condemn it more confidently. The man who is their friend and their associate in impiety, although he is open to ten thousand charges for other enormities which he has committed; although the evidence and proof against him are most clear; he is approved of by them, and straightway becomes the friend of the Emperor, obtaining an introduction by his impiety; and making very many pretences, he acquires confidence before the magistrates to do whatever he desires. But he who exposes their impiety, and honestly advocates the cause of Christ, though he is pure in all things, though he is conscious of no delinquencies, though he meets with no accuser; yet on the false pretences which they have framed against him, is immediately seized and sent into banishment under a sentence of the Emperor, as if he were guilty of the crimes which they wish to charge upon him, or as if, like Naboth, he had insulted the King; while he who advocates the cause of their heresy is sought for and immediately sent to take possession of the other's Church; and henceforth confiscations and insults, and all kinds of cruelty are exercised against those who do not receive him. And what is the strangest of all, the man whom the people desire, and know to be blameless [[1 Timothy 3:2](#)], the Emperor takes away and banishes; but him whom they neither desire, nor know, he sends to them from a distant place with soldiers and letters from himself. And henceforward a strong necessity is laid upon them, either to hate him whom they love; who has been their teacher, and their father in godliness; and to love him whom they do not desire, and to trust their children to one of whose life and conversation and character they are ignorant; or else certainly to suffer punishment, if they disobey the Emperor.

3. Recklessness of their proceedings

In this manner the impious are now proceeding, as heretofore, against the orthodox; giving proof of their malice and impiety among all men everywhere. For granting that they have accused Athanasius; yet what have the other Bishops done? On what grounds can they charge them? Has there been found in their case too the dead body of an Arsenius? Is there a Presbyter Macarius, or has a cup been broken among them? Is there a Meletian to play the hypocrite? No: but as their proceedings against the other Bishops show the charges which they have brought against Athanasius, in all probability, to be false; so their attacks upon Athanasius make it plain, that their accusations of the other Bishops are unfounded likewise. This heresy has come forth upon the earth like some great monster, which not only injures the innocent with its words, as with teeth ; but it has also hired external power to assist it in its designs. And strange it is that, as I said before, no accusation is brought against any of them; or if any be accused, he is not brought to trial; or if a show of enquiry be made, he is acquitted against evidence, while the convicting party is plotted against, rather than the culprit put to shame. Thus the whole party of them is full of idleness; and their spies, for Bishops they are not, are the vilest of them all. And if any one among them desire to become a Bishop, he is not told, 'a Bishop must be blameless [[1 Timothy 3:2](#)];' but only, 'Take up opinions contrary to Christ, and care not for manners. This will be sufficient to obtain favour for you, and friendship with the Emperor.' Such is the character of those who support the tenets of Arius. And they who are zealous for the truth, however holy and pure they show themselves, are yet, as I said before, made culprits, whenever these men choose, and on

whatever pretences it may seem good to them to invent. The truth of this, as I before remarked, you may clearly gather from their proceedings.

4. Arians persecute Eustathius and others

There was one Eustathius , Bishop of Antioch, a Confessor, and sound in the Faith. This man, because he was very zealous for the truth, and hated the Arian heresy, and would not receive those who adopted its tenets, is falsely accused before the Emperor Constantine, and a charge invented against him, that he had insulted his mother. And immediately he is driven into banishment, and a great number of Presbyters and Deacons with him. And immediately after the banishment of the Bishop, those whom he would not admit into the clerical order on account of their impiety were not only received into the Church by them, but were even appointed the greater part of them to be Bishops, in order that they might have accomplices in their impiety. Among these was Leontius the eunuch , now of Antioch, and his predecessor Stephanus, George of Laodicea, and Theodosius who was of Tripolis, Eudoxius of Germanicia, and Eustathius , now of Sebastia.

5. Did they then stop here? No. For Eutropius , who was Bishop of Adrianople, a good man, and excellent in all respects, because he had often convicted Eusebius, and had advised them who came that way, not to comply with his impious dictates, suffered the same treatment as Eustathius, and was cast out of his city and his Church. Basilina was the most active in the proceedings against him. And Euphration of Balanea, Kymatius of Paltus, Carterius of Antaradus , Asclepas of Gaza, Cyrus of Berœa in Syria, Diodorus of Asia, Domnion of Sirmium, and Ellanicus of Tripolis, were merely known to hate the heresy; and some of them on one pretence or another, some without any, they removed under the authority of royal letters, drove them out of their cities, and appointed others whom they knew to be impious men, to occupy the Churches in their stead.

6. Case of Marcellus

Of Marcellus , the Bishop of Galatia, it is perhaps superfluous for me to speak; for all men have heard how Eusebius and his fellows, who had been first accused by him of impiety, brought a counter-accusation against him, and caused the old man to be banished. He went up to Rome, and there made his defence, and being required by them, he offered a written declaration of his faith, of which the Council of Sardica approved. But Eusebius and his fellows made no defence, nor, when they were convicted of impiety out of their writings, were they put to shame, but rather assumed greater boldness against all. For they had an introduction to the Emperor from the women , and were formidable to all men.

7. Martyrdom of Paul of Constantinople

And I suppose no one is ignorant of the case of Paul , Bishop of Constantinople; for the more illustrious any city is, so much the more that which takes place in it is not concealed. A charge was fabricated against him also. For Macedonius his accuser, who has now become Bishop in his stead (I was present myself at the accusation), afterwards held communion with him, and was a Presbyter under Paul himself. And yet when Eusebius with an evil eye wished to seize upon the Bishopric of that city (he had been translated in the same manner from Berytus to Nicomedia), the charge was revived against Paul; and they did not give up their plot, but persisted in the calumny. And he was banished first into Pontus by Constantine, and a second time by Constantius he was sent bound with iron chains to Singara in Mesopotamia, and from thence transferred to Emesa, and a fourth time he was banished to Cucusus in Cappadocia, near the deserts of Mount Taurus; where, as those who were with him have declared, he died by strangulation at their hands. And yet these men who never speak the truth, though guilty of this, were not ashamed after his death to invent another story, representing that he had died from illness; although all who live in that place know the circumstances. And even Philagrius , who was then Deputy-Governor of those parts, and represented all their proceedings in such manner as they desired, was yet astonished at this; and being grieved perhaps that another, and not himself, had done the evil deed, he informed Serapion the Bishop, as well as many other of our friends, that Paul was shut up by them in a very confined and dark place, and left to perish of hunger; and when after six days they went in and found him still alive, they immediately set upon the man, and strangled him. This was the end of his life; and they said that Philip who was Prefect was their agent in the

perpetration of this murder. Divine Justice, however, did not overlook this; for not a year passed, when Philip was deprived of his office in great disgrace, so that being reduced to a private station, he became the mockery of those whom he least desired to be the witnesses of his fall. For in extreme distress of mind, groaning and trembling like Cain , and expecting every day that some one would destroy him, far from his country and his friends, he died, like one astounded at his misfortunes, in a manner that he least desired. Moreover these men spare not even after death those against whom they have invented charges while living. They are so eager to show themselves formidable to all, that they banish the living, and show no mercy on the dead; but alone of all the world they manifest their hatred to them that are departed, and conspire against their friends, truly inhuman as they are, and haters of that which is good, savage in temper beyond mere enemies, in behalf of their impiety, who eagerly plot the ruin of me and of all the rest, with no regard to truth, but by false charges.

8. Restoration of the Catholics

Perceiving this to be the case, the three brothers, Constantine, Constantius, and Constans, caused all after the death of their father to return to their own country and Church; and while they wrote letters concerning the rest to their respective Churches, concerning Athanasius they wrote the following; which likewise shows the violence of the whole proceedings, and proves the murderous disposition of Eusebius and his fellows.

A copy of the Letter of Constantine Cæsar to the people of the Catholic Church in the city of the Alexandrians.

I suppose that it has not escaped the knowledge of your pious minds , etc.

This is his letter; and what more credible witness of their conspiracy could there be than he, who knowing these circumstances has thus written of them?

History of the Arians, Part II

BY ST. ATHANASIUS

9. First Arian Persecution under Constantius

9. Eusebius and his fellows, however, seeing the declension of their heresy, wrote to Rome, as well as to the Emperors Constantine and Constans, to accuse Athanasius: but when the persons who were sent by Athanasius disproved the statements which they had written, they were put to shame by the Emperors; and Julius, Bishop of Rome, wrote to say that a Council ought to be held, wherever we should desire, in order that they might exhibit the charges which they had to make, and might also freely defend themselves concerning those things of which they too were accused. The Presbyters also who were sent by them, when they saw themselves making an exposure, requested that this might be done. Whereupon these men, whose conduct is suspicious in all that they do, when they see that they are not likely to get the better in an Ecclesiastical trial, betake themselves to Constantius alone, and thenceforth bewail themselves, as to the patron of their heresy. 'Spare,' they say, 'the heresy; you see that all men have withdrawn from us; and very few of us are now left. Begin to persecute, for we are being deserted even of those few, and are left destitute. Those persons whom we forced over to our side, when these men were banished, they now by their return have persuaded again to take part against us. Write letters therefore against them all, and send out Philagrius a second time as Prefect of Egypt, for he is able to carry on a persecution favourably for us, as he has already shown upon trial, and the more so, as he is an apostate. Send also Gregory as Bishop to Alexandria, for he too is able to strengthen our heresy.'

10. Violent Intrusion of Gregory

Accordingly Constantius at once writes letters, and commences a persecution against all, and sends Philagrius as Prefect with one Arsacius an eunuch; he sends also Gregory with a military force. And the same consequences followed as before. For gathering together a multitude of herdsmen and shepherds, and other dissolute youths belonging to the town, armed with swords and clubs, they attacked in a body the Church which is called the Church of Quirinus ; and some they slew, some they trampled under foot, others they beat with stripes and cast into prison or banished. They haled away many women also, and dragged them openly into the court, and insulted them, dragging them by the hair. Some they proscribed; from some they took away their bread for no other reason, but that they might be induced to join the Arians, and receive Gregory, who had been sent by the Emperor.

11. The Easterns decline the Council at Rome

Athanasius, however, before these things happened, at the first report of their proceedings, sailed to Rome, knowing the rage of the heretics, and for the purpose of having the Council held as had been determined. And Julius wrote letters to them, and sent the Presbyters Elpidius and Philoxenus, appointing a day, that they might either come, or consider themselves as altogether suspected persons. But as soon as Eusebius and his fellows heard that the trial was to be an Ecclesiastical one, at which no Count would be present, nor soldiers stationed before the doors, and that the proceedings would not be regulated by royal order (for they have always depended upon these things to support them against the Bishops, and without them they have no boldness even to speak); they were so alarmed that they detained the Presbyters till after the appointed time, and pretended an unseemly excuse, that they were not able to come now on account of the war which was begun by the Persians. But this was not the true cause of their delay, but the fears of their own consciences. For what have Bishops to do with war? Or if they were unable on account of the Persians to come to Rome, although it is at a distance and beyond sea, why did they like lions [[1 Peter 5:8](#)] go about the parts of the East and those which are near the Persians, seeking who was opposed to them, that they might falsely accuse and banish them?

12. At any rate, when they had dismissed the Presbyters with this improbable excuse, they said to one another, 'Since we are unable to get the advantage in an Ecclesiastical trial, let us exhibit our usual audacity.' Accordingly they write to Philagrius, and cause him after a while to go out with Gregory into Egypt. Whereupon the Bishops are severely scourged and cast into chains. Sarapammon, for instance, Bishop and Confessor, they

drive into banishment; Potammon, Bishop and Confessor, who had lost an eye in the persecution, they beat with stripes on the neck so cruelly, that he appeared to be dead before they came to an end. In which condition he was cast aside, and hardly after some hours, being carefully attended and fanned, he revived, God granting him his life; but a short time after he died of the sufferings caused by the stripes, and attained in Christ to the glory of a second martyrdom. And besides these, how many monks were scourged, while Gregory sat by with Balacius the 'Duke!' how many Bishops were wounded! How many virgins were beaten!

13. Cruelties of Gregory at Alexandria

After this the wretched Gregory called upon all men to have communion with him. But if you demanded of them communion, they were not worthy of stripes: and if you scourged them as if evil persons, why did you ask it of them as if holy? But he had no other end in view, except to fulfil the designs of them that sent him, and to establish the heresy. Wherefore he became in his folly a murderer and an executioner, injurious, crafty, and profane; in one word, an enemy of Christ. He so cruelly persecuted the Bishop's aunt, that even when she died he would not suffer her to be buried. And this would have been her lot; she would have been cast away without burial, had not they who attended on the corpse carried her out as one of their own kindred. Thus even in such things he showed his profane temper. And again when the widows and other mendicants had received alms, he commanded what had been given them to be seized, and the vessels in which they carried their oil and wine to be broken, that he might not only show impiety by robbery, but in his deeds dishonour the Lord; from whom very shortly he will hear those words, 'Inasmuch as you have dishonoured these, you have dishonoured Me.'

14. Profaneness of Gregory and death of Balacius

And many other things he did, which exceed the power of language to describe, and which whoever should hear would think to be incredible. And the reason why he acted thus was, because he had not received his ordination according to ecclesiastical rule, nor had been called to be a Bishop by tradition ; but had been sent out from court with military power and pomp, as one entrusted with a secular government. Wherefore he boasted rather to be the friend of Governors, than of Bishops and Monks. Whenever, therefore, our Father Antony wrote to him from the mountains, as godliness is an abomination to a sinner, so he abhorred the letters of the holy man. But whenever the Emperor, or a General, or other magistrate, sent him a letter, he was as much overjoyed as those in the Proverbs, of whom the Word has said indignantly, 'Woe unto them who leave the path of uprightness who rejoice to do evil, and delight in the frowardness of the wicked. ' And so he honoured with presents the bearers of these letters; but once when Antony wrote to him he caused Duke Balacius to spit upon the letter, and to cast it from him. But Divine Justice did not overlook this; for no long time after, when the Duke was on horseback, and on his way to the first halt , the horse turned his head, and biting him on the thigh, threw him off; and within three days he died.

History of the Arians, Part III

BY ST. ATHANASIUS

15. Restoration of the Catholics on the Council of Sardica

While they were proceeding in like measures towards all, at Rome about fifty Bishops assembled, and denounced Eusebius and his fellows as persons suspected, afraid to come, and also condemned as unworthy of credit the written statement they had sent; but us they received, and gladly embraced our communion. While these things were taking place, a report of the Council held at Rome, and of the proceedings against the Churches at Alexandria, and through all the East, came to the hearing of the Emperor Constans. He writes to his brother Constantius, and immediately they both determine that a Council shall be called, and matters be brought to a settlement, so that those who had been injured may be released from further suffering, and the injurious be no longer able to perpetrate such outrages. Accordingly there assemble at the city of Sardica both from the East and West to the number of one hundred and seventy Bishops, more or less; those who came from the West were Bishops only, having Hosius for their father, but those from the East brought with them instructors of youth and advocates, Count Musonianus, and Hesychius the Castrensian; on whose account they came with great alacrity, thinking that everything would be again managed by their authority. For thus by means of these persons they have always shown themselves formidable to any whom they wished to intimidate, and have prosecuted their designs against whomsoever they chose. But when they arrived and saw that the cause was to be conducted as simply an ecclesiastical one, without the interference of the Count or of soldiers; when they saw the accusers who came from every church and city, and the evidence which was brought against them, when they saw the

venerable Bishops Arius and Asterius , who came up in their company, withdrawing from them and siding with us , and giving an account of their cunning, and how suspicious their conduct was, and that they were fearing the consequences of a trial, lest they should be convicted by us of being false informers, and it should be discovered by those whom they produced in the character of accusers, that they had themselves suggested all they were to say, and were the contrivers of the plot. Perceiving this to be the case, although they had come with great zeal, as thinking that we should be afraid to meet them, yet now when they saw our alacrity, they shut themselves up in the Palace (for they had their abode there), and proceeded to confer with one another in the following manner: 'We came hither for one result; and we see another; we arrived in company with Counts, and the trial is proceeding without them. We are certainly condemned. You all know the orders that have been given. Athanasius and his fellows have the reports of the proceedings in the Mareotis , by which he is cleared, and we are covered with disgrace. Why then do we delay? Why are we so slow? Let us invent some excuse and be gone, or we shall be condemned if we remain. It is better to suffer the shame of fleeing, than the disgrace of being convicted as false accusers. If we flee, we shall find some means of defending our heresy; and even if they condemn us for our flight, still we have the Emperor as our patron, who will not suffer the people to expel us from the Churches.'

16. Secession of the Easterns at Sardica

Thus then they reasoned with themselves and Hosius and all the other Bishops repeatedly signified to them the alacrity of Athanasius and his fellows, saying, 'They are ready with their defence, and pledge themselves to prove you false accusers.' They said also, 'If you fear the trial, why did you come to meet us? Either you ought not to have come, or now that you have come, not to flee.' When they heard this, being still more alarmed, they had recourse to an excuse even more unseemly than that they pretended at Antioch, viz. that they betook themselves to flight because the Emperor had written to them the news of his victory over the Persians. And this excuse they were not ashamed to send by Eustathius a Presbyter of the Sardican Church. But even thus their flight did not succeed according to their wishes; for immediately the holy Council, of which the great Hosius was president, wrote to them plainly, saying, 'Either come forward and answer the charges which are brought against you, for the false accusations which you have made against others, or know that the Council will condemn you as guilty, and declare Athanasius and his fellows free and clear from all blame.' Whereupon they were rather impelled to flight by the alarms of conscience, than to compliance with the proposals of the letter; for when they saw those who had been injured by them, they did not even turn their faces to listen to their words, but fled with greater speed.

17. Proceedings of the Council of Sardica

Under these disgraceful and unseemly circumstances their flight took place. And the holy Council, which had been assembled out of more than five and thirty provinces, perceiving the malice of the Arians, admitted Athanasius and his fellows to answer to the charges which the others had brought against them, and to declare the sufferings which they had undergone. And when they had thus made their defence, as we said before, they approved and so highly admired their conduct that they gladly embraced their communion, and wrote letters to all quarters, to the diocese of each, and especially to Alexandria and Egypt, and the Libyas, declaring Athanasius and his friends to be innocent, and free from all blame, and their opponents to be calumniators, evil-doers, and everything rather than Christians. Accordingly they dismissed them in peace; but deposed Stephanus and Menophantus, Acacius and George of Laodicea, Ursacius and Valens, Theodorus and Narcissus. For against Gregory, who had been sent to Alexandria by the Emperor, they put forth a proclamation to the effect that he had never been made a Bishop, and that he ought not to be called a Christian. They therefore declared the ordinations which he professed to have conferred to be void, and commanded that they should not be even named in the Church, on account of their novel and illegal nature. Thus Athanasius and his friends were dismissed in peace (the letters concerning them are inserted at the end on account of their length), and the Council was dissolved.

18. Arian Persecution after Sardica

But the deposed persons, who ought now to have remained quiet, with those who had separated after so disgraceful a flight, were guilty of such conduct, that their former proceedings appear trifling in comparison of these. For when the people of Adrianople would not have communion with them, as men who had fled from the Council, and had proved culprits, they carried their complaints to the Emperor Constantius, and succeeded in causing ten of the laity to be beheaded, belonging to the Manufactory of arms there, Philagrius, who was there again as Count, assisting their designs in this matter also. The tombs of these persons, which we have seen in passing by, are in front of the city. Then as if they had been quite successful, because they had fled lest they should be convicted of false accusation, they prevailed with the Emperor to command whatsoever they wished to be done. Thus they caused two Presbyters and three Deacons to be banished from Alexandria into Armenia. As to Arius and Asterius, the one Bishop of Petræ in Palestine, the other Bishop in Arabia, who had withdrawn from their party, they not only banished into upper Libya, but also caused them to be treated with insult.

19. Tyrannical measures against the Alexandrians

And as to Lucius , Bishop of Adrianople, when they saw that he used great boldness of speech against them, and exposed their impiety, they again, as they had done before, caused him to be bound with iron chains on the neck and hands, and so drove him into banishment, where he died, as they know. And Diodorus a Bishop they remove; but against Olympius of Æni, and Theodulus of Trajanople , both Bishops of Thrace, good and orthodox men, when they perceived their hatred of the heresy, they brought false charges. This Eusebius and his fellows had done first of all, and the Emperor Constantius wrote letters on the subject; and next these men revived the accusation. The purport of the letter was, that they should not only be expelled from their cities and churches, but should also suffer capital punishment, wherever they were discovered. However surprising this conduct may be, it is only in accordance with their principles; for as being instructed by Eusebius and his fellows in such proceedings, and as heirs of their impiety and evil principles, they wished to show themselves formidable at Alexandria, as their fathers had done in Thrace. They caused an order to be written, that the ports and gates of the cities should be watched, lest availing themselves of the permission granted by the Council, the banished persons should return to their churches. They also cause orders to be sent to the magistrates at Alexandria, respecting Athanasius and certain Presbyters, named therein, that if either the Bishop , or any of the others, should be found coming to the city or its borders, the magistrate should have power to behead those who were so discovered. Thus this new Jewish heresy does not only deny the Lord, but has also learned to commit murder.

20. Plot against the Catholic Legates at Antioch

Yet even after this they did not rest; but as the father of their heresy goes about like a lion, seeking whom he may devour, so these obtaining the use of the public posts went about, and whenever they found any that reproached them with their flight, and that hated the Arian heresy, they scourged them, cast them into chains, and caused them to be banished from their country; and they rendered themselves so formidable, as to induce many to dissemble, many to fly into the deserts, rather than willingly even to have any dealings with them. Such were the enormities which their madness prompted them to commit after their flight. Moreover they perpetrate another outrageous act, which is indeed in accordance with the character of their heresy, but is such as we never heard of before, nor is likely soon to take place again, even among the more dissolute of the Gentiles, much less among Christians. The holy Council had sent as Legates the Bishops Vincentius of Capua (this is the Metropolis of Campania), and Euphrates of Agrippina (this is the Metropolis of Upper Gaul), that they might obtain the Emperor's consent to the decision of the Council, that the Bishops should return to their Churches, inasmuch as he was the author of their expulsion. The most religious Constans had also written to his brother , and supported the cause of the Bishops. But these admirable men, who are equal to any act of audacity, when they saw the two Legates at Antioch, consulted together and formed a plot, which Stephanus undertook by himself to execute, as being a suitable instrument for such purposes. Accordingly they hire a common harlot, even at the season of the most holy Easter, and stripping her introduce her by night into the apartment of the Bishop Euphrates. The harlot who thought that it was a young man who had sent to invite her, at first willingly accompanied them;

but when they thrust her in, and she saw the man asleep and unconscious of what was going on, and when presently she distinguished his features, and beheld the face of an old man, and the array of a Bishop, she immediately cried aloud, and declared that violence was used towards her. They desired her to be silent, and to lay a false charge against the Bishop; and so when it was day, the matter was noised abroad, and all the city ran together; and those who came from the Palace were in great commotion, wondering at the report which had been spread abroad, and demanding that it should not be passed by in silence. An enquiry, therefore, was made, and her master gave information concerning those who came to fetch the harlot, and these informed against Stephanus; for they were his Clergy. Stephanus, therefore, is deposed, and Leontius the eunuch appointed in his place, only that the Arian heresy may not want a supporter.

21. Constantius' change of mind

And now the Emperor Constantius, feeling some compunctions, returned to himself; and concluding from their conduct towards Euphrates, that their attacks upon the others were of the same kind, he gives orders that the Presbyters and Deacons who had been banished from Alexandria into Armenia should immediately be released. He also writes publicly to Alexandria, commanding that the clergy and laity who were friends of Athanasius should suffer no further persecution. And when Gregory died about ten months after, he sends for Athanasius with every mark of honour, writing to him no less than three times a very friendly letter in which he exhorted him to take courage and come. He sends also a Presbyter and a Deacon, that he may be still further encouraged to return; for he thought that, through alarm at what had taken place before, I did not care to return. Moreover he writes to his brother Constans, that he also would exhort me to return. And he affirmed that he had been expecting Athanasius a whole year, and that he would not permit any change to be made, or any ordination to take place, as he was preserving the Churches for Athanasius their Bishop.

22. Athanasius visits Constantius

When therefore he wrote in this strain, and encouraged him by means of many (for he caused Polemius, Datianus, Bardion, Thalassus , Taurus , and Florentius, his Counts, in whom Athanasius could best confide, to write also): Athanasius committing the whole matter to God, who had stirred the conscience of Constantius to do this, came with his friends to him; and he gave him a favourable audience , and sent him away to go to his country and his Churches, writing at the same time to the magistrates in the several places, that whereas he had before commanded the ways to be guarded, they should now grant him a free passage. Then when the Bishop complained of the sufferings he had undergone, and of the letters which the Emperor had written against him, and besought him that the false accusations against him might not be revived by his enemies after his departure, saying , 'If you please, summon these persons; for as far as we are concerned they are at liberty to stand forth, and we will expose their conduct;' he would not do this, but commanded that whatever had been before slanderously written against him should all be destroyed and obliterated, affirming that he would never again listen to any such accusations, and that his purpose was fixed and unalterable. This he did not simply say, but sealed his words with oaths, calling upon God to be witness of them. And so encouraging him with many other words, and desiring him to be of good courage, he sends the following letters to the Bishops and Magistrates.

23. Constantius Augustus, the Great, the Conqueror, to the Bishops and Clergy of the Catholic Church.

The most Reverend Athanasius has not been deserted by the grace of God , etc.

Another Letter.

From Constantius to the people of Alexandria.

Desiring as we do your welfare in all respects , etc.

Another Letter.

Constantius Augustus, the Conqueror, to Nestorius, Prefect of Egypt.

It is well known that an order was heretofore given by us, and that certain documents are to be found prejudicial to the estimation of the most reverend Bishop Athanasius; and that these exist among the Orders of your worship. Now we desire your Sobriety, of which we have good proof, to transmit to our Court, in compliance with this our order, all the letters respecting the fore-mentioned person, which are found in your Order-book.

24. The following is the letter which he wrote after the death of the blessed Constans. It was written in Latin, and is here translated into Greek.

Constantius Augustus, the Conqueror, to Athanasius.

It is not unknown to your Prudence, that it was my constant prayer, that prosperity might attend my late brother Constans in all his undertakings; and your wisdom may therefore imagine how greatly I was afflicted when I learned that he had been taken off by most unhallowed hands. Now whereas there are certain persons who at the present truly mournful time are endeavouring to alarm you, I have therefore thought it right to address this letter to your Constancy, to exhort you that, as becomes a Bishop, you would teach the people those things which pertain to the divine religion, and that, as you are accustomed to do, you would employ your time in prayers together with them, and not give credit to vain rumours, whatever they may be. For our fixed determination is, that you should continue, agreeably to our desire, to perform the office of a Bishop in your own place. May Divine Providence preserve you, most beloved parent, many years.

25. Return of Athanasius from second exile

Under these circumstances, when they had at length taken their leave, and begun their journey, those who were friendly rejoiced to see a friend; but of the other party, some were confounded at the sight of him; others not having the confidence to appear, hid themselves; and others repented of what they had written against the Bishop. Thus all the Bishops of Palestine, except some two or three, and those men of suspected character, so willingly received Athanasius, and embraced communion with him, that they wrote to excuse themselves, on the ground that in what they had formerly written, they had acted, not according to their own wishes, but by compulsion. Of the Bishops of Egypt and the Libyan provinces, of the laity both of those countries and of Alexandria, it is superfluous for me to speak. They all ran together, and were possessed with unspeakable delight, that they had not only received their friends alive contrary to their hopes; but that they were also delivered from the heretics who were as tyrants and as raging dogs towards them. Accordingly great was their joy, the people in the congregations encouraging one another in virtue. How many unmarried women, who were before ready to enter upon marriage, now remained virgins to Christ! How many young men, seeing the examples of others, embraced the monastic life! How many fathers persuaded their children, and how many were urged by their children, not to be hindered from Christian asceticism! How many wives persuaded their husbands, and how many were persuaded by their husbands, to give themselves to prayer [[1 Corinthians 7:5](#)], as the Apostle has spoken! How many widows and how many orphans, who were before hungry and naked, now through the great zeal of the people, were no longer hungry, and went forth clothed! In a word, so great was their emulation in virtue, that you would have thought

every family and every house a Church, by reason of the goodness of its inmates, and the prayers which were offered to God. And in the Churches there was a profound and wonderful peace, while the Bishops wrote from all quarters, and received from Athanasius the customary letters of peace.

26. Recantation of Ursacius and Valens

Moreover Ursacius and Valens, as if suffering the scourge of conscience, came to another mind, and wrote to the Bishop himself a friendly and peaceable letter , although they had received no communication from him. And going up to Rome they repented, and confessed that all their proceedings and assertions against him were founded in falsehood and mere calumny. And they not only voluntarily did this, but also anathematized the Arian heresy, and presented a written declaration of their repentance, addressing to the Bishop Julius the following letter in Latin, which has been translated into Greek. The copy was sent to us in Latin by Paul , Bishop of Treveri.

Translation from the Latin.

Ursacius and Valens to my Lord the most blessed Pope Julius.

Whereas it is well known that we , etc.

Translation from the Latin.

The Bishops Ursacius and Valens to my Lord and Brother, the Bishop Athanasius.

Having an opportunity of sending , etc.

After writing these, they also subscribed the letters of peace which were presented to them by Peter and Irenæus, Presbyters of Athanasius, and by Ammonius a layman, who were passing that way, although Athanasius had sent no communication to them even by these persons.

27. Triumph of Athanasius

Now who was not filled with admiration at witnessing these things, and the great peace that prevailed in the Churches? Who did not rejoice to see the concord of so many Bishops? Who did not glorify the Lord, beholding the delight of the people in their assemblies? How many enemies repented! How many excused themselves who had formerly accused him falsely! How many who formerly hated him, now showed affection for him! How many of those who had written against him, recanted their assertions? Many also who had sided with the Arians, not through choice but by necessity, came by night and excused themselves. They anathematized the heresy, and besought him to pardon them, because, although through the plots and calumnies of these men they appeared bodily on their side, yet in their hearts they held communion with Athanasius, and were always with him. Believe me, this is true.

History of the Arians, Part IV

BY ST. ATHANASIUS

28. Second Arian Persecution under Constantius

But the inheritors of the opinions and impiety of Eusebius and his fellows, the eunuch Leontius, who ought not to remain in communion even as a layman, because he mutilated himself that he might henceforward be at liberty to sleep with one Eustolium, who is a wife as far as he is concerned, but is called a virgin; and George and Acacius, and Theodorus, and Narcissus, who are deposed by the Council; when they heard and saw these things, were greatly ashamed. And when they perceived the unanimity and peace that existed between Athanasius and the Bishops (they were more than four hundred, from great Rome, and all Italy, from Calabria, Apulia, Campania, Bruttia, Sicily, Sardinia, Corsica, and the whole of Africa; and those from Gaul, Britain, and Spain, with the great Confessor Hosius; and also those from Pannonia, Noricum, Siscia, Dalmatia, Dardania, Dacia, Mœsia, Macedonia, Thessaly, and all Achaia, and from Crete, Cyprus, and Lycia, with most of those from Palestine, Isauria, Egypt, the Thebais, the whole of Libya, and Pentapolis); when I say they perceived these things, they were possessed with envy and fear; with envy, on account of the communion of so many together; and with fear, lest those who had been entrapped by them should be brought over by the unanimity of so great a number, and henceforth their heresy should be triumphantly exposed, and everywhere proscribed.

29. Relapse of Ursacius and Valens

First of all they persuade Ursacius, Valens and their fellows to change sides again, and like dogs to return to their own vomit, and like swine to wallow again in the former mire of their impiety; and they make this excuse for their retractation, that they did it through fear of the most religious Constans. And yet even had there been cause for fear, yet if they had confidence in what they had done, they ought not to have become traitors to their friends. But when there was no cause for fear, and yet they were guilty of a lie, are they not deserving of utter condemnation? For no soldier was present, no Palatine or Notary had been sent, as they now send them, nor yet was the Emperor there, nor had they been invited by any one, when they wrote their recantation. But they voluntarily went up to Rome, and of their own accord recanted and wrote it down in the Church, where there was no fear from without, where the only fear is the fear of God, and where every one has liberty of conscience. And yet although they have a second time become Arians, and then have devised this unseemly excuse for their conduct, they are still without shame.

30. Constantius changes sides again

In the next place they went in a body to the Emperor Constantius, and besought him, saying, 'When we first made our request to you, we were not believed; for we told you, when you sent for Athanasius, that by inviting him to come forward, you are expelling our heresy. For he has been opposed to it from the very first, and never ceases to anathematize it. He has already written letters against us into all parts of the world, and the majority of men have embraced communion with him; and even of those who seemed to be on our side, some have been gained over by him, and others are likely to be. And we are left alone, so that the fear is, lest the character of our heresy become known, and henceforth both we and you gain the name of heretics. And if this come to pass, you must take care that we be not classed with the Manichæans. Therefore begin again to persecute, and support the heresy, for it accounts you its king.' Such was the language of their iniquity. And the Emperor, when in his passage through the country on his hasty march against Magnentius, he saw the communion of the Bishops with Athanasius, like one set on fire, suddenly changed his mind, and no longer remembered his oaths, but was alike forgetful of what he had written and regardless of the duty he owed his brother. For in his letters to him, as well as in his interview with Athanasius, he took oaths that he would not act otherwise than as the people should wish, and as should be agreeable to the Bishops. But his zeal for impiety caused him at once to forget all these things. And yet one ought not to wonder that after so many letters and so many oaths Constantius had altered his mind, when we remember that Pharaoh of old, the tyrant of Egypt, after frequently promising and by that means obtaining a remission of his punishments, likewise changed, until he at last perished together with his associates.

31. Constantius begins to persecute

He compelled then the people in every city to change their party; and on arriving at Arles and Milan , he proceeded to act entirely in accordance with the designs and suggestions of the heretics; or rather they acted themselves, and receiving authority from him, furiously attacked every one. Letters and orders were immediately sent hither to the Prefect, that for the future the grain should be taken from Athanasius and given to those who favoured the Arian doctrines, and that whoever pleased might freely insult them that held communion with him; and the magistrates were threatened if they did not hold communion with the Arians. These things were but the prelude to what afterwards took place under the direction of the Duke Syrianus. Orders were sent also to the more distant parts, and Notaries dispatched to every city, and Palatines, with threats to the Bishops and Magistrates, directing the Magistrates to urge on the Bishops, and informing the Bishops that either they must subscribe against Athanasius, and hold communion with the Arians, or themselves undergo the punishment of exile, while the people who took part with them were to understand that chains, and insults, and scourgings, and the loss of their possessions, would be their portion. These orders were not neglected, for the commissioners had in their company the Clergy of Ursacius and Valens, to inspire them with zeal, and to inform the Emperor if the Magistrates neglected their duty. The other heresies, as younger sisters of their own , they permitted to blaspheme the Lord, and only conspired against the Christians, not enduring to hear orthodox language concerning Christ. How many Bishops in consequence, according to the words of Scripture, were brought before rulers and kings [[Mark 13:9](#)], and received this sentence from magistrates, 'Subscribe, or withdraw from your churches, for the Emperor has

commanded you to be deposed!' How many in every city were roughly handled, lest they should accuse them as friends of the Bishops! Moreover letters were sent to the city authorities, and a threat of a fine was held out to them, if they did not compel the Bishops of their respective cities to subscribe. In short, every place and every city was full of fear and confusion, while the Bishops were dragged along to trial, and the magistrates witnessed the lamentations and groans of the people.

32. Persecution by Constantius

Such were the proceedings of the Palatine commissioners; on the other hand, those admirable persons, confident in the patronage which they had obtained, display great zeal, and cause some of the Bishops to be summoned before the Emperor, while they persecute others by letters, inventing charges against them; to the intent that the one might be overawed by the presence of Constantius, and the other, through fear of the commissioners and the threats held out to them in these pretended accusations, might be brought to renounce their orthodox and pious opinions. In this manner it was that the Emperor forced so great a multitude of Bishops, partly by threats, and partly by promises, to declare, 'We will no longer hold communion with Athanasius.' For those who came for an interview, were not admitted to his presence, nor allowed any relaxation, not so much as to go out of their dwellings, until they had either subscribed, or refused and incurred banishment thereupon. And this he did because he saw that the heresy was hateful to all men. For this reason especially he compelled so many to add their names to the small number of the Arians, his earnest desire being to collect together a crowd of names, both from envy of the Bishop, and for the sake of making a show in favour of the Arian impiety, of which he is the patron; supposing that he will be able to alter the truth, as easily as he can influence the minds of men. He knows not, nor has ever read, how that the Sadducees and the Herodians, taking unto them the Pharisees, were not able to obscure the truth; rather it shines out thereby more brightly every day, while they crying out, 'We have no king but Cæsar,' and obtaining the judgment of Pilate in their favour, are nevertheless left destitute, and wait in utter shame, expecting shortly to

become bereft, like the partridge , when they shall see their patron near his death.

33. Persecution is from the Devil

Now if it was altogether unseemly in any of the Bishops to change their opinions merely from fear of these things, yet it was much more so, and not the part of men who have confidence in what they believe, to force and compel the unwilling. In this manner it is that the Devil, when he has no truth on his side, attacks and breaks down the doors of them that admit him with axes and hammers. But our Saviour is so gentle that He teaches thus, 'If any man wills to come after Me,' and, 'Whoever wills to be My disciple [[Matthew 16:24](#)];' and coming to each He does not force them, but knocks at the door and says, 'Open unto Me, My sister, My spouse [[Song of Songs 5:2](#)];' and if they open to Him, He enters in, but if they delay and will not, He departs from them. For the truth is not preached with swords or with darts, nor by means of soldiers; but by persuasion and counsel. But what persuasion is there where fear of the Emperor prevails? Or what counsel is there, when he who withstands them receives at last banishment and death? Even David, although he was a king, and had his enemy in his power, prevented not the soldiers by an exercise of authority when they wished to kill his enemy, but, as the Scripture says, David persuaded his men by arguments, and suffered them not to rise up and put Saul to death. [[1 Samuel 26:9](#)] But he, being without arguments of reason, forces all men by his power, that it may be shown to all, that their wisdom is not according to God, but merely human, and that they who favour the Arian doctrines have indeed no king but Cæsar; for by his means it is that these enemies of Christ accomplish whatsoever they wish to do. But while they thought that they were carrying on their designs against many by his means, they knew not that they were making many to be confessors, of whom are those who have lately made so glorious a confession, religious men, and excellent

Bishops, Paulinus Bishop of Treveri, the metropolis of the Gauls, Lucifer, Bishop of the metropolis of Sardinia, Eusebius of Vercelli in Italy, and Dionysius of Milan, which is the metropolis of Italy. These the Emperor summoned before him, and commanded them to subscribe against Athanasius, and to hold communion with the heretics; and when they were astonished at this novel procedure, and said that there was no Ecclesiastical Canon to this effect, he immediately said, 'Whatever I will, be that esteemed a Canon; the " Bishops " of Syria let me thus speak. Either then obey, or go into banishment.'

34. Banishment of the Western Bishops spread the knowledge of the truth

When the Bishops heard this they were utterly amazed, and stretching forth their hands to God, they used great boldness of speech against him teaching him that the kingdom was not his, but God's, who had given it to him, Whom also they bid him fear, lest He should suddenly take it away from him. And they threatened him with the day of judgment, and warned him against infringing Ecclesiastical order, and mingling Roman sovereignty with the constitution of the Church, and against introducing the Arian heresy into the Church of God. But he would not listen to them, nor permit them to speak further, but threatened them so much the more, and drew his sword against them, and gave orders for some of them to be led to execution; although afterwards, like Pharaoh, he repented. The holy men therefore shaking off the dust, and looking up to God, neither feared the threats of the Emperor, nor betrayed their cause before his drawn sword; but received their banishment, as a service pertaining to their ministry. And as they passed along, they preached the Gospel in every place and city, although they were in bonds, proclaiming the orthodox faith, anathematizing the Arian heresy, and stigmatizing the recantation of Ursacius and Valens. But this was contrary to the intention of their enemies; for the greater was the distance of their place of banishment, so much the more was the hatred against them increased, while the wanderings of these men were but the heralding of their impiety. For who that saw them as they passed along, did not greatly admire them as Confessors, and renounce and abominate the others, calling them not only impious men, but executioners and murderers, and everything rather than Christians?

History of the Arians, Part V

BY ST. ATHANASIUS

35. Persecution and Lapse of Liberius

35. Now it had been better if from the first Constantius had never become connected with this heresy at all; or being connected with it, if he had not yielded so much to those impious men; or having yielded to them, if he had stood by them only thus far, so that judgment might come upon them all for these atrocities alone. But as it would seem, like madmen, having fixed themselves in the bonds of impiety, they are drawing down upon their own heads a more severe judgment. Thus from the first they spared not even Liberius, Bishop of Rome, but extended their fury even to those parts; they respected not his bishopric, because it was an Apostolical throne; they felt no reverence for Rome, because she is the Metropolis of Romania ; they remembered not that formerly in their letters they had spoken of her Bishops as Apostolical men. But confounding all things together, they at once forgot everything, and cared only to show their zeal in behalf of impiety. When they perceived that he was an orthodox man and hated the Arian heresy, and earnestly endeavoured to persuade all persons to renounce and withdraw from it, these impious men reasoned thus with themselves: 'If we can persuade Liberius, we shall soon prevail over all.' Accordingly they accused him falsely before the Emperor; and he, expecting easily to draw over all men to his side by means of Liberius, writes to him, and sends a certain eunuch called Eusebius with letters and offerings, to cajole him with the presents, and to threaten him with the letters. The eunuch accordingly went to Rome, and first proposed to Liberius to subscribe against Athanasius, and to hold communion with the Arians, saying, 'The Emperor wishes it, and commands you to do so.' And then showing him the offerings, he took him by the hand, and again besought him saying, 'Obey the Emperor, and receive these.'

36. The Eunuch Eusebius attempts Liberius in vain

But the Bishop endeavoured to convince him, reasoning with him thus: 'How is it possible for me to do this against Athanasius? How can we condemn a man, whom not one Council only, but a second assembled from all parts of the world, has fairly acquitted, and whom the Church of the Romans dismissed in peace? Who will approve of our conduct, if we reject in his absence one, whose presence among us we gladly welcomed, and admitted him to our communion? This is no Ecclesiastical Canon; nor have we had transmitted to us any such tradition from the Fathers, who in their turn received from the great and blessed Apostle Peter. But if the Emperor is really concerned for the peace of the Church, if he requires our letters respecting Athanasius to be reversed, let their proceedings both against him and against all the others be reversed also; and then let an Ecclesiastical Council be called at a distance from the Court, at which the Emperor shall not be present, nor any Count be admitted, nor magistrate to threaten us, but where only the fear of God and the Apostolical rule shall prevail; that so in the first place, the faith of the Church may be secure, as the Fathers defined it in the Council of Nicæa, and the supporters of the Arian doctrines may be cast out, and their heresy anathematized. And then after that, an enquiry being made into the charges brought against Athanasius, and any other besides, as well as into those things of which the other party is accused, let the culprits be cast out, and the innocent receive encouragement and support. For it is impossible that they who maintain an impious creed can be admitted as members of a Council: nor is it fit that an enquiry into matters of conduct should precede the enquiry concerning the faith ; but all

diversity of opinions on points of faith ought first to be eradicated, and then the enquiry made into matters of conduct. Our Lord Jesus Christ did not heal them that were afflicted, until they showed and declared what faith they had in Him. These things we have received from the Fathers; these report to the Emperor; for they are both profitable for him and edifying to the Church. But let not Ursacius and Valens be listened to, for they have retracted their former assertions, and in what they now say they are not to be trusted.'

37. Liberius refuses the Emperor's offering

These were the words of the Bishop Liberius. And the eunuch, who was vexed, not so much because he would not subscribe, as because he found him an enemy to the heresy, forgetting that he was in the presence of a Bishop, after threatening him severely, went away with the offerings; and next commits an offense, which is foreign to a Christian, and too audacious for a eunuch. In imitation of the transgression of Saul, he went to the Martyry of the Apostle Peter, and then presented the offerings. But Liberius having notice of it, was very angry with the person who kept the place, that he had not prevented him, and cast out the offerings as an unlawful sacrifice, which increased the anger of the mutilated creature against him. Consequently he exasperates the Emperor against him, saying, 'The matter that concerns us is no longer the obtaining the subscription of Liberius, but the fact that he is so resolutely opposed to the heresy, that he anathematizes the Arians by name.' He also stirs up the other eunuchs to say the same; for many of those who were about Constantius, or rather the whole number of them, are eunuchs, who engross all the influence with him, and it is impossible to do anything there without them. The Emperor accordingly writes to Rome, and again Palatines, and Notaries, and Counts are sent off with letters to the Prefect, in order that either they may inveigle Liberius by stratagem away from Rome and send him to the Court to him, or else persecute him by violence.

38. The evil influence of Eunuchs at Court

Such being the tenor of the letters, there also fear and treachery immediately became rife throughout the whole city. How many were the families against which threats were held out! How many received great promises on condition of their acting against Liberius! How many Bishops hid themselves when they saw these things! How many noble women retired to country places in consequence of the calumnies of the enemies of Christ! How many ascetics were made the objects of their plots! How many who were sojourning there, and had made that place their home, did they cause to be persecuted! How often and how strictly did they guard the harbour and the approaches to the gates, lest any orthodox person should enter and visit Liberius! Rome also had trial of the enemies of Christ, and now experienced what before she would not believe, when she heard how the other Churches in every city were ravaged by them. It was the eunuchs who instigated these proceedings against all. And the most remarkable circumstance in the matter is this; that the Arian heresy which denies the Son of God, receives its support from eunuchs, who, as both their bodies are fruitless, and their souls barren of virtue, cannot bear even to hear the name of son. The Eunuch of Ethiopia indeed, though he understood not what he read [[Acts 8:27](#)], believed the words of Philip, when he taught him concerning the Saviour; but the eunuchs of Constantius cannot endure the confession of Peter, nay, they turn away when the Father manifests the Son, and madly rage against those who say, that the Son of God is His genuine Son, thus claiming as a heresy of eunuchs, that there is no genuine and true offspring of the Father. On these grounds it is that the law forbids such persons to be admitted into any ecclesiastical Council ; notwithstanding which they have now regarded these as competent judges

of ecclesiastical causes, and whatever seems good to them, that Constantius decrees, while men with the name of Bishops dissemble with them. Oh! Who shall be their historian? Who shall transmit the record of these things to another generation? Who indeed would believe it, were he to hear it, that eunuchs who are scarcely entrusted with household services (for theirs is a pleasure-loving race, that has no serious concern but that of hindering in others what nature has taken from them); that these, I say, now exercise authority in ecclesiastical matters, and that Constantius in submission to their will treacherously conspired against all, and banished Liberius!

39. Liberius's speech to Constantius

For after the Emperor had frequently written to Rome, had threatened, sent commissioners, devised schemes, on the persecution subsequently breaking out at Alexandria, Liberius is dragged before him, and uses great boldness of speech towards him. 'Cease,' he said, 'to persecute the Christians; attempt not by my means to introduce impiety into the Church. We are ready to suffer anything rather than to be called Arian madmen. We are Christians; compel us not to become enemies of Christ. We also give you this counsel: fight not against Him who gave you this empire, nor show impiety towards Him instead of thankfulness ;' persecute not them that believe in Him, lest you also hear the words, 'It is hard for you to kick against the pricks [[Acts 9:5](#)].' Nay, I would that you might hear them, that you might obey, as the holy Paul did. Behold, here we are; we have come, before they fabricate charges. For this cause we hastened hither, knowing that banishment awaits us at your hands, that we might suffer before a charge encounters us, and that all may clearly see that all the others too have suffered as we shall suffer, and that the charges brought against them were fabrications of their enemies, and all their proceedings were mere calumny and falsehood.'

40. Banishment of Liberius and others

These were the words of Liberius at that time, and he was admired by all men for them. But the Emperor instead of answering, only gave orders for their banishment, separating each of them from the rest, as he had done in the former cases. For he had himself devised this plan in the banishments which he inflicted, that so the severity of his punishments might be greater than that of former tyrants and persecutors. In the former persecution Maximian, who was then Emperor, commanded a number of Confessors to be banished together, and thus lightened their punishment by the consolation which he gave them in each other's society. But this man was more savage than he; he separated those who had spoken boldly and confessed together, he put asunder those who were united by the bond of faith, that when they came to die they might not see one another; thinking that bodily separation can disunite also the affections of the mind, and that being severed from each other, they would forget the concord and unanimity which existed among them. He knew not that however each one may remain apart from the rest, he has nevertheless with him that Lord, whom they confessed in one body together, who will also provide (as he did in the case of the Prophet Elisha [[2 Kings 6:16](#)]) that more shall be with each of them, than there are soldiers with Constantius. Of a truth iniquity is blind; for in that they thought to afflict the Confessors, by separating them from one another, they rather brought thereby a great injury upon themselves. For had they continued in each other's company, and abode together, the pollutions of those impious men would have been proclaimed from one place only; but now by putting them asunder, they have made their impious heresy and wickedness to spread abroad and become known in every place.

41. Lapse of Liberius

Who that shall hear what they did in the course of these proceedings will not think them to be anything rather than Christians? When Liberius sent Eutropius, a Presbyter, and Hilarius, a Deacon, with letters to the Emperor, at the time that Lucifer and his fellows made their confession, they banished the Presbyter on the spot, and after stripping Hilarius the Deacon and scourging him on the back, they banished him too, clamouring at him, 'Why did you not resist Liberius instead of being the bearer of letters from him.' Ursacius and Valens, with the eunuchs who sided with them, were the authors of this outrage. The Deacon, while he was being scourged, praised the Lord, remembering His words, 'I gave My back to the smiters [[Isaiah 50:6](#)];' but they while they scourged him laughed and mocked him, feeling no shame that they were insulting a Levite. Indeed they acted but consistently in laughing while he continued to praise God; for it is the part of Christians to endure stripes, but to scourge Christians is the outrage of a Pilate or a Caiaphas. Thus they endeavoured at the first to corrupt the Church of the Romans, wishing to introduce impiety into it as well as others. But Liberius after he had been in banishment two years gave way, and from fear of threatened death subscribed. Yet even this only shows their violent conduct, and the hatred of Liberius against the heresy, and his support of Athanasius, so long as he was suffered to exercise a free choice. For that which men are forced by torture to do contrary to their first judgment, ought not to be considered the willing deed of those who are in fear, but rather of their tormentors. They however attempted everything in support of their heresy, while the people in every Church, preserving the faith which they had learned, waited for the return of their teachers, and

condemned the Antichristian heresy, and all avoid it, as they would a serpent.

History of the Arians, Part VI

BY ST. ATHANASIUS

42. Persecution and Lapse of Hosius

But although they had done all this, yet these impious men thought they had accomplished nothing, so long as the great Hosius escaped their wicked machinations. And now they undertook to extend their fury to that great old man. They felt no shame at the thought that he is the father of the Bishops; they regarded not that he had been a Confessor ; they revered not the length of his Episcopate, in which he had continued more than sixty years; but they set aside everything, and looked only to the interests of their heresy, as being of a truth such as neither fear God, nor regard man. [[Luke 18:2](#)] Accordingly they went to Constantius, and again employed such arguments as the following: 'We have done everything; we have banished the Bishop of the Romans; and before him a very great number of other Bishops, and have filled every place with alarm. But these strong measures of yours are as nothing to us, nor is our success at all more secure, so long as Hosius remains. While he is in his own place, the rest also continue in their Churches, for he is able by his arguments and his faith to persuade all men against us. He is the president of Councils , and his letters are everywhere attended to. He it was who put forth the Nicene Confession, and proclaimed everywhere that the Arians were heretics. If therefore he is suffered to remain, the banishment of the rest is of no avail, for our heresy will be destroyed. Begin then to persecute him also and spare him not, ancient as he is. Our heresy knows not to honour even the hoary hairs of the aged.'

43. Brave resistance of Hosius

Upon hearing this, the Emperor no longer delayed, but knowing the man, and the dignity of his years, wrote to summon him. This was when he first began his attempt upon Liberius. Upon his arrival he desired him, and urged him with the usual arguments, with which he thought also to deceive the others, that he would subscribe against us, and hold communion with the Arians. But the old man, scarcely bearing to hear the words, and grieved that he had even ventured to utter such a proposal, severely rebuked him, and after gaining his consent, withdrew to his own country and Church. But the heretics still complaining, and instigating him to proceed (he had the eunuchs also to remind him and to urge him further), the Emperor again wrote in threatening terms; but still Hosius, while he endured their insults, was unmoved by any fear of their designs against him, and remaining firm to his purpose, as one who had built the house of his faith upon the rock, he spoke boldly against the heresy, regarding the threats held out to him in the letters but as drops of rain and blasts of wind. And although Constantius wrote frequently, sometimes flattering him with the title of Father, and sometimes threatening and recounting the names of those who had been banished, and saying, 'Will you continue the only person to oppose the heresy? Be persuaded and subscribe against Athanasius; for whoever subscribes against him thereby embraces with us the Arian cause;' still Hosius remained fearless, and while suffering these insults, wrote an answer in such terms as these. We have read the letter, which is placed at the end.

44. 'Hosius to Constantius the Emperor sends health in the Lord.'

I was a Confessor at the first, when a persecution arose in the time of your grandfather Maximian; and if you shall persecute me, I am ready now, too, to endure anything rather than to shed innocent blood and to betray the truth. But I cannot approve of your conduct in writing after this threatening manner. Cease to write thus; adopt not the cause of Arius, nor listen to those in the East, nor give credit to Ursacius, Valens and their fellows. For whatever they assert, it is not on account of Athanasius, but for the sake of their own heresy. Believe my statement, O Constantius, who am of an age to be your grandfather. I was present at the Council of Sardica, when you and your brother Constans of blessed memory assembled us all together; and on my own account I challenged the enemies of Athanasius, when they came to the church where I abode, that if they had anything against him they might declare it; desiring them to have confidence, and not to expect otherwise than that a right judgment would be passed in all things. This I did once and again, requesting them, if they were unwilling to appear before the whole Council, yet to appear before me alone; promising them also, that if he should be proved guilty, he should certainly be rejected by us; but if he should be found to be blameless, and should prove them to be calumniators, that if they should then refuse to hold communion with him, I would persuade him to go with me into the Spains. Athanasius was willing to comply with these conditions, and made no objection to my proposal; but they, altogether distrusting their cause, would not consent. And on another occasion Athanasius came to your Court, when you wrote for him, and his enemies being at the time in Antioch, he requested that they might be

summoned either altogether or separately, in order that they might either convict him, or be convicted, and might either in his presence prove him to be what they represented, or cease to accuse him when absent. To this proposal also you would not listen, and they equally rejected it. Why then do you still give ear to them that speak evil of him? How can you endure Valens and Ursacius, although they have retracted and made a written confession of their calumnies? For it is not true, as they pretend, that they were forced to confess; there were no soldiers at hand to influence them; your brother was not cognizant of the matter. No, such things were not done under his government, as are done now; God forbid. But they voluntarily went up to Rome, and in the presence of the Bishop and Presbyters wrote their recantation, having previously addressed to Athanasius a friendly and peaceable letter. And if they pretend that force was employed towards them, and acknowledge that this is an evil thing, which you also disapprove of; then do you cease to use force; write no letters, send no Counts; but release those that have been banished, lest while you are complaining of violence, they do but exercise greater violence. When was any such thing done by Constans? What Bishop suffered banishment? When did he appear as arbiter of an Ecclesiastical trial? When did any Palatine of his compel men to subscribe against any one, that Valens and his fellows should be able to affirm this? Cease these proceedings, I beseech you, and remember that you are a mortal man. Be afraid of the day of judgment, and keep yourself pure thereunto. Intrude not yourself into Ecclesiastical matters, neither give commands unto us concerning them; but learn them from us. God has put into your hands the kingdom; to us He has entrusted the affairs of His Church; and as he who would steal the empire from you would resist the ordinance of God, so likewise fear on your part lest by taking upon yourself the government of the Church, you become guilty of a great offense. It is

written, " Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's [[Matthew 22:21](#)] . " Neither therefore is it permitted unto us to exercise an earthly rule, nor have you, Sire, any authority to burn incense. These things I write unto you out of a concern for your salvation. With regard to the subject of your letters, this is my determination; I will not unite myself to the Arians; I anathematize their heresy. Neither will I subscribe against Athanasius, whom both we and the Church of the Romans and the whole Council pronounced to be guiltless. And yourself also, when you understood this, sent for the man, and gave him permission to return with honour to his country and his Church. What reason then can there be for so great a change in your conduct? The same persons who were his enemies before, are so now also; and the things they now whisper to his prejudice (for they do not declare them openly in his presence), the same they spoke against him, before you sent for him; the same they spread abroad concerning him when they come to the Council. And when I required them to come forward, as I have before said, they were unable to produce their proofs; had they possessed any, they would not have fled so disgracefully. Who then persuaded you so long after to forget your own letters and declarations? Forbear, and be not influenced by evil men, lest while you act for the mutual advantage of yourself and them, you render yourself responsible. For here you comply with their desires, hereafter in the judgment you will have to answer for doing so alone. These men desire by your means to injure their enemy, and wish to make you the minister of their wickedness, in order that through your help they may sow the seeds of their accursed heresy in the Church. Now it is not a prudent thing to cast one's self into manifest danger for the pleasure of others. Cease then, I beseech you, O Constantius, and be persuaded by me. These things it becomes me to write, and you not to despise.'

45. Lapse of Hosius, due to cruel persecution

Such were the sentiments, and such the letter, of the Abraham-like old man, Hosius, truly so called. But the Emperor desisted not from his designs, nor ceased to seek an occasion against him; but continued to threaten him severely, with a view either to bring him over by force, or to banish him if he refused to comply. And as the Officers and Satraps of Babylon [[Daniel 6:5](#)], seeking an occasion against Daniel, found none except in the law of his God; so likewise these present Satraps of impiety were unable to invent any charge against the old man (for this true Hosius, and his blameless life were known to all), except the charge of hatred to their heresy. They therefore proceeded to accuse him; though not under the same circumstances as those others accused Daniel to Darius, for Darius was grieved to hear the charge, but as Jezebel accused Naboth, and as the Jews applied themselves to Herod. And they said, 'He not only will not subscribe against Athanasius, but also on his account condemns us; and his hatred to the heresy is so great, that he also writes to others, that they should rather suffer death, than become traitors to the truth. For, he says, our beloved Athanasius also is persecuted for the Truth's sake, and Liberius, Bishop of Rome, and all the rest, are treacherously assailed.' When this patron of impiety, and Emperor of heresy, Constantius, heard this, and especially that there were others also in the Spains of the same mind as Hosius, after he had tempted them also to subscribe, and was unable to compel them to do so, he sent for Hosius, and instead of banishing him, detained him a whole year in Sirmium. Godless, unholy, without natural affection, he feared not God, he regarded not his father's affection for Hosius, he revered not his great age, for he was now a hundred years old; but all these things this modern Ahab, this second Belshazzar of our times, disregarded for the sake

of impiety. He used such violence towards the old man, and confined him so tightly, that at last, broken by suffering, he was brought, though hardly, to hold communion with Valens, Ursacius, and their fellows, though he would not subscribe against Athanasius. Yet even thus he forgot not his duty, for at the approach of death, as it were by his last testament, he bore witness to the force which had been used towards him, and anathematized the Arian heresy, and gave strict charge that no one should receive it.

46. Arbitrary expulsion of so many bishops

Who that witnessed these things, or that has merely heard of them, will not be greatly amazed, and cry aloud unto the Lord, saying, 'Will You make a full end of Israel [[Ezekiel 11:13](#)]?' Who that is acquainted with these proceedings, will not with good reason cry out and say, 'A wonderful and horrible thing is done in the land;' and, 'The heavens are astonished at this, and the earth is even more horribly afraid. ' The fathers of the people and the teachers of the faith are taken away, and the impious are brought into the Churches? Who that saw when Liberius, Bishop of Rome, was banished, and when the great Hosius, the father of the Bishops, suffered these things, or who that saw so many Bishops banished out of Spain and the other parts, could fail to perceive, however little sense he might possess, that the charges against Athanasius also and the rest were false, and altogether mere calumny? For this reason those others also endured all suffering, because they saw plainly that the conspiracies laid against these were founded in falsehood. For what charge was there against Liberius? Or what accusation against the aged Hosius? Who bore even a false witness against Paulinus, and Lucifer, and Dionysius, and Eusebius? Or what sin could be lain to the account of the rest of the banished Bishops, and Presbyters, and Deacons? None whatever; God forbid. There were no charges against them on which a plot for their ruin might be formed; nor was it on the ground of any accusation that they were severally banished. It was an insurrection of impiety against godliness; it was zeal for the Arian heresy, and a prelude to the coming of Antichrist, for whom Constantius is thus preparing the way.

History of the Arians, Part VII

BY ST. ATHANASIUS

47. Persecution at Alexandria

'After' he had accomplished all that he desired against the Churches in Italy, and the other parts; after he had banished some, and violently oppressed others, and filled every place with fear, he at last turned his fury, as it had been some pestilential disorder, against Alexandria. This was artfully contrived by the enemies of Christ; for in order that they might have a show of the signatures of many Bishops, and that Athanasius might not have a single Bishop in his persecution to whom he could even complain, they therefore anticipated his proceedings, and filled every place with terror, which they kept up to second them in the prosecution of their designs. But herein they perceived not through their folly that they were not exhibiting the deliberate choice of the Bishops, but rather the violence which themselves had employed; and that, although his brethren should desert him, and his friends and acquaintance stand afar off, and no one be found to sympathise with him and console him, yet far above all these, a refuge with his God was sufficient for him. For Elijah also was alone in his persecution, and God was all in all to the holy man. And the Saviour has given us an example herein, who also was left alone, and exposed to the designs of His enemies, to teach us, that when we are persecuted and deserted by men, we must not faint, but place our hope in Him, and not betray the Truth. For although at first truth may seem to be afflicted, yet even they who persecute shall afterwards acknowledge it.

48. Attacks upon the Alexandrian Church

Accordingly they urge on the Emperor, who first writes a menacing letter, which he sends to the Duke and the soldiers. The Notaries Diogenius and Hilarius, and certain Palatines with them, were the bearers of it; upon whose arrival those terrible and cruel outrages were committed against the Church, which I have briefly related a little above, and which are known to all men from the protests put forth by the people, which are inserted at the end of this history, so that any one may read them. Then after these proceedings on the part of Syrianus, after these enormities had been perpetrated, and violence offered to the Virgins, as approving of such conduct and the infliction of these evils upon us, he writes again to the senate and people of Alexandria, instigating the younger men, and requiring them to assemble together, and either to persecute Athanasius, or consider themselves as his enemies. He however had withdrawn before these instructions reached them, and from the time when Syrianus broke into the Church; for he remembered that which was written, 'Hide yourself as it were for a little moment, until the indignation be overpast [[Isaiah 26:20](#)].' One Heraclius, by rank a Count, was the bearer of this letter, and the precursor of a certain George that was dispatched by the Emperor as a spy, for one that was sent from him cannot be a Bishop; God forbid. And so indeed his conduct and the circumstances which preceded his entrance sufficiently prove.

49 and 50. Hypocrisy of the pretended respect of Constantius for his brother's memory

Heraclius then published the letter, which reflected great disgrace upon the writer. For whereas, when the great Hosius wrote to Constantius, he had been unable to make out any plausible pretext for his change of conduct, he now invented an excuse much more discreditable to himself and his advisers. He said, 'From regard to the affection I entertained towards my brother of divine and pious memory, I endured for a time the coming of Athanasius among you.' This proves that he has both broken his promise, and behaved ungratefully to his brother after his death. He then declares him to be, as indeed he is, 'deserving of divine and pious remembrance;' yet as regards a command of his, or to use his own language, the 'affection' he bore him, even though he complied merely 'for the sake' of the blessed Constans, he ought to deal fairly by his brother, and make himself heir to his sentiments as well as to the Empire. But, although, when seeking to obtain his just rights, he deposed Vetranio, with the question, 'To whom does the inheritance belong after a brother's death ?' yet for the sake of the accursed heresy of the enemies of Christ, he disregards the claims of justice, and behaves undutifully towards his brethren. Nay, for the sake of this heresy, he would not consent to observe even his father's wishes without infringement; but, in what he may gratify these impious men, he pretends to adopt his intention, while in order to distress the others, he cares not to show the reverence which is due unto a father. For in consequence of the calumnies of Eusebius and his fellows, his father sent the Bishop for a time into Gaul to avoid the cruelty of his persecutors (this was shown by the blessed Constantine, the brother of the former, after their father's death, as

appears by his letters), but he would not be persuaded by Eusebius and his fellows to send the person whom they desired for a Bishop, but prevented the accomplishment of their wishes, and put a stop to their attempts with severe threats.

51. How Constantius shows his respect for his father and brother

If therefore, as he declares in his letters, he desired to observe his sire's practice, why did he first send out Gregory, and now this George, the eater of stores ? Why does he endeavour so earnestly to introduce into the Church these Arians, whom his father named Porphyrians , and banish others while he patronises them? Although his father admitted Arius to his presence, yet when Arius perjured himself and burst asunder he lost the compassion of his father; who, on learning the truth, condemned him as an heretic. Why moreover, while pretending to respect the Canon of the Church, has he ordered the whole course of his conduct in opposition to them? For where is there a Canon that a Bishop should be appointed from Court? Where is there a Canon that permits soldiers to invade Churches? What tradition is there allowing counts and ignorant eunuchs to exercise authority in Ecclesiastical matters, and to make known by their edicts the decisions of those who bear the name of Bishops? He is guilty of all manner of falsehood for the sake of this unholy heresy. At a former time he sent out Philagrius as Prefect a second time , in opposition to the opinion of his father, and we see what has taken place now. Nor 'for his brother's sake' does he speak the truth. For after his death he wrote not once nor twice, but three times to the Bishop, and repeatedly promised him that he would not change his behaviour towards him, but exhorted him to be of good courage, and not suffer any one to alarm him, but to continue to abide in his Church in perfect security. He also sent his commands by Count Asterius, and Palladius the Notary, to Felicissimus, who was then Duke, and to the

Prefect Nestorius, that if either Philip the Prefect, or any other should venture to form any plot against Athanasius, they should prevent it.

52. The Emperor has no right to rule the Church

Wherefore when Diogenes came, and Syrianus laid in wait for us, both he and we and the people demanded to see the Emperor's letters, supposing that, as it is written, 'Let not a falsehood be spoken before the king ;' so when a king has made a promise, he will not lie, nor change. If then 'for his brother's sake he complied,' why did he also write those letters upon his death? And if he wrote them for 'his memory's sake,' why did he afterwards behave so very unkindly towards him, and persecute the man, and write what he did, alleging a judgment of Bishops, while in truth he acted only to please himself? Nevertheless his craft has not escaped detection, but we have the proof of it ready at hand. For if a judgment had been passed by Bishops, what concern had the Emperor with it? Or if it was only a threat of the Emperor, what need in that case was there of the so-named Bishops? When was such a thing heard of before from the beginning of the world? When did a judgment of the Church receive its validity from the Emperor? Or rather when was his decree ever recognised by the Church? There have been many Councils held heretofore; and many judgments passed by the Church; but the Fathers never sought the consent of the Emperor thereto, nor did the Emperor busy himself with the affairs of the Church. The Apostle Paul had friends among them of Cæsar's household, and in his Epistle to the Philippians he sent salutations from them; but he never took them as his associates in Ecclesiastical judgments. Now however we have witnessed a novel spectacle, which is a discovery of the Arian heresy. Heretics have assembled together with the Emperor Constantius, in order that he, alleging the authority of the Bishops, may exercise his power against whomsoever he pleases, and while he persecutes may avoid the name of persecutor; and that they, supported by the Emperor's government,

may conspire the ruin of whomsoever they will and these are all such as are not as impious as themselves. One might look upon their proceedings as a comedy which they are performing on the stage, in which the pretended Bishops are actors, and Constantius the performer of their behests, who makes promises to them, as Herod did to the daughter of Herodias, and they dancing before him accomplish through false accusations the banishment and death of the true believers in the Lord.

53. Despotic interference of Constantius

Who indeed has not been injured by their calumnies? Whom have not these enemies of Christ conspired to destroy? Whom has Constantius failed to banish upon charges which they have brought against them? When did he refuse to hear them willingly? And what is most strange, when did he permit any one to speak against them, and did not more readily receive their testimony, of whatever kind it might be? Where is there a Church which now enjoys the privilege of worshipping Christ freely? If a Church be a maintainer of true piety, it is in danger; if it dissemble, it abides in fear. Every place is full of hypocrisy and impiety, so far as he is concerned; and wherever there is a pious person and a lover of Christ (and there are many such everywhere, as were the prophets and the great Elijah) they hide themselves, if so be that they can find a faithful friend like Obadiah, and either they withdraw into caves and dens of the earth, or pass their lives in wandering about in the deserts. These men in their madness prefer such calumnies against them as Jezebel invented against Naboth, and the Jews against the Saviour; while the Emperor, who is the patron of the heresy, and wishes to pervert the truth, as Ahab wished to change the vineyard into a garden of herbs, does whatever they desire him to do, for the suggestions he receives from them are agreeable to his own wishes.

54. Constantius gives up the Alexandrian Churches to the heretics

Accordingly he banished, as I said before the genuine Bishops, because they would not profess impious doctrines, to suit his own pleasure; and so he now sent Count Heraclius to proceed against Athanasius, who has publicly made known his decrees, and announced the command of the Emperor to be, that unless they complied with the instructions contained in his letters, their bread should be taken away, their idols overthrown, and the persons of many of the city-magistrates and people delivered over to certain slavery. After threatening them in this manner, he was not ashamed to declare publicly with a loud voice, 'The Emperor disclaims Athanasius, and has commanded that the Churches be given up to the Arians.' And when all wondered to hear this, and made signs to one another, exclaiming, 'What! Has Constantius become a heretic?' instead of blushing as he ought, the man all the more obliged the senators and heathen magistrates and wardens of the idol temples to subscribe to these conditions, and to agree to receive as their Bishop whomsoever the Emperor should send them. Of course Constantius was strictly upholding the Canon of the Church, when he caused this to be done; when instead of requiring letters from the Church, he demanded them of the market-place, and instead of the people he asked them of the wardens of the temples. He was conscious that he was not sending a Bishop to preside over Christians, but a certain intruder for those who subscribed to his terms.

55. Irruption into the great Church

The Gentiles accordingly, as purchasing by their compliance the safety of their idols, and certain of the trades, subscribed, though unwillingly, from fear of the threats which he had held out to them; just as if the matter had been the appointment of a general, or other magistrate. Indeed what as heathen, were they likely to do, except whatever was pleasing to the Emperor? But the people having assembled in the great Church (for it was the fourth day of the week), Count Heraclius on the following day takes with him Cataphronius the Prefect of Egypt, and Faustinus the Receiver-General, and Bithynus a heretic; and together they stir up the younger men of the common multitude who worshipped idols, to attack the Church, and stone the people, saying that such was the Emperor's command. As the time of dismissal however had arrived, the greater part had already left the Church, but there being a few women still remaining, they did as the men had charged them, whereupon a piteous spectacle ensued. The few women had just risen from prayer and had sat down when the youths suddenly came upon them naked with stones and clubs. Some of them the godless wretches stoned to death; they scourged with stripes the holy persons of the Virgins, tore off their veils and exposed their heads, and when they resisted the insult, the cowards kicked them with their feet. This was dreadful, exceedingly dreadful; but what ensued was worse, and more intolerable than any outrage. Knowing the holy character of the virgins, and that their ears were unaccustomed to pollution, and that they were better able to bear stones and swords than expressions of obscenity, they assailed them with such language. This the Arians suggested to the young men, and laughed at all they said and did; while the holy Virgins and other godly women fled from such words as they would from the bite of asps, but the enemies of

Christ assisted them in the work, nay even, it may be, gave utterance to the same; for they were well-pleased with the obscenities which the youths vented upon them.

56. The great Church pillaged

After this, that they might fully execute the orders they had received (for this was what they earnestly desired, and what the Count and the Receiver-General instructed them to do), they seized upon the seats, the throne, and the table which was of wood, and the curtains of the Church, and whatever else they were able, and carrying them out burnt them before the doors in the great street, and cast frankincense upon the flame. Alas! Who will not weep to hear of these things, and, it may be, close his ears, that he may not have to endure the recital, esteeming it hurtful merely to listen to the account of such enormities? Moreover they sang the praises of their idols, and said, 'Constantius has become a heathen, and the Arians have acknowledged our customs;' for indeed they scruple not even to pretend heathenism, if only their heresy may be established. They even were ready to sacrifice a heifer which drew the water for the gardens in the Cæsareum; and would have sacrificed it, had it not been a female; for they said that it was unlawful for such to be offered among them.

57. Thus acted the impious Arians in conjunction with the heathens, thinking that these things tended to our dishonour. But Divine justice reproved their iniquity, and wrought a great and remarkable sign, thereby plainly showing to all men, that as in their acts of impiety they had dared to attack none other but the Lord, so in these proceedings also they were again attempting to do dishonour unto Him. This was more manifestly proved by the marvellous event which now came to pass. One of these licentious youths ran into the Church, and ventured to sit down upon the throne; and as he sat there the wretched man uttered with a nasal sound some lascivious song. Then rising up he attempted to pull away the throne, and to drag it towards him; he knew not that he was drawing down vengeance upon

himself. For as of old the inhabitants of Azotus, when they ventured to touch the Ark, which it was not lawful for them even to look upon, were immediately destroyed by it, being first grievously tormented by emerods; so this unhappy person who presumed to drag the throne, drew it upon himself, and, as if Divine justice had sent the wood to punish him, he struck it into his own bowels; and instead of carrying out the throne, he brought out by his blow his own entrails; so that the throne took away his life, instead of his taking it away. For, as it is [[Acts 1:18](#)] written of Judas, his bowels gushed out; and he fell down and was carried away, and the day after he died. Another also entered the Church with boughs of trees and, as in the Gentile manner he waved them in his hands and mocked, he was immediately struck with blindness, so as straightway to lose his sight, and to know no longer where he was; but as he was about to fall, he was taken by the hand and supported by his companions out of the place, and when on the following day he was with difficulty brought to his senses, he knew not either what he had done or suffered in consequence of his audacity.

58. General Persecution at Alexandria

The Gentiles, when they beheld these things, were seized with fear, and ventured on no further outrage; but the Arians were not even yet touched with shame, but, like the Jews when they saw the miracles, were faithless and would not believe, nay, like Pharaoh, they were hardened; they too having placed their hopes below, on the Emperor and his eunuchs. They permitted the Gentiles, or rather the more abandoned of the Gentiles, to act in the manner before described; for they found that Faustinus, who is the Receiver-General by style, but is a vulgar person in habits, and profligate in heart, was ready to play his part with them in these proceedings, and to stir up the heathen. Nay, they undertook to do the like themselves, that as they had modelled their heresy upon all other heresies together, so they might share their wickedness with the more depraved of mankind. What they did through the instrumentality of others I described above; the enormities they committed themselves surpass the bounds of all wickedness; and they exceed the malice of any hangman. Where is there a house which they did not ravage? Where is there a family they did not plunder on pretence of searching for their opponents? Where is there a garden they did not trample under foot? What tomb did they not open, pretending they were seeking for Athanasius, though their sole object was to plunder and spoil all that came in their way? How many men's houses were sealed up! The contents of how many persons' lodgings did they give away to the soldiers who assisted them! Who had not experience of their wickedness? Who that met them but was obliged to hide himself in the market-place? Did not many an one leave his house from fear of them, and pass the night in the desert? Did not many an one, while anxious to preserve his property from them, lose the greater part of it? And who, however inexperienced of the sea, did not choose

rather to commit himself to it, and to risk all its dangers, than to witness their threatenings? Many also changed their residences, and removed from street to street, and from the city to the suburbs. And many submitted to severe fines, and when they were unable to pay, borrowed of others, merely that they might escape their machinations.

59. Violence of Sebastianus

For they made themselves formidable to all men, and treated all with great arrogance, using the name of the Emperor, and threatening them with his displeasure. They had to assist them in their wickedness the Duke Sebastianus, a Manichee, and a profligate young man; the Prefect, the Count, and the Receiver-General as a dissembler. Many Virgins who condemned their impiety, and professed the truth, they brought out from the houses; others they insulted as they walked along the streets, and caused their heads to be uncovered by their young men. They also gave permission to the females of their party to insult whom they chose; and although the holy and faithful women withdrew on one side, and gave them the way, yet they gathered round them like Bacchanals and Furies , and esteemed it a misfortune if they found no means to injure them, and spent that day sorrowfully on which they were unable to do them some mischief. In a word, so cruel and bitter were they against all, that all men called them hangmen, murderers, lawless, intruders, evil-doers, and by any other name rather than that of Christians.

60. Martyrdom of Eutychius

Moreover, imitating the savage practices of Scythians, they seized upon Eutychius a Subdeacon, a man who had served the Church honourably, and causing him to be scourged on the back with a leather whip, till he was at the point of death, they demanded that her should be sent away to the mines; and not simply to any mine, but to that of Phæno , where even a condemned murderer is hardly able to live a few days. And what was most unreasonable in their conduct, they would not permit him even a few hours to have his wounds dressed, but caused him to be sent off immediately, saying, 'If this is done, all men will be afraid, and henceforward will be on our side.' After a short interval, however, being unable to accomplish his journey to the mine on account of the pain of his stripes, he died on the way. He perished rejoicing, having obtained the glory of martyrdom. But the miscreants were not even yet ashamed, but in the words of Scripture, 'having bowels without mercy [[Proverbs 12:10](#)],' they acted accordingly, and now again perpetrated a satanic deed. When the people prayed them to spare Eutychius and besought them for him, they caused four honourable and free citizens to be seized, one of whom was Hermias who washed the beggars' feet ; and after scourging them very severely, the Duke cast them into the prison. But the Arians, who are more cruel even than Scythians, when they had seen that they did not die from the stripes they had received, complained of the Duke and threatened, saying, 'We will write and tell the eunuchs , that he does not flog as we wish.' Hearing this he was afraid, and was obliged to beat the men a second time; and they being beaten, and knowing for what cause they suffered and by whom they had been accused, said only, 'We are beaten for the sake of the Truth, but we will not hold communion with the heretics: beat us now as

you will; God will judge you for this.' The impious men wished to expose them to danger in the prison, that they might die there; but the people of God observing their time, besought him for them, and after seven days or more they were set at liberty.

61. Ill-treatment of the poor

But the Arians, as being grieved at this, again devised another yet more cruel and unholy deed; cruel in the eyes of all men, but well suited to their antichristian heresy. The Lord commanded that we should remember the poor; He said, 'Sell that you have, and give alms' and again 'I was a hungred, and you gave Me meat; I was thirsty, and you gave Me drink; for inasmuch as you have done it unto one of these little ones, you have done it unto Me.' But these men, as being in truth opposed to Christ, have presumed to act contrary to His will in this respect also. For when the Duke gave up the Churches to the Arians, and the destitute persons and widows were unable to continue any longer in them, the widows sat down in places which the Clergy entrusted with the care of them appointed. And when the Arians saw that the brethren readily ministered unto them and supported them, they persecuted the widows also, beating them on the feet, and accused those who gave to them before the Duke. This was done by means of a certain soldier named Dynamius. And it was well-pleasing to Sebastian, for there is no mercy in the Manichæans; nay, it is considered a hateful thing among them to show mercy to a poor man. Here then was a novel subject of complaint; and a new kind of court now first invented by the Arians. Persons were brought to trial for acts of kindness which they had performed; he who showed mercy was accused, and he who had received a benefit was beaten; and they wished rather that a poor man should suffer hunger, than that he who was willing to show mercy should give to him. Such sentiments these modern Jews, for such they are, have learned from the Jews of old, who when they saw him who had been blind from his birth recover his sight, and him who had been a long time sick of the palsy made

whole, accused the Lord who had bestowed these benefits upon them, and judged them to be transgressors who had experienced His goodness.

62. Ill-treatment of the poor

Who was not struck with astonishment at these proceedings? Who did not execrate both the heresy, and its defenders? Who failed to perceive that the Arians are indeed more cruel than wild beasts? For they had no prospect of gain from their iniquity, for the sake of which they might have acted in this manner; but they rather increased the hatred of all men against themselves. They thought by treachery and terror to force certain persons into their heresy, so that they might be brought to communicate with them; but the event turned out quite the contrary. The sufferers endured as martyrdom whatever they inflicted upon them, and neither betrayed nor denied the true faith in Christ. And those who were without and witnessed their conduct, and at last even the heathen, when they saw these things, execrated them as antichristian, as cruel executioners; for human nature is prone to pity and sympathise with the poor. But these men have lost even the common sentiments of humanity; and that kindness which they would have desired to meet with at the hands of others, had themselves been sufferers, they would not permit others to receive, but employed against them the severity and authority of the magistrates, and especially of the Duke.

63. Ill-treatment of the Presbyters and Deacons

What they have done to the Presbyters and Deacons; how they drove them into banishment under sentence passed upon them by the Duke and the magistrates, causing the soldiers to bring out their kinsfolk from the houses , and Gorgonius, the commander of the police to beat them with stripes; and how (most cruel act of all) with much insolence they plundered the loaves of these and of those who were now dead; these things it is impossible for words to describe, for their cruelty surpasses all the powers of language. What terms could one employ which might seem equal to the subject? What circumstances could one mention first, so that those next recorded would not be found more dreadful, and the next more dreadful still? All their attempts and iniquities were full of murder and impiety; and so unscrupulous and artful are they, that they endeavour to deceive by promises of protection, and by bribing with money , that so, since they cannot recommend themselves by fair means, they may thereby make some display to impose on the simple.

History of the Arians, Part VIII

BY ST. ATHANASIUS

64. Persecution in Egypt

64. Who would call them even by the name of Gentiles; much less by that of Christians? Would any one regard their habits and feelings as human, and not rather those of wild beasts, seeing their cruel and savage conduct? They are more worthless than public hangmen; more audacious than all other heretics. To the Gentiles they are much inferior, and stand far apart and separate from them. I have heard from our fathers, and I believe their report to be a faithful one, that long ago, when a persecution arose in the time of Maximian, the grandfather of Constantius, the Gentiles concealed our brethren the Christians, who were sought after, and frequently suffered the loss of their own substance, and had trial of imprisonment, solely that they might not betray the fugitives. They protected those who fled to them for refuge, as they would have done their own persons, and were determined to run all risks on their behalf. But now these admirable persons, the inventors of a new heresy, act altogether the contrary part; and are distinguished for nothing but their treachery. They have appointed themselves as executioners, and seek to betray all alike, and make those who conceal others the objects of their plots, esteeming equally as their enemy both him that conceals and him that is concealed. So murderous are they; so emulous in their evil-doings of the wickedness of Judas.

65. Martyrdom of Secundus of Barka

The crimes these men have committed cannot adequately be described. I would only say, that as I write and wish to enumerate all their deeds of iniquity, the thought enters my mind, whether this heresy be not the fourth daughter of the horse-leach [[Proverbs 30:15](#)] in the Proverbs, since after so many acts of injustice, so many murders, it has not yet said, 'It is enough.' No; it still rages, and goes about seeking after those whom it has not yet discovered, while those whom it has already injured, it is eager to injure anew. After the night attack, after the evils committed in consequence of it, after the persecution brought about by Heraclius, they cease not yet to accuse us falsely before the Emperor (and they are confident that as impious persons they will obtain a hearing), desiring that something more than banishment may be inflicted upon us, and that hereafter those who do not consent to their impieties may be destroyed. Accordingly, being now emboldened in an extreme degree, that most abandoned Secundus of Pentapolis, and Stephanus his accomplice, conscious that their heresy was a defence of any injustice they might commit, on discovering a Presbyter at Barka who would not comply with their desires (he was called Secundus, being of the same name, but not of the same faith with the heretic), they kicked him till he died. While he was thus suffering he imitated the Saint, and said, 'Let no one avenge my cause before human judges; I have the Lord for my avenger, for whose sake I suffer these things at their hands.' They however were not moved with pity at these words, nor did they feel any awe of the sacred season; for it was during the time of Lent that they thus kicked the man to death.

66. Persecution the weapon of Arianism

O new heresy, that hast put on the whole devil in impiety and wicked deeds! For in truth it is but a lately invented evil; and although certain heretofore appear to have adopted its doctrines, yet they concealed them, and were not known to hold them. But Eusebius and Arius, like serpents coming out of their holes, have vomited forth the poison of this impiety; Arius daring to blasphemy openly, and Eusebius defending his blasphemy. He was not however able to support the heresy, until, as I said before, he found a patron for it in the Emperor. Our fathers called an Ecumenical Council, when three hundred of them, more or less, met together and condemned the Arian heresy, and all declared that it was alien and strange to the faith of the Church. Upon this its supporters, perceiving that they were dishonoured, and had now no good ground of argument to insist upon, devised a different method, and attempted to vindicate it by means of external power. And herein one may especially admire the novelty as well as wickedness of their device, and how they go beyond all other heresies. For these support their madness by persuasive arguments calculated to deceive the simple; the Greeks, as the Apostle has said, make their attack with excellency and persuasiveness of speech, and with plausible fallacies; the Jews, leaving the divine Scriptures, now, as the Apostle again has said, contend about 'fables and endless genealogies [[1 Timothy 1:4](#)];' and the Manichees and Valentinians with them, and others, corrupting the divine Scriptures, put forth fables in terms of their own inventions. But the Arians are bolder than them all, and have shown that the other heresies are but their younger sisters, whom, as I have said, they surpass in impiety, emulating them all, and especially the Jews in their iniquity. For as the Jews, when they were unable to prove the charges which they pretended to allege

against Paul, straightway led him to the chief captain and the governor; so likewise these men, who surpass the Jews in their devices, make use only of the power of the judges; and if any one so much as speaks against them, he is dragged before the Governor or the General.

67. Arianism worse than other heresies, because of Persecution

The other heresies also, when the very Truth has refuted them on the clearest evidence, are wont to be silent, being simply confounded by their conviction. But this modern and accursed heresy, when it is overthrown by argument, when it is cast down and covered with shame by the very Truth, immediately endeavours to coerce by violence and stripes and imprisonment those whom it has been unable to persuade by argument, thereby acknowledging itself to be anything rather than godly. For it is the part of true godliness not to compel, but to persuade, as I said before. Thus our Lord Himself, not as employing force, but as offering to their free choice, has said to all, 'If any man will follow after Me [[Matthew 16:24](#)];' and to His disciples, 'Will you also go away [[John 6:67](#)]?' This heresy, however, is altogether alien from godliness; and therefore how otherwise should it act, than contrary to our Saviour, seeing also that it has enlisted that enemy of Christ, Constantius, as it were Antichrist himself, to be its leader in impiety? He for its sake has earnestly endeavoured to emulate Saul in savage cruelty. For when the priests gave victuals to David, Saul commanded, and they were all destroyed, in number three hundred and five; and this man, now that all avoid the heresy, and confess a sound faith in the Lord, annuls a Council of full three hundred Bishops, banishes the Bishops themselves, and hinders the people from the practice of piety, and from their prayers to God, preventing their public assemblies. And as Saul overthrew Nob, the city of the priests, so this man, advancing even further in wickedness, has given up the Churches to the impious. And as he honoured Doeg the accuser before the true priests, and persecuted David,

giving ear to the Ziphites; so this man prefers heretics to the godly, and still persecutes them that flee from him, giving ear to his own eunuchs, who falsely accuse the orthodox. He does not perceive that whatever he does or writes in behalf of the heresy of the Arians, involves an attack upon the Saviour.

68. Constantius worse than Saul, Ahab, and Pilate. His past conduct to his own relations

Ahab himself did not act so cruelly towards the priests of God, as this man has acted towards the Bishops. For he was at least pricked in his conscience, when Naboth had been murdered, and was afraid at the sight [[1 Kings 21:20](#)] of Elijah, but this man neither revered the great Hosius, nor was wearied or pricked in conscience, after banishing so many Bishops; but like another Pharaoh, the more he is afflicted, the more he is hardened, and imagines greater wickedness day by day. And the most extraordinary instance of his iniquity was the following. It happened that when the Bishops were condemned to banishment, certain other persons also received their sentence on charges of murder or sedition or theft, each according to the quality of his offense. These men after a few months he released, on being requested to do so, as Pilate did Barabbas; but the servants of Christ he not only refused to set at liberty, but even sentenced them to more unmerciful punishment in the place of their exile, proving himself 'an undying evil ' to them. To the others through congeniality of disposition he became a friend; but to the orthodox he was an enemy on account of their true faith in Christ. Is it not clear to all men from hence, that the Jews of old when they demanded Barabbas, and crucified the Lord, acted but the part which these present enemies of Christ are acting together with Constantius? Nay, that he is even more bitter than Pilate. For Pilate, when he perceived [[Matthew 27:24](#)] the injustice of the deed, washed his hands; but this man, while he banishes the saints, gnashes his teeth against them more and more.

69. But what wonder is it if, after he has been led into impious errors, he is so cruel towards the Bishops, since the common feelings of humanity

could not induce him to spare even his own kindred. His uncles he slew; his cousins he put out of the way; he commiserated not the sufferings of his father-in-law, though he had married his daughter, or of his kinsmen; but he has ever been a transgressor of his oaths towards all. So likewise he treated his brother in an unholy manner; and now he pretends to build his sepulchre, although he delivered up to the barbarians his betrothed wife Olympias, whom his brother had protected till his death, and had brought up as his intended consort. Moreover he attempted to set aside his wishes, although he boasts to be his heir ; for so he writes, in terms which any one possessed of but a small measure of sense would be ashamed of. But when I compare his letters, I find that he does not possess common understanding, but that his mind is solely regulated by the suggestions of others, and that he has no mind of his own at all. Now Solomon says, 'If a ruler hearken to lies, all his servants are wicked [[Proverbs 29:12](#)].' This man proves by his actions that he is such an unjust one, and that those about him are wicked.

70. Inconstancy of Constantius

How then, being such an one, and taking pleasure in such associates, can he ever design anything just or reasonable, entangled as he is in the iniquity of his followers, men who verily bewitch him, or rather who have trampled his brains under their heels? Wherefore he now writes letters, and then repents that he has written them, and after repenting is again stirred up to anger, and then again laments his fate, and being undetermined what to do, he shows a soul destitute of understanding. Being then of such a character, one must fairly pity him, because that under the semblance and name of freedom he is the slave of those who drag him on to gratify their own impious pleasure. In a word, while through his folly and inconstancy, as the Scripture says, he is willing to comply with the desires of others, he has given himself up to condemnation, to be consumed by fire in the future judgment; at once consenting to do whatever they wish, and gratifying them in their designs against the Bishops, and in their exertion of authority over the Churches. For behold, he has now again thrown into disorder all the Churches of Alexandria and of Egypt and Libya, and has publicly given orders, that the Bishops of the Catholic Church and faith be cast out of their churches, and that they be all given up to the professors of the Arian doctrines. The General began to carry this order into execution; and straightway Bishops were sent off in chains, and Presbyters and Monks bound with iron, after being almost beaten to death with stripes. Disorder prevails in every place; all Egypt and Libya are in danger, the people being indignant at this unjust command, and seeing in it the preparation for the coming of Antichrist, and beholding their property plundered by others, and given up into the hands of the heretics.

71. This wickednessunprecedented

When was ever such iniquity heard of? When was such an evil deed ever perpetrated, even in times of persecution? They were heathens who persecuted formerly; but they did not bring their idols into the Churches. Zenobia , was a Jewess, and a supporter of Paul of Samosata; but she did not give up the Churches to the Jews for Synagogues. This is a new piece of iniquity. It is not simply persecution, but more than persecution, it is a prelude and preparation for the coming of Antichrist. Even if it be admitted that they invented false charges against Athanasius and the rest of the Bishops whom they banished, yet what is this to their later practices? What charges have they to allege against the whole of Egypt and Libya and Pentapolis ? For they have begun no longer to lay their plots against individuals, in which case they might be able to frame a lie against them; but they have set upon all in a body, so that if they merely choose to invent accusations against them, they must be condemned. Thus their wickedness has blinded their understanding [[Wisdom 2:21](#)]; and they have required, without any reason assigned, that the whole body of the Bishops shall be expelled, and thereby they show that the charges they framed against Athanasius and the rest of the Bishops whom they banished were false, and invented for no other purpose than to support the accursed heresy of the Arian enemies of Christ. This is now no longer concealed, but has become most manifest to all men. He commanded Athanasius to be expelled out of the city, and gave up the Churches to them. And the Presbyters and Deacons that were with him, who had been appointed by Peter and Alexander, were also expelled and driven into banishment; and the real Arians, who not through any suspicions arising from circumstances, but on account of the heresy had been expelled at first together with Arius himself by the Bishop

Alexander,— Secundus in Libya, in Alexandria Euzoius the Chananæan, Julius, Ammon, Marcus, Irenæus, Zosimus, and Sarapion surnamed Pelycon, and in Libya Sisinnius, and the younger men with him, associates in his impiety; these have obtained possession of the Churches.

72. Banishment of Egyptian Bishops

And the General Sebastian wrote to the governors and military authorities in every place; and the true Bishops were persecuted, and those who professed impious doctrines were brought in in their stead. They banished Bishops who had grown old in orders, and had been many years in the Episcopate, having been ordained by the Bishop Alexander; Ammonius, Hermes, Anagamphus, and Marcus, they sent to the Upper Oasis; Muis, Psenosiris, Nilammon, Plenes, Marcus, and Athenodorus to Ammoniaca, with no other intention than that they should perish in their passage through the deserts. They had no pity on them though they were suffering from illness, and indeed proceeded on their journey with so much difficulty on account of their weakness, that they were obliged to be carried in litters, and their sickness was so dangerous that the materials for their burial accompanied them. One of them indeed died, but they would not even permit the body to be given up to his friends for interment. With the same purpose they banished also the Bishop Dracontius to the desert places about Clysma, Philo to Babylon, Adelphius to Psinabla in the Thebais, and the Presbyters Hierax and Dioscorus to Syene. They likewise drove into exile Ammonius, Agathus, Agathodæmon, Apollonius, Eulogius, Apollos, Paphnutius, Gaius, and Flavius, ancient Bishops, as also the Bishops Dioscorus, Ammonius, Heraclides, and Psais; some of whom they gave up to work in the stone-quarries, others they persecuted with an intention to destroy, and many others they plundered. They banished also forty of the laity, with certain virgins whom they had before exposed to the fire; beating them so severely with rods taken from palm-trees, that after lingering five days some of them died, and others had recourse to surgical treatment on account of the thorns left in their limbs, from which they

suffered torments worse than death. But what is most dreadful to the mind of any man of sound understanding, though characteristic of these miscreants, is this: When the virgins during the scourging called upon the Name of Christ, they gnashed their teeth against them with increased fury. Nay more, they would not give up the bodies of the dead to their friends for burial, but concealed them that they might appear to be ignorant of the murder. They did not however escape detection; the whole city perceived it, and all men withdrew from them as executioners, as malefactors and robbers. Moreover they overthrew monasteries, and endeavoured to cast monks into the fire; they plundered houses, and breaking into the house of certain free citizens where the Bishop had deposited a treasure, they plundered and took it away. They scourged the widows on the soles of their feet, and hindered them from receiving their alms.

73. Character of Ariannominees

Such were the iniquities practised by the Arians; and as to their further deeds of impiety, who could hear the account of them without shuddering? They had caused these venerable old men and aged Bishops to be sent into banishment; they now appointed in their stead profligate heathen youths, whom they thought to raise at once to the highest dignity, though they were not even Catechumens. And others who were accused of bigamy, and even of worse crimes, they nominated Bishops on account of the wealth and civil power which they possessed, and sent them out as it were from a market, upon their giving them gold. And now more dreadful calamities befell the people. For when they rejected these mercenary dependents of the Arians, so alien from themselves, they were scourged, they were proscribed, they were shut up in prison by the General (who did all this readily, being a Manichee), in order that they might no longer seek after their own Bishops, but be forced to accept those whom they abominated, men who were now guilty of the same mockeries as they had before practised among their idols.

74. The Episcopal appointments of Constantius a mark of Antichrist

Will not every just person break forth into lamentations at the sight or hearing of these things, at perceiving the arrogance and extreme injustice of these impious men? 'The righteous lament in the place of the impious. ' After all these things, and now that the impiety has reached such a pitch of audacity, who will any longer venture to call this Costyllius a Christian, and not rather the image of Antichrist? For what mark of Antichrist is yet wanting? How can he in any way fail to be regarded as that one? Or how can the latter fail to be supposed such a one as he is? Did not the Arians and the Gentiles offer those sacrifices in the great Church in the Cæsareum , and utter their blasphemies against Christ as by His command? And does not the vision of Daniel thus describe [[Daniel 7:25](#)] Antichrist; that he shall make war with the saints, and prevail against them, and exceed all that have been before him in evil deeds and shall humble three kings, and speak words against the Most High, and shall think to change times and laws? Now what other person besides Constantius has ever attempted to do these things? He is surely such a one as Antichrist would be. He speaks words against the Most High by supporting this impious heresy: he makes war against the saints by banishing the Bishops; although indeed he exercises this power but for a little while to his own destruction. Moreover he has surpassed those before him in wickedness, having devised a new mode of persecution; and after he had overthrown three kings, namely Vetricianus, Magnentius, and Gallus, he straightway undertook the patronage of impiety; and like a giant he has dared in his pride to set himself up against the Most High. He has thought to change laws, by transgressing the ordinance of the

Lord given us through His Apostles, by altering the customs of the Church, and inventing a new kind of appointments. For he sends from strange places, distant a fifty days' journey, Bishops attended by soldiers to people unwilling to receive them; and instead of an introduction to the acquaintance of their people, they bring with them threatening messages and letters to the magistrates. Thus he sent Gregory from Cappadocia to Alexandria; he transferred Germinius from Cyzicus to Sirmium; he removed Cecropius from Laodicea to Nicomedia.

75. Arrival of George at Alexandria, and proceedings of Constantius in Italy

Again he transferred from Cappadocia to Milan one Auxentius , an intruder rather than a Christian, whom he commanded to stay there, after he had banished for his piety towards Christ Dionysius the Bishop of the place, a godly man. But this person was as yet even ignorant of the Latin language, and unskilful in everything except impiety. And now one George, a Cappadocian, who was contractor of stores at Constantinople, and having embezzled all monies that he received, was obliged to fly, he commanded to enter Alexandria with military pomp, and supported by the authority of the General. Next, finding one Epictetus a novice, a bold young man, he loved him , perceiving that he was ready for wickedness; and by his means he carries on his designs against those of the Bishops whom he desires to ruin. For he is prepared to do everything that the Emperor wishes; who accordingly availing himself of his assistance, has committed at Rome a strange act, but one truly resembling the malice of Antichrist. Having made preparations in the Palace instead of the Church, and caused some three of his own eunuchs to attend instead of the people, he then compelled three ill-conditioned spies (for one cannot call them Bishops), to ordain forsooth as Bishop one Felix , a man worthy of them, then in the Palace. For the people perceiving the iniquitous proceedings of the heretics would not allow them to enter the Churches , and withdrew themselves far from them.

76. Tyrannous banishment of Bishops by Constantius

Now what is yet wanting to make him Antichrist? Or what more could Antichrist do at his coming than this man has done? Will he not find when he comes that the way has been already prepared for him by this man easily to deceive the people? Again, he claims to himself the right of deciding causes, which he refers to the Court instead of the Church, and presides at them in person. And strange it is to say, when he perceives the accusers at a loss, he takes up the accusation himself, so that the injured party may no longer be able to defend himself on account of the violence which he displays. This he did in the proceedings against Athanasius. For when he saw the boldness of the Bishops Paulinus, Lucifer, Eusebius, and Dionysius, and how out of the recantation of Ursacius and Valens they confuted those who spoke against the Bishop, and advised that Valens and his fellows should no longer be believed, since they had already retracted what they now asserted, he immediately stood up and said, 'I am now the accuser of Athanasius; on my account you must believe what these assert.' And then, when they said—'But how can you be an accuser, when the accused person is not present? For if you are his accuser, yet he is not present, and therefore cannot be tried. And the cause is not one that concerns Rome, so that you should be believed as being the Emperor; but it is a matter that concerns a Bishop; for the trial ought to be conducted on equal terms both to the accuser and the accused. And besides, how can you accuse him? For you could not be present to witness the conduct of one who lived at so great a distance from you; and if you speak but what you have heard from these, you ought also to give credit to what he says; but if you will not believe

him, while you do believe them, it is plain that they assert these things for your sake, and accuse Athanasius only to gratify you?'— when he heard this, thinking that what they had so truly spoken was an insult to himself, he sent them into banishment; and being exasperated against Athanasius, he wrote in a more savage strain, requiring that he should suffer what has now befallen him, and that the Churches should be given up to the Arians, and that they should be allowed to do whatever they pleased.

77. Constantius the precursor of Antichrist

Terrible indeed, and worse than terrible are such proceedings; yet conduct suitable to him who assumes the character of Antichrist. Who that beheld him taking the lead of his pretended Bishops, and presiding in Ecclesiastical causes, would not justly exclaim that this was 'the abomination of desolation [[Daniel 9:27](#)]' spoken of by Daniel? For having put on the profession of Christianity, and entering into the holy places, and standing therein, he lays waste the Churches, transgressing their Canons, and enforcing the observance of his own decrees. Will any one now venture to say that this is a peaceful time with Christians, and not a time of persecution? A persecution indeed, such as never arose before, and such as no one perhaps will again stir up, except 'the son of lawlessness [[2 Thessalonians 2:8](#)],' do these enemies of Christ exhibit, who already present a picture of him in their own persons. Wherefore it especially behooves us to be sober, lest this heresy which has reached such a height of impudence, and has diffused itself abroad like the 'poison of an adder [[Proverbs 23:32](#)],' as it is written in the Proverbs, and which teaches doctrines contrary to the Saviour; lest, I say, this be that 'falling away [[2 Thessalonians 2:3](#)],' after which He shall be revealed, of whom Constantius is surely the forerunner. Else why is he so mad against the godly? Why does he contend for it as his own heresy, and call every one his enemy who will not comply with the madness of Arius, and admit gladly the allegations of the enemies of Christ, and dishonour so many venerable Councils? Why did he command that the Churches should be given up to the Arians? Was it not that, when that other comes, he may thus find a way to enter into them, and may take to himself him who has prepared those places for him? For the ancient Bishops who were ordained by Alexander, and by his predecessor

Achillas, and by Peter before him, have been cast out; and those introduced whom the companions of soldiers nominated; and they nominated only such as promised to adopt their doctrines.

78. Alliance of Meletians with Arians

This was an easy proposition for the Meletians to comply with; for the greater part, or rather the whole of them, have never had a religious education, nor are they acquainted with the 'sound faith' in Christ, nor do they know at all what Christianity is, or what writings we Christians possess. For having come out, some of them from the worship of idols, and others from the senate, or from the first civil offices, for the sake of the miserable exemption from duty and for the patronage they gained, and having bribed the Meletians who preceded them, they have been advanced to this dignity even before they had been under instruction. And even if they pretended to have been such, yet what kind of instruction is to be obtained among the Meletians? But indeed without even pretending to be under instruction, they came at once, and immediately were called Bishops, just as children receive a name. Being then persons of this description, they thought the thing of no great consequence, nor even supposed that piety was different from impiety. Accordingly from being Meletians they readily and speedily became Arians; and if the Emperor should command them to adopt any other profession, they are ready to change again to that also. Their ignorance of true godliness quickly brings them to submit to the prevailing folly, and that which happens to be first taught them. For it is nothing to them to be carried about by every wind and tempest, so long as they are only exempt from duty, and obtain the patronage of men; nor would they scruple probably to change again to what they were before, even to become such as they were when they were heathens. Any how, being men of such an easy temper, and considering the Church as a civil senate, and like heathen being idolatrously minded, they put on the honourable name of the Saviour, under which they polluted the whole of Egypt, by causing so much

as the name of the Arian heresy to be known therein. For Egypt has heretofore been the only country, throughout which the profession of the orthodox faith was boldly maintained ; and therefore these misbelievers have striven to introduce jealousy there also, or rather not they, but the devil who has stirred them up, in order that when his herald Antichrist shall come, he may find that the Churches in Egypt also are his own, and that the Meletians have already been instructed in his principles, and may recognise himself as already formed in them.

79. Behaviour of the Meletians contrasted with that of the Alexandrian Christians

Such is the effect of that iniquitous order which was issued by Constantius. On the part of the people there was displayed a ready alacrity to submit to martyrdom, and an increased hatred of this most impious heresy; and yet lamentations for their Churches, and groans burst from all, while they cried unto the Lord, 'Spare Your people, O Lord, and give not Your heritage unto Your enemies to reproach [[Joel 2:17](#)];' but make haste to deliver us out of the hand of the lawless. For behold, 'they have not spared Your servants, but are preparing the way for Antichrist.' For the Meletians will never resist him, nor will they care for the truth, nor will they esteem it an evil thing to deny Christ. They are men who have not approached the word with sincerity; like the chameleon they assume every various appearance; they are hirelings of any who will make use of them. They make not the truth their aim, but prefer before it their present pleasure; they say only, 'Let us eat and drink, for tomorrow we die [[1 Corinthians 15:32](#)].' Such a profession and faithless temper is more worthy of Epicritian players than of Meletians. But the faithful servants of our Saviour, and the true Bishops who believe with sincerity, and live not for themselves, but for the Lord; these faithfully believing in our Lord Jesus Christ, and knowing, as I said before, that the charges which were alleged against the truth were false, and plainly fabricated for the sake of the Arian heresy (for by the recantation of Ursacius and Valens they detected the calumnies which were devised against Athanasius, for the purpose of removing him out of the way, and of introducing into the Churches the impieties of the enemies of Christ); these, I say, perceiving all this, as

defenders and preachers of the truth, chose rather, and endured to be insulted and driven into banishment, than to subscribe against him, and to hold communion with the Arian madmen. They forgot not the lessons they had taught to others; yea, they know well that great dishonour remains for the traitors, but for them which confess the truth, the kingdom of heaven; and that to the careless and such as fear Constantius will happen no good thing; but for them that endure tribulations here, as sailors reach a quiet haven after a storm, as wrestlers receive a crown after the combat, so these shall obtain great and eternal joy and delight in heaven;— such as Joseph obtained after those tribulations; such as the great Daniel had after his temptations and the manifold conspiracies of the courtiers against him; such as Paul now enjoys, being crowned by the Saviour; such as the people of God everywhere expect. They, seeing these things, were not infirm of purpose, but waxed strong in faith, and increased in their zeal more and more. Being fully persuaded of the calumnies and impieties of the heretics, they condemn the persecutor, and in heart and mind run together the same course with them that are persecuted, that they also may obtain the crown of Confession.

80. Duty of separating from heretics

One might say much more against this detestable and antichristian heresy, and might demonstrate by many arguments that the practices of Constantius are a prelude to the coming of Antichrist. But seeing that, as the Prophet [[Isaiah 1:6](#)] has said, from the feet even to the head there is no reasonableness in it, but it is full of all filthiness and all impiety, so that the very name of it ought to be avoided as a dog's vomit or the poison of serpents; and seeing that Costyllius openly exhibits the image of the adversary [[2 Thessalonians 2:4](#)]; in order that our words may not be too many, it will be well to content ourselves with the divine Scripture, and that we all obey the precept which it has given us both in regard to other heresies, and especially respecting this. That precept is as follows; 'Depart, depart, go out from thence, touch no unclean thing; go out of the midst of them, and be separate, that bear the vessels of the Lord [[Isaiah 52:11](#)].' This may suffice to instruct us all, so that if any one has been deceived by them, he may go out from them, as out of Sodom, and not return again unto them, lest he suffer the fate of Lot's wife; and if any one has continued from the beginning pure from this impious heresy, he may glory in Christ and say, 'We have not stretched out our hands to a strange god ; neither have we worshipped the works of our own hands, nor served the creature more than You, the God that hast created all things through Your word, the Only-Begotten Son our Lord Jesus Christ, through whom to You the Father together with the same Word in the Holy Spirit be glory and power for ever and ever. Amen.'

81. The Second Protest

The people of the Catholic Church in Alexandria, which is under the government of the most Reverend Bishop Athanasius, make this public protest by those whose names are under-written.

We have already protested against the nocturnal assault which was committed upon ourselves and the Lord's house; although in truth there needed no protest in respect to proceedings with which the whole city has been already made acquainted. For the bodies of the slain which were discovered were exposed in public, and the bows and arrows and other arms found in the Lord's house loudly proclaim the iniquity.

But whereas after our Protest already made, the most illustrious Duke Syrianus endeavours to force all men to agree with him, as though no tumult had been made, nor any had perished (wherein is no small proof that these things were not done according to the wishes of the most gracious Emperor Augustus Constantius; for he would not have been so much afraid of the consequences of this transaction, had he acted therein by command); and whereas also, when we went to him, and requested him not to do violence to any, nor to deny what had taken place, he ordered us, being Christians, to be beaten with clubs; thereby again giving proof of the nocturnal assault which has been directed against the Church:—

We therefore make also this present Protest, certain of us being now about to travel to the most religious Emperor Augustus: and we adjure Maximus the Prefect of Egypt, and the Controllers, in the name of Almighty God, and for the sake of the salvation of the most religious Augustus Constantius, to relate all these things to the piety of Augustus, and to the authority of the most illustrious Prefects. We adjure also the masters of vessels, to publish these things everywhere, and to carry them to

the ears of the most religious Augustus, and to the Prefects and the Magistrates in every place, in order that it may be known that a war has been waged against the Church, and that, in the times of Augustus Constantius, Syrianus has caused virgins and many others to become martyrs.

As it dawned upon the fifth before the Ides of February , that is to say, the fourteenth of the month Mechir, while we were keeping vigil in the Lord's house, and engaged in our prayers (for there was to be a communion on the Preparation); suddenly about midnight, the most illustrious Duke Syrianus attacked us and the Church with many legions of soldiers armed with naked swords and javelins and other warlike instruments, and wearing helmets on their heads; and actually while we were praying, and while the lessons were being read, they broke down the doors. And when the doors were burst open by the violence of the multitude, he gave command, and some of them were shooting; others shouting, their arms rattling, and their swords flashing in the light of the lamps; and immediately virgins were being slain, many men trampled down, and falling over one another as the soldiers came upon them, and several were pierced with arrows and perished. Some of the soldiers also were betaking themselves to plunder, and were stripping the virgins, who were more afraid of being even touched by them than they were of death. The Bishop continued sitting upon his throne, and exhorted all to pray. The Duke led on the attack, having with him Hilarius the notary, whose part in the proceedings was shown in the sequel. The Bishop was seized, and barely escaped being torn to pieces; and having fallen into a state of insensibility, and appearing as one dead, he disappeared from among them, and has gone we know not whither. They were eager to kill him. And when they saw that many had perished, they gave orders to the soldiers to remove out of sight the bodies of the dead.

But the most holy virgins who were left behind were buried in the tombs, having attained the glory of martyrdom in the times of the most religious Constantius. Deacons also were beaten with stripes even in the Lord's house, and were shut up there.

Nor did matters stop even here: for after all this had happened, whosoever pleased broke open any door that he could, and searched, and plundered what was within. They entered even into those places which not even all Christians are allowed to enter. Gorgonius, the commander of the city force, knows this, for he was present. And no unimportant evidence of the nature of this hostile assault is afforded by the circumstance, that the armour and javelins and swords borne by those who entered were left in the Lord's house. They have been hung up in the Church until this time, that they might not be able to deny it: and although they sent several times Dynamius the soldier, as well as the Commander of the city police, desiring to take them away, we would not allow it, until the circumstance was known to all.

Now if an order has been given that we should be persecuted we are all ready to suffer martyrdom. But if it be not by order of Augustus, we desire Maximus the Prefect of Egypt and all the city magistrates to request of him that they may not again be suffered thus to assail us. And we desire also that this our petition may be presented to him, that they may not attempt to bring in hither any other Bishop: for we have resisted unto death, desiring to have the most Reverend Athanasius, whom God gave us at the beginning, according to the succession of our fathers; whom also the most religious Augustus Constantius himself sent to us with letters and oaths. And we believe that when his Piety is informed of what has taken place, he will be greatly displeased, and will do nothing contrary to his oaths, but will again give orders that our Bishop Athanasius shall remain with us.

To the Consuls to be elected after the Consulship of the most illustrious Arbæthion and Collianus , on the seventeenth Mechir , which is the day before the Ides of February.

Discourse 1 Against the Arians

Chapter 1. Introduction. Reason for writing; certain persons indifferent about Arianism; Arians not Christians, because sectaries always take the name of their founder.

1. Of all other heresies which have departed from the truth it is acknowledged that they have but devised a madness, and their irreligiousness has long since become notorious to all men. For that their authors went out from us, it plainly follows, as the blessed John has written, that they never thought nor now think with us. Wherefore, as says the Saviour, in that they gather not with us, they scatter with the devil, and keep an eye on those who slumber, that, by this second sowing of their own mortal poison, they may have companions in death. But, whereas one heresy, and that the last, which has now risen as harbinger of Antichrist, the Arian, as it is called, considering that other heresies, her elder sisters, have been openly proscribed, in her craft and cunning, affects to array herself in Scripture language, like her father the devil, and is forcing her way back into the Church's paradise,— that with the pretence of Christianity, her smooth sophistry (for reason she has none) may deceive men into wrong thoughts of Christ—nay, since she has already seduced certain of the foolish, not only to corrupt their ears, but even to take and eat with Eve, till in their ignorance which ensues they think bitter sweet, and admire this loathsome heresy, on this account I have thought it necessary, at your request, to unrip 'the folds of its breast-plate,' and to show the ill savour of its folly. So while those who are far from it may continue to shun it, those whom it has deceived may repent; and, opening the eyes of their heart, may understand that darkness is not light, nor falsehood truth, nor Arianism

good; nay, that those who call these men Christians are in great and grievous error, as neither having studied Scripture, nor understanding Christianity at all, and the faith which it contains.

2. For what have they discovered in this heresy like to the religious Faith, that they vainly talk as if its supporters said no evil? This in truth is to call even Caiaphas a Christian, and to reckon the traitor Judas still among the Apostles, and to say that they who asked Barabbas instead of the Saviour did no evil, and to recommend Hymenæus and Alexander as right-minded men, and as if the Apostle slandered them. But neither can a Christian bear to hear this, nor can he consider the man who dared to say it sane in his understanding. For with them for Christ is Arius, as with the Manichees Manichæus; and for Moses and the other saints they have made the discovery of one Sotades , a man whom even Gentiles laugh at, and of the daughter of Herodias. For of the one has Arius imitated the dissolute and effeminate tone, in writing *Thaliæ* on his model; and the other he has rivalled in her dance, reeling and frolicking in his blasphemies against the Saviour; till the victims of his heresy lose their wits and go foolish, and change the Name of the Lord of glory into the likeness of the 'image of corruptible man ,' and for Christians come to be called Arians, bearing this badge of their irreligion. For let them not excuse themselves; nor retort their disgrace on those who are not as they, calling Christians after the names of their teachers , that they themselves may appear to have that Name in the same way. Nor let them make a jest of it, when they feel shame at their disgraceful appellation; rather, if they be ashamed, let them hide their faces, or let them recoil from their own irreligion. For never at any time did Christian people take their title from the Bishops among them, but from the Lord, on whom we rest our faith. Thus, though the blessed Apostles have become our teachers, and have ministered the Saviour's Gospel, yet not

from them have we our title, but from Christ we are and are named Christians. But for those who derive the faith which they profess from others, good reason is it they should bear their name, whose property they have become.

3. Yes surely; while all of us are and are called Christians after Christ, Marcion broached a heresy a long time since and was cast out; and those who continued with him who ejected him remained Christians; but those who followed Marcion were called Christians no more, but henceforth Marcionites. Thus Valentinus also, and Basilides, and Manichæus, and Simon Magus, have imparted their own name to their followers; and some are accosted as Valentinians, or as Basilidians, or as Manichees, or as Simonians; and other, Cataphrygians from Phrygia, and from Novatus Novatians. So too Meletius, when ejected by Peter the Bishop and Martyr, called his party no longer Christians, but Meletians, and so in consequence when Alexander of blessed memory had cast out Arius, those who remained with Alexander, remained Christians; but those who went out with Arius, left the Saviour's Name to us who were with Alexander, and as to them they were hence-forward denominated Arians. Behold then, after Alexander's death too, those who communicate with his successor Athanasius, and those with whom the said Athanasius communicates, are instances of the same rule; none of them bear his name, nor is he named from them, but all in like manner, and as is usual, are called Christians. For though we have a succession of teachers and become their disciples, yet, because we are taught by them the things of Christ, we both are, and are called, Christians all the same. But those who follow the heretics, though they have innumerable successors in their heresy, yet anyhow bear the name of him who devised it. Thus, though Arius be dead, and many of his party have succeeded him, yet those who think with him, as being known from Arius,

are called Arians. And, what is a remarkable evidence of this, those of the Greeks who even at this time come into the Church, on giving up the superstition of idols, take the name, not of their catechists, but of the Saviour, and begin to be called Christians instead of Greeks: while those of them who go off to the heretics, and again all who from the Church change to this heresy, abandon Christ's name, and henceforth are called Arians, as no longer holding Christ's faith, but having inherited Arius's madness.

4. How then can they be Christians, who for Christians are Ario-maniacs ? Or how are they of the Catholic Church, who have shaken off the Apostolical faith, and become authors of fresh evils? Who, after abandoning the oracles of divine Scripture, call Arius's *Thaliæ* a new wisdom? And with reason too, for they are announcing a new heresy. And hence a man may marvel, that, whereas many have written many treatises and abundant homilies upon the Old Testament and the New, yet in none of them is a *Thalia* found; nay nor among the more respectable of the Gentiles, but among those only who sing such strains over their cups, amid cheers and jokes, when men are merry, that the rest may laugh; till this marvellous Arius, taking no grave pattern, and ignorant even of what is respectable, while he stole largely from other heresies, would be original in the ludicrous, with none but Sotades for his rival. For what beseemed him more, when he would dance forth against the Saviour, than to throw his wretched words of irreligion into dissolute and loose metres? That, while 'a man,' as Wisdom says, 'is known from the utterance of his word,' so from those numbers should be seen the writer's effeminate soul and corruption of thought. In truth, that crafty one did not escape detection; but, for all his many writhings to and fro, like the serpent, he did but fall into the error of the Pharisees. They, that they might transgress the Law, pretended to be anxious for the words of the Law, and that they might deny the expected

and then present Lord, were hypocritical with God's name, and were convicted of blaspheming when they said, 'Why do You, being a man, make Yourself God,' and sayest, 'I and the Father are one [[John 10:30](#)]?' And so too, this counterfeit and Sotadean Arius, feigns to speak of God, introducing Scripture language , but is on all sides recognised as godless Arius, denying the Son, and reckoning Him among the creatures.

Chapter 2. Extracts from the Thalia of Arius. Arius maintains that God became a Father, and the Son was not always; the Son out of nothing; once He was not; He was not before his generation; He was created; named Wisdom and Word after God's attributes; made that He might make us; one out of many powers of God; alterable; exalted on God's foreknowledge of what He was to be; not very God; but called so as others by participation; foreign in essence from the Father; does not know or see the Father; does not know Himself.

5. Now the commencement of Arius's Thalia and flippancy, effeminate in tune and nature, runs thus:—

'According to faith of God's elect, God's prudent ones,
Holy children, rightly dividing, God's Holy Spirit receiving,
Have I learned this from the partakers of wisdom,
Accomplished, divinely taught, and wise in all things.
Along their track, have I been walking, with like opinions.
I the very famous, the much suffering for God's glory;
And taught of God, I have acquired wisdom and knowledge.'

And the mockeries which he utters in it, repulsive and most irreligious, are such as these :— 'God was not always a Father.' but 'once God was alone, and not yet a Father, but afterwards He became a Father.' 'The Son

was not always;' for, whereas all things were made out of nothing, and all existing creatures and works were made, so the Word of God Himself was 'made out of nothing,' and 'once He was not,' and 'He was not before His origination,' but He as others 'had an origin of creation.' 'For God,' he says, 'was alone, and the Word as yet was not, nor the Wisdom. Then, wishing to form us, thereupon He made a certain one, and named Him Word and Wisdom and Son, that He might form us by means of Him.' Accordingly, he says that there are two wisdoms, first, the attribute co-existent with God, and next, that in this wisdom the Son was originated, and was only named Wisdom and Word as partaking of it. 'For Wisdom,' says he, 'by the will of the wise God, had its existence in Wisdom.' In like manner, he says, that there is another Word in God besides the Son, and that the Son again, as partaking of it, is named Word and Son according to grace. And this too is an idea proper to their heresy, as shown in other works of theirs, that there are many powers; one of which is God's own by nature and eternal; but that Christ, on the other hand, is not the true power of God; but, as others, one of the so-called powers, one of which, namely, the locust and the caterpillar, is called in Scripture, not merely the power, but the 'great power.' The others are many and are like the Son, and of them David speaks in the Psalms, when he says, 'The Lord of hosts' or 'powers.' And by nature, as all others, so the Word Himself is alterable, and remains good by His own free will, while He chooses; when, however, He wills, He can alter as we can, as being of an alterable nature. For 'therefore,' says he, 'as foreknowing that He would be good, did God by anticipation bestow on Him this glory, which afterwards, as man, He attained from virtue. Thus in consequence of His works fore-known, did God bring it to pass that He being such, should come to be.'

6. Moreover he has dared to say, that 'the Word is not the very God;' 'though He is called God, yet He is not very God,' but 'by participation of grace, He, as others, is God only in name.' And, whereas all beings are foreign and different from God in essence, so too is 'the Word alien and unlike in all things to the Father's essence and propriety,' but belongs to things originated and created, and is one of these. Afterwards, as though he had succeeded to the devil's recklessness, he has stated in his Thalia, that 'even to the Son the Father is invisible,' and 'the Word cannot perfectly and exactly either see or know His own Father.' but even what He knows and what He sees, He knows and sees 'in proportion to His own measure,' as we also know according to our own power. For the Son, too, he says, not only knows not the Father exactly, for He fails in comprehension , but 'He knows not even His own essence;'— and that 'the essences of the Father and the Son and the Holy Ghost, are separate in nature, and estranged, and disconnected, and alien , and without participation of each other ;' and, in his own words, 'utterly unlike from each other in essence and glory, unto infinity.' Thus as to 'likeness of glory and essence,' he says that the Word is entirely diverse from both the Father and the Holy Ghost. With such words has the irreligious spoken; maintaining that the Son is distinct by Himself, and in no respect partaker of the Father. These are portions of Arius's fables as they occur in that jocose composition.

7. Who is there that hears all this, nay, the tune of the Thalia, but must hate, and justly hate, this Arius jesting on such matters as on a stage ? Who but must regard him, when he pretends to name God and speak of God, but as the serpent counselling the woman? Who, on reading what follows in his work, but must discern in his irreligious doctrine that error, into which by his sophistries the serpent in the sequel seduced the woman? Who at such blasphemies is not transported? 'The heaven,' as the Prophet says, 'was

astonished, and the earth shuddered [[Jeremiah 2:12](#)] ' at the transgression of the Law. But the sun, with greater horror, impatient of the bodily contumelies, which the common Lord of all voluntarily endured for us, turned away, and recalling his rays made that day sunless. And shall not all human kind at Arius's blasphemies be struck speechless, and stop their ears, and shut their eyes, to escape hearing them or seeing their author? Rather, will not the Lord Himself have reason to denounce men so irreligious, nay, so unthankful, in the words which He has already uttered by the prophet Hosea, 'Woe unto them, for they have fled from Me; destruction upon them, for they have transgressed against Me; though I have redeemed them, yet they have spoken lies against Me [[Hosea 7:13](#)].' And soon after, 'They imagine mischief against Me; they turn away to nothing. ' For to turn away from the Word of God, which is, and to fashion to themselves one that is not, is to fall to what is nothing. For this was why the Ecumenical Council, when Arius thus spoke, cast him from the Church, and anathematized him, as impatient of such irreligion. And ever since has Arius's error been reckoned for a heresy more than ordinary, being known as Christ's foe, and harbinger of Antichrist. Though then so great a condemnation be itself of special weight to make men flee from that irreligious heresy , as I said above, yet since certain persons called Christian, either in ignorance or pretence, think it, as I then said, little different from the Truth, and call its professors Christians; proceed we to put some questions to them, according to our powers, thereby to expose the unscrupulousness of the heresy. Perhaps, when thus caught, they will be silenced, and flee from it, as from the sight of a serpent.

Chapter 3. The Importance of the Subject. The Arians affect Scripture language, but their doctrine new, as well as unscriptural. Statement of the Catholic doctrine, that the Son is proper to the Father's substance, and eternal. Restatement of Arianism in contrast, that He is a creature with a beginning: the controversy comes to this issue, whether one whom we are to believe in as God, can be so in name only, and is merely a creature. What pretence then for being indifferent in the controversy? The Arians rely on state patronage, and dare not avow their tenets

8. If then the use of certain phrases of divine Scripture changes, in their opinion, the blasphemy of the Thalia into reverent language, of course they ought also to deny Christ with the present Jews, when they see how they study the Law and the Prophets; perhaps too they will deny the Law and the Prophets like Manichees, because the latter read some portions of the Gospels. If such bewilderment and empty speaking be from ignorance, Scripture will teach them, that the devil, the author of heresies, because of the ill savour which attaches to evil, borrows Scripture language, as a cloak wherewith to sow the ground with his own poison also, and to seduce the simple. Thus he deceived Eve; thus he framed former heresies; thus he persuaded Arius at this time to make a show of speaking against those former ones, that he might introduce his own without observation. And yet, after all, the man of craft did not escape. For being irreligious towards the

Word of God, he lost his all at once , and betrayed to all men his ignorance of other heresies too ; and having not a particle of truth in his belief, does but pretend to it. For how can he speak truth concerning the Father, who denies the Son, that reveals concerning Him? Or how can he be orthodox concerning the Spirit, while he speaks profanely of the Word that supplies the Spirit? And who will trust him concerning the Resurrection, denying, as he does, Christ for us the first-begotten from the dead? And how shall he not err in respect to His incarnate presence, who is simply ignorant of the Son's genuine and true generation from the Father? For thus, the former Jews also, denying the Word, and saying, 'We have no king but Cæsar [[John 19:15](#)],' were immediately stripped of all they had, and forfeited the light of the Lamp, the odour of ointment, knowledge of prophecy, and the Truth itself; till now they understand nothing, but are walking as in darkness. For who was ever yet a hearer of such a doctrine ? Or whence or from whom did the abettors and hirelings of the heresy gain it? Who thus expounded to them when they were at school ? Who told them, 'Abandon the worship of the creation, and then draw near and worship a creature and a work ?' But if they themselves own that they have heard it now for the first time, how can they deny that this heresy is foreign, and not from our fathers ? But what is not from our fathers, but has come to light in this day, how can it be but that of which the blessed Paul has foretold, that 'in the latter times some shall depart from the sound faith, giving heed to seducing spirits and doctrines of devils, in the hypocrisy of liars; cauterized in their own conscience, and turning from the truth ?'

9. For, behold, we take divine Scripture, and thence discourse with freedom of the religious Faith, and set it up as a light upon its candlestick, saying:— Very Son of the Father, natural and genuine, proper to His essence, Wisdom Only-begotten, and Very and Only Word of God is He;

not a creature or work, but an offspring proper to the Father's essence. Wherefore He is very God, existing one in essence with the very Father; while other beings, to whom He said, 'I said you are Gods ,' had this grace from the Father, only by participation of the Word, through the Spirit. For He is the expression of the Father's Person, and Light from Light, and Power, and very Image of the Father's essence. For this too the Lord has said, 'He that has seen Me, has seen the Father [[John 14:9](#)].' And He ever was and is and never was not. For the Father being everlasting, His Word and His Wisdom must be everlasting. On the other hand, what have these persons to show us from the infamous Thalia? Or, first of all, let them read it themselves, and copy the tone of the writer; at least the mockery which they will encounter from others may instruct them how low they have fallen; and then let them proceed to explain themselves. For what can they say from it, but that 'God was not always a Father, but became so afterwards; the Son was not always, for He was not before His generation; He is not from the Father, but He, as others, has come into subsistence out of nothing; He is not proper to the Father's essence, for He is a creature and work?' And 'Christ is not very God, but He, as others, was made God by participation; the Son has not exact knowledge of the Father, nor does the Word see the Father perfectly; and neither exactly understands nor knows the Father. He is not the very and only Word of the Father, but is in name only called Word and Wisdom, and is called by grace Son and Power. He is not unalterable, as the Father is, but alterable in nature, as the creatures, and He comes short of apprehending the perfect knowledge of the Father.'

Wonderful this heresy, not plausible even, but making speculations against Him that is, that He be not, and everywhere putting forward blasphemy for reverent language! Were any one, after inquiring into both sides, to be asked, whether of the two he would follow in faith, or whether of the two

spoke fitly of God—or rather let them say themselves, these abettors of irreligion, what, if a man be asked concerning God (for 'the Word was God?'), it were fit to answer. For from this one question the whole case on both sides may be determined, what is fitting to say—He was, or He was not; always, or before His birth; eternal, or from this and from then; true, or by adoption, and from participation and in idea ; to call Him one of things originated, or to unite Him to the Father; to consider Him unlike the Father in essence, or like and proper to Him; a creature, or Him through whom the creatures were originated; that He is the Father's Word, or that there is another word beside Him, and that by this other He was originated, and by another wisdom; and that He is only named Wisdom and Word, and has become a partaker of this wisdom, and second to it?

10. Which of the two theologies sets forth our Lord Jesus Christ as God and Son of the Father, this which you vomited forth, or that which we have spoken and maintain from the Scriptures? If the Saviour be not God, nor Word, nor Son, you shall have leave to say what you will, and so shall the Gentiles, and the present Jews. But if He be Word of the Father and true Son, and God from God, and 'over all blessed for ever [[Romans 9:5](#)],' is it not becoming to obliterate and blot out those other phrases and that Arian Thalia, as but a pattern of evil, a store of all irreligion, into which, whoso falls, 'knows not that giants perish with her, and reaches the depths of Hades ?' This they know themselves, and in their craft they conceal it, not having the courage to speak out, but uttering something else. For if they speak, a condemnation will follow; and if they be suspected, proofs from Scripture will be cast at them from every side. Wherefore, in their craft, as children of this world, after feeding their so-called lamp from the wild olive, and fearing lest it should soon be quenched (for it is said, 'the light of the wicked shall be put out [[Job 18:5](#)],') they hide it under the bushel of their

hypocrisy, and make a different profession, and boast of patronage of friends and authority of Constantius, that what with their hypocrisy and their professions, those who come to them may be kept from seeing how foul their heresy is. Is it not detestable even in this, that it dares not speak out, but is kept hidden by its own friends, and fostered as serpents are? For from what sources have they got together these words? Or from whom have they received what they venture to say? Not any one man can they specify who has supplied it. For who is there in all mankind, Greek or Barbarian, who ventures to rank among creatures One whom he confesses the while to be God and says, that He was not till He was made? Or who is there, who to the God in whom he has put faith, refuses to give credit, when He says, 'This is My beloved Son [[Matthew 3:17](#)],' on the pretence that He is not a Son, but a creature? Rather, such madness would rouse an universal indignation. Nor does Scripture afford them any pretext; for it has been often shown, and it shall be shown now, that their doctrine is alien to the divine oracles. Therefore, since all that remains is to say that from the devil came their mania (for of such opinions he alone is sower), proceed we to resist him— for with him is our real conflict, and they are but instruments—that, the Lord aiding us, and the enemy, as he is wont, being overcome with arguments, they may be put to shame, when they see him without resource who sowed this heresy in them, and may learn, though late, that, as being Arians, they are not Christians.

**Chapter 4. That the Son is Eternal and Increate.
These attributes, being the points in dispute, are
first proved by direct texts of Scripture.
Concerning the 'eternal power' of God in Romans
1:20, which is shown to mean the Son. Remarks
on the Arian formula, 'Once the Son was not,' its
supporters not daring to speak of 'a time when the
Son was not.'**

11. At his suggestion then you have maintained and you think, that 'there was once when the Son was not;' this is the first cloke of your views of doctrine which has to be stripped off. Say then what was once when the Son was not, O slanderous and irreligious men ? If you say the Father, your blasphemy is but greater; for it is impious to say that He was 'once,' or to signify Him by the word 'once.' For He is ever, and is now, and as the Son is, so is He, and is Himself He that is, and Father of the Son. But if you say that the Son was once, when He Himself was not, the answer is foolish and unmeaning. For how could He both be and not be? In this difficulty, you can but answer, that there was a time when the Word was not; for your very adverb 'once' naturally signifies this. And your other, 'The Son was not before His generation,' is equivalent to saying, 'There was once when He was not,' for both the one and the other signify that there is a time before the Word. Whence then this your discovery? Why do you, as 'the heathen, rage, and imagine vain phrases against the Lord and against His Christ.' for no holy Scripture has used such language of the Saviour, but rather 'always' and 'eternal' and 'coexistent always with the Father.' For, 'In the beginning was the Word, and the Word was with God, and the Word was God [[John](#)

[1:1](#)].' And in the Apocalypse he thus speaks ; 'Who is and who was and who is to come.' Now who can rob 'who is' and 'who was' of eternity? This too in confutation of the Jews has Paul written in his Epistle to the Romans, 'Of whom as concerning the flesh is Christ, who is over all, God blessed for ever [[Romans 9:5](#)];' while silencing the Greeks, he has said, 'The visible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal Power and Godhead ;' and what the Power of God is, he teaches us elsewhere himself, 'Christ the Power of God and the Wisdom of God. ' Surely in these words he does not designate the Father, as you often whisper one to another, affirming that the Father is 'His eternal power.' This is not so; for he says not, 'God Himself is the power,' but 'His is the power.' Very plain is it to all that 'His' is not 'He;' yet not something alien but rather proper to Him. Study too the context and 'turn to the Lord.' now 'the Lord is that Spirit ;'and you will see that it is the Son who is signified.

12. For after making mention of the creation, he naturally speaks of the Framers Power as seen in it, which Power, I say, is the Word of God, by whom all things have been made. If indeed the creation is sufficient of itself alone, without the Son, to make God known, see that you fall not, from thinking that without the Son it has come to be. But if through the Son it has come to be, and 'in Him all things consist [[Colossians 1:17](#)],' it must follow that he who contemplates the creation rightly, is contemplating also the Word who framed it, and through Him begins to apprehend the Father. And if, as the Saviour also says, 'No one knows the Father, save the Son, and he to whom the Son shall reveal Him [[Matthew 11:27](#)],' and if on Philip's asking, 'Show us the Father,' He said not, 'Behold the creation,' but, 'He that has seen Me, has seen the Father [[John 14:8-9](#)],' reasonably does Paul—while accusing the Greeks of contemplating the harmony and order

of the creation without reflecting on the Framing Word within it (for the creatures witness to their own Framer) so as through the creation to apprehend the true God, and abandon their worship of it—reasonably has he said, 'His Eternal Power and Godhead [[Romans 1:20](#)],' thereby signifying the Son. And where the sacred writers say, 'Who exists before the ages,' and 'By whom He made the ages [[Hebrews 1:2](#)],' they thereby as clearly preach the eternal and everlasting being of the Son, even while they are designating God Himself. Thus, if Isaiah says, 'The Everlasting God, the Creator of the ends of the earth [[Isaiah 40:28](#)];' and Susanna said, 'O Everlasting God ;' and Baruch wrote, 'I will cry unto the Everlasting in my days,' and shortly after, 'My hope is in the Everlasting, that He will save you, and joy has come unto me from the Holy One ;' yet forasmuch as the Apostle, writing to the Hebrews, says, 'Who being the radiance of His glory and the Expression of His Person [[Hebrews 1:3](#)];' and David too in the eighty-ninth Psalm, 'And the brightness of the Lord be upon us,' and, 'In Your Light shall we see Light ,' who has so little sense as to doubt of the eternity of the Son ? For when did man see light without the brightness of its radiance, that he may say of the Son, 'There was once, when He was not,' or 'Before His generation He was not.' And the words addressed to the Son in the hundred and forty-fourth Psalm, 'Your kingdom is a kingdom of all ages ,' forbid any one to imagine any interval at all in which the Word did not exist. For if every interval in the ages is measured, and of all the ages the Word is King and Maker, therefore, whereas no interval at all exists prior to Him , it were madness to say, 'There was once when the Everlasting was not,' and 'From nothing is the Son.' And whereas the Lord Himself says, 'I am the Truth ,' not 'I became the Truth.' but always, 'I am—I am the Shepherd,— I am the Light,'— and again, 'Call Me not, Lord and Master? And you call Me well, for so I am,' who, hearing such language from God,

and the Wisdom, and Word of the Father, speaking of Himself, will any longer hesitate about the truth, and not immediately believe that in the phrase 'I am,' is signified that the Son is eternal and without beginning?

13. It is plain then from the above that the Scriptures declare the Son's eternity; it is equally plain from what follows that the Arian phrases 'He was not,' and 'before' and 'when,' are in the same Scriptures predicated of creatures. Moses, for instance, in his account of the generation of our system, says, 'And every plant of the field, before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground [[Genesis 2:5](#)].' And in Deuteronomy, 'When the Most High divided to the nations [[Deuteronomy 32:8](#)].' And the Lord said in His own Person, 'If you loved Me, you would rejoice because I said, I go unto the Father, for My Father is greater than I. And now I have told you before it come to pass, that when it has come to pass, you might believe [[John 14:28-29](#)].' And concerning the creation He says by Solomon, 'Or ever the earth was, when there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth [[Proverbs 8:23](#)].' And, 'Before Abraham was, I am [[John 8:58](#)].' And concerning Jeremiah He says, 'Before I formed you in the womb, I knew you [[Jeremiah 1:5](#)].' And David in the Psalm says, 'Before the mountains were brought forth, or ever the earth and the world were made, You are, God from everlasting and world without end. ' And in Daniel, 'Susanna cried out with a loud voice and said, O everlasting God, that know the secrets, and know all things before they be. ' Thus it appears that the phrases 'once was not,' and 'before it came to be,' and 'when,' and the like, belong to things originate and creatures, which come out of nothing, but are alien to the Word. But if such terms are used in Scripture of things

originate, but 'ever' of the Word, it follows, O you enemies of God, that the Son did not come out of nothing, nor is in the number of originated things at all, but is the Father's Image and Word eternal, never having not been, but being ever, as the eternal Radiance of a Light which is eternal. Why imagine then times before the Son? Or why blaspheme the Word as after times, by whom even the ages were made? For how did time or age at all subsist when the Word, as you say, had not appeared, 'through' whom 'all things have been made and without' whom 'not one thing was made [[John 1:3](#)]?' Or why, when you mean time, do you not plainly say, 'a time was when the Word was not?' But while you drop the word 'time' to deceive the simple, you do not at all conceal your own feeling, nor, even if you did, could you escape discovery. For you still simply mean times, when you say, 'There was when He was not,' and 'He was not before His generation.'

Chapter 5. Subject Continued. Objection, that the Son's eternity makes Him coordinate with the Father, introduces the subject of His Divine Sonship, as a second proof of His eternity. The word Son is introduced in a secondary, but is to be understood in real sense. Since all things partake of the Father in partaking of the Son, He is the whole participation of the Father, that is, He is the Son by nature; for to be wholly participated is to beget.

14. When these points are thus proved, their profaneness goes further. 'If there never was, when the Son was not,' say they, 'but He is eternal, and coexists with the Father, you call Him no more the Father's Son, but brother. ' O insensate and contentious! For if we said only that He was eternally with the Father, and not His Son, their pretended scruple would have some plausibility; but if, while we say that He is eternal, we also confess Him to be Son from the Father, how can He that is begotten be considered brother of Him who begets? And if our faith is in Father and Son, what brotherhood is there between them? And how can the Word be called brother of Him whose Word He is? This is not an objection of men really ignorant, for they comprehend how the truth lies; but it is a Jewish pretence, and that from those who, in Solomon's words, 'through desire separate themselves [[Proverbs 18:1](#)] ' from the truth. For the Father and the Son were not generated from some pre-existing origin , that we may account Them brothers, but the Father is the Origin of the Son and begot Him; and the

Father is Father, and not born the Son of any; and the Son is Son, and not brother. Further, if He is called the eternal offspring of the Father, He is rightly so called. For never was the essence of the Father imperfect, that what is proper to it should be added afterwards ; nor, as man from man, has the Son been begotten, so as to be later than His Father's existence, but He is God's offspring, and as being proper Son of God, who is ever, He exists eternally. For, whereas it is proper to men to beget in time, from the imperfection of their nature , God's offspring is eternal, for His nature is ever perfect. If then He is not a Son, but a work made out of nothing, they have but to prove it; and then they are at liberty, as if imagining about a creature, to cry out, 'There was once when He was not;' for things which are originated were not, and have come to be. But if He is Son, as the Father says, and the Scriptures proclaim, and 'Son' is nothing else than what is generated from the Father; and what is generated from the Father is His Word, and Wisdom, and Radiance; what is to be said but that, in maintaining 'Once the Son was not,' they rob God of His Word, like plunderers, and openly predicate of Him that He was once without His proper Word and Wisdom, and that the Light was once without radiance, and the Fountain was once barren and dry ? For though they pretend alarm at the name of time, because of those who reproach them with it, and say, that He was before times, yet whereas they assign certain intervals, in which they imagine He was not, they are most irreligious still, as equally suggesting times, and imputing to God an absence of Reason.

15. But if on the other hand, while they acknowledge with us the name of 'Son,' from an unwillingness to be publicly and generally condemned, they deny that the Son is the proper offspring of the Father's essence, on the ground that this must imply parts and divisions ; what is this but to deny that He is very Son, and only in name to call Him Son at all? And is it not a

grievous error, to have material thoughts about what is immaterial, and because of the weakness of their proper nature to deny what is natural and proper to the Father? It does but remain, that they should deny Him also, because they understand not how God is, and what the Father is, now that, foolish men, they measure by themselves the Offspring of the Father. And persons in such a state of mind as to consider that there cannot be a Son of God, demand our pity; but they must be interrogated and exposed for the chance of bringing them to their senses. If then, as you say, 'the Son is from nothing,' and 'was not before His generation,' He, of course, as well as others, must be called Son and God and Wisdom only by participation; for thus all other creatures consist, and by sanctification are glorified. You have to tell us then, of what He is partaker. All other things partake of the Spirit, but He, according to you, of what is He partaker? Of the Spirit? Nay, rather the Spirit Himself takes from the Son, as He Himself says; and it is not reasonable to say that the latter is sanctified by the former. Therefore it is the Father that He partakes; for this only remains to say. But this, which is participated, what is it or whence? If it be something external provided by the Father, He will not now be partaker of the Father, but of what is external to Him; and no longer will He be even second after the Father, since He has before Him this other; nor can He be called Son of the Father, but of that, as partaking which He has been called Son and God. And if this be unseemly and irreligious, when the Father says, 'This is My Beloved Son [[Matthew 3:17](#)],' and when the Son says that God is His own Father, it follows that what is partaken is not external, but from the essence of the Father. And as to this again, if it be other than the essence of the Son, an equal extravagance will meet us; there being in that case something between this that is from the Father and the essence of the Son, whatever that be.

16. Such thoughts then being evidently unseemly and untrue, we are driven to say that what is from the essence of the Father, and proper to Him, is entirely the Son; for it is all one to say that God is wholly participated, and that He begets; and what does begetting signify but a Son? And thus of the Son Himself, all things partake according to the grace of the Spirit coming from Him ; and this shows that the Son Himself partakes of nothing, but what is partaken from the Father, is the Son; for, as partaking of the Son Himself, we are said to partake of God; and this is what Peter said 'that you may be partakers in a divine nature [[2 Peter 1:4](#)];' as says too the Apostle, 'Do you not know, that you are a temple of God.' and, 'We are the temple of a living God. ' And beholding the Son, we see the Father; for the thought and comprehension of the Son, is knowledge concerning the Father, because He is His proper offspring from His essence. And since to be partaken no one of us would ever call affection or division of God's essence (for it has been shown and acknowledged that God is participated, and to be participated is the same thing as to beget); therefore that which is begotten is neither affection nor division of that blessed essence. Hence it is not incredible that God should have a Son, the Offspring of His own essence; nor do we imply affection or division of God's essence, when we speak of 'Son' and 'Offspring;' but rather, as acknowledging the genuine, and true, and Only-begotten of God, so we believe. If then, as we have stated and are showing, what is the Offspring of the Father's essence be the Son, we cannot hesitate, rather we must be certain, that the same is the Wisdom and Word of the Father, in and through whom He creates and makes all things; and His Brightness too, in whom He enlightens all things, and is revealed to whom He will; and His Expression and Image also, in whom He is contemplated and known, wherefore 'He and His Father are one [[John 10:30](#)],' and whoso looks on Him looks on the Father; and the

Christ, in whom all things are redeemed, and the new creation wrought afresh. And on the other hand, the Son being such Offspring, it is not fitting, rather it is full of peril, to say, that He is a work out of nothing, or that He was not before His generation. For he who thus speaks of that which is proper to the Father's essence, already blasphemes the Father Himself ; since he really thinks of Him what he falsely imagines of His offspring.

Chapter 6. Subject Continued. Third proof of the Son's eternity, viz. from other titles indicative of His coessentiality; as the Creator; One of the Blessed Trinity; as Wisdom; as Word; as Image. If the Son is a perfect Image of the Father, why is He not a Father also? Because God, being perfect, is not the origin of a race. Only the Father a Father because the Only Father, only the Son a Son because the Only Son. Men are not really fathers and really sons, but shadows of the True. The Son does not become a Father, because He has received from the Father to be immutable and ever the same

17. This is of itself a sufficient refutation of the Arian heresy; however, its heterodoxy will appear also from the following:— If God be Maker and Creator, and create His works through the Son, and we cannot regard things which come to be, except as being through the Word, is it not blasphemous, God being Maker, to say, that His Framing Word and His Wisdom once was not? It is the same as saying, that God is not Maker, if He had not His proper Framing Word which is from Him, but that that by which He frames, accrues to Him from without, and is alien from Him, and unlike in essence. Next, let them tell us this—or rather learn from it how irreligious they are in saying, 'Once He was not,' and, 'He was not before His generation;'— for if the Word is not with the Father from everlasting, the Triad is not everlasting; but a Monad was first, and afterwards by addition it became a

Triad; and so as time went on, it seems what we know concerning God grew and took shape. And further, if the Son is not proper offspring of the Father's essence, but of nothing has come to be, then of nothing the Triad consists, and once there was not a Triad, but a Monad; and a Triad once with deficiency, and then complete; deficient, before the Son was originated, complete when He had come to be; and henceforth a thing originated is reckoned with the Creator, and what once was not has divine worship and glory with Him who was ever. Nay, what is more serious still, the Triad is discovered to be unlike Itself, consisting of strange and alien natures and essences. And this, in other words, is saying, that the Triad has an originated consistence. What sort of a religion then is this, which is not even like itself, but is in process of completion as time goes on, and is now not thus, and then again thus? For probably it will receive some fresh accession, and so on without limit, since at first and at starting it took its consistence by way of accessions. And so undoubtedly it may decrease on the contrary, for what is added plainly admits of being subtracted.

18. But this is not so: perish the thought; the Triad is not originated; but there is an eternal and one Godhead in a Triad, and there is one Glory of the Holy Triad. And you presume to divide it into different natures; the Father being eternal, yet you say of the Word which is seated by Him, 'Once He was not;' and, whereas the Son is seated by the Father, yet you think to place Him far from Him. The Triad is Creator and Framer, and you fear not to degrade It to things which are from nothing; you scruple not to equal servile beings to the nobility of the Triad, and to rank the King, the Lord of Sabaoth with subjects. Cease this confusion of things unassociable, or rather of things which are not with Him who is. Such statements do not glorify and honour the Lord, but the reverse; for he who dishonours the Son, dishonours also the Father. For if the doctrine of God is now perfect in

a Triad, and this is the true and only Religion, and this is the good and the truth, it must have been always so, unless the good and the truth be something that came after, and the doctrine of God is completed by additions. I say, it must have been eternally so; but if not eternally, not so at present either, but at present so, as you suppose it was from the beginning—I mean, not a Triad now. But such heretics no Christian would bear; it belongs to Greeks, to introduce an originated Triad, and to level It with things originate; for these do admit of deficiencies and additions; but the faith of Christians acknowledges the blessed Triad as unalterable and perfect and ever what It was, neither adding to It what is more, nor imputing to It any loss (for both ideas are irreligious), and therefore it dissociates It from all things generated, and it guards as indivisible and worships the unity of the Godhead Itself; and shuns the Arian blasphemies, and confesses and acknowledges that the Son was ever; for He is eternal, as is the Father, of whom He is the Eternal Word,— to which subject let us now return again.

19. If God be, and be called, the Fountain of wisdom and life— as He says by Jeremiah, 'They have forsaken Me the Fountain of living waters [[Jeremiah 2:13](#)];' and again, 'A glorious high throne from the beginning, is the place of our sanctuary; O Lord, the Hope of Israel, all that forsake You shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters ;' and in the book of Baruch it is written, 'You have forsaken the Fountain of wisdom [[Baruch 3:12](#)],'— this implies that life and wisdom are not foreign to the Essence of the Fountain, but are proper to It, nor were at any time without existence, but were always. Now the Son is all this, who says, 'I am the Life [[John 14:6](#)],' and, 'I Wisdom dwell with prudence [[Proverbs 8:12](#)].' Is it not then irreligious to say, 'Once the Son was not?' for it is all one with

saying, 'Once the Fountain was dry, destitute of Life and Wisdom.' But a fountain it would then cease to be; for what begets not from itself, is not a fountain. What a load of extravagance! For God promises that those who do His will shall be as a fountain which the water fails not, saying by Isaiah the prophet, 'And the Lord shall satisfy your soul in drought, and make your bones fat; and you shall be like a watered garden, and like a spring of water, whose waters fail not [[Isaiah 58:11](#)].' And yet these, whereas God is called and is a Fountain of wisdom, dare to insult Him as barren and void of His proper Wisdom. But their doctrine is false; truth witnessing that God is the eternal Fountain of His proper Wisdom; and, if the Fountain be eternal, the Wisdom also must needs be eternal. For in It were all things made, as David says in the Psalm, 'In Wisdom have You made them all ;' and Solomon says, 'The Lord by Wisdom has formed the earth, by understanding has He established the heavens [[Proverbs 3:19](#)].' And this Wisdom is the Word, and by Him, as John says, 'all things were made,' and 'without Him was made not one thing. ' And this Word is Christ; for 'there is One God, the Father, from whom are all things, and we for Him; and One Lord Jesus Christ, through whom are all things, and we through Him [[1 Corinthians 8:6](#)].' And if all things are through Him, He Himself is not to be reckoned with that 'all.' For he who dares to call Him, through whom are things, one of that 'all,' surely will have like speculations concerning God, from whom are all. But if he shrinks from this as unseemly, and excludes God from that all, it is but consistent that he should also exclude from that all the Only-Begotten Son, as being proper to the Father's essence. And, if He be not one of the all , it is sin to say concerning Him, 'He was not,' and 'He was not before His generation.' Such words may be used of the creatures; but as to the Son, He is such as the Father is, of whose essence He is proper Offspring, Word, and Wisdom. For this is proper to the Son, as regards the

Father, and this shows that the Father is proper to the Son; that we may neither say that God was ever without Word , nor that the Son was non-existent. For wherefore a Son, if not from Him? Or wherefore Word and Wisdom, if not ever proper to Him?

20. When then was God without that which is proper to Him? Or how can a man consider that which is proper, as foreign and alien in essence? For other things, according to the nature of things originate, are without likeness in essence with the Maker; but are external to Him, made by the Word at His grace and will, and thus admit of ceasing to be, if it so pleases Him who made them ; for such is the nature of things originate. But as to what is proper to the Father's essence (for this we have already found to be the Son), what daring is it in irreligion to say that 'This comes from nothing,' and that 'It was not before generation,' but was adventitious , and can at some time cease to be again? Let a person only dwell upon this thought, and he will discern how the perfection and the plenitude of the Father's essence is impaired by this heresy; however, he will see its unseemliness still more clearly, if he considers that the Son is the Image and Radiance of the Father, and Expression, and Truth. For if, when Light exists, there be withal its Image, viz. Radiance, and, a Subsistence existing, there be of it the entire Expression, and, a Father existing, there be His Truth (viz. the Son); let them consider what depths of irreligion they fall into, who make time the measure of the Image and Form of the Godhead. For if the Son was not before His generation, Truth was not always in God, which it were a sin to say; for, since the Father was, there was ever in Him the Truth, which is the Son, who says, 'I am the Truth [[John 14:6](#)].' And the Subsistence existing, of course there was immediately its Expression and Image; for God's Image is not delineated from without , but God Himself has begotten it; in which seeing Himself, He has delight, as the Son

Himself says, 'I was His delight [[Proverbs 8:30](#)].' When then did the Father not see Himself in His own Image? Or when had He not delight, that a man should dare to say, 'the Image is out of nothing,' and 'The Father had not delight before the Image was originated?' and how should the Maker and Creator see Himself in a created and originated essence? For such as is the Father, such must be the Image.

21. Proceed we then to consider the attributes of the Father, and we shall come to know whether this Image is really His. The Father is eternal, immortal, powerful, light, King, Sovereign, God, Lord, Creator, and Maker. These attributes must be in the Image, to make it true that he 'that has seen' the Son 'has seen the Father [[John 14:9](#)].' If the Son be not all this, but, as the Arians consider, originate, and not eternal, this is not a true Image of the Father, unless indeed they give up shame, and go on to say, that the title of Image, given to the Son, is not a token of a similar essence, but His name only. But this, on the other hand, O you enemies of Christ, is not an Image, nor is it an Expression. For what is the likeness of what is out of nothing to Him who brought what was nothing into being? Or how can that which is not, be like Him that is, being short of Him in once not being, and in its having its place among things originate? However, such the Arians wishing Him to be, devised for themselves arguments such as this—'If the Son is the Father's offspring and Image, and is like in all things to the Father, then it necessarily holds that as He is begotten, so He begets, and He too becomes father of a son. And again, he who is begotten from Him, begets in his turn, and so on without limit; for this is to make the Begotten like Him that begot Him.' Authors of blasphemy, verily, are these foes of God! Who, sooner than confess that the Son is the Father's Image, conceive material and earthly ideas concerning the Father Himself, ascribing to Him severings and effluences and influences. If then God be as man, let Him become also a

parent as man, so that His Son should be father of another, and so in succession one from another, till the series they imagine grows into a multitude of gods. But if God be not as man, as He is not, we must not impute to Him the attributes of man. For brutes and men, after a Creator has begun them, are begotten by succession; and the son, having been begotten of a father who was a son, becomes accordingly in his turn a father to a son, in inheriting from his father that by which he himself has come to be. Hence in such instances there is not, properly speaking, either father or son, nor do the father and the son stay in their respective characters, for the son himself becomes a father, being son of his father, but father of his son. But it is not so in the Godhead; for not as man is God; for the Father is not from a father; therefore does He not beget one who shall become a father; nor is the Son from effluence of the Father, nor is He begotten from a father that was begotten; therefore neither is He begotten so as to beget. Thus it belongs to the Godhead alone, that the Father is properly father, and the Son properly son, and in Them, and Them only, does it hold that the Father is ever Father and the Son ever Son.

22. Therefore he who asks why the Son is not to beget a son, must inquire why the Father had not a father. But both suppositions are unseemly and full of impiety. For as the Father is ever Father and never could become Son, so the Son is ever Son and never could become Father. For in this rather is He shown to be the Father's Expression and Image, remaining what He is and not changing, but thus receiving from the Father to be one and the same. If then the Father change, let the Image change; for so is the Image and Radiance in its relation towards Him who begot It. But if the Father is unalterable, and what He is that He continues, necessarily does the Image also continue what He is, and will not alter. Now He is Son from the Father; therefore He will not become other than is proper to the Father's essence.

Idly then have the foolish ones devised this objection also, wishing to separate the Image from the Father, that they might level the Son with things originated.

Chapter 7. Objections to the Foregoing Proof. Whether, in the generation of the Son, God made One that was already, or One that was not.

22 (*continued*). Ranking Him among these, according to the teaching of Eusebius, and accounting Him such as the things which come into being through Him, Arius and his fellows revolted from the truth, and used, when they commenced this heresy, to go about with dishonest phrases which they had got together; nay, up to this time some of them , when they fall in with boys in the market-place, question them, not out of divine Scripture, but thus, as if bursting with 'the abundance of their heart [[Matthew 12:34](#)]';— 'He who is, did He make him who was not, from that which was [not], or him who was? Therefore did He make the Son, whereas He was, or whereas He was not ?' And again, 'Is the Unoriginate one or two?' and 'Has He free will, and yet does not alter at His own choice, as being of an alterable nature? For He is not as a stone to remain by Himself unmoveable.' Next they turn to silly women, and address them in turn in this womanish language; 'Had you a son before bearing? Now, as you had not, so neither was the Son of God before His generation.' In such language do the disgraceful men sport and revel, and liken God to men, pretending to be Christians, but changing God's glory 'into an image made like to corruptible man. '

23. Words so senseless and dull deserved no answer at all; however, lest their heresy appear to have any foundation, it may be right, though we go out of the way for it, to refute them even here, especially on account of the silly women who are so readily deceived by them. When they thus speak, they should have inquired of an architect, whether he can build

without materials; and if he cannot, whether it follows that God could not make the universe without materials. Or they should have asked every man, whether he can be without place; and if he cannot, whether it follows that God is in place, that so they may be brought to shame even by their audience. Or why is it that, on hearing that God has a Son, they deny Him by the parallel of themselves; whereas, if they hear that He creates and makes, no longer do they object their human ideas? They ought in creation also to entertain the same, and to supply God with materials, and so deny Him to be Creator, till they end in grovelling with Manichees. But if the bare idea of God transcends such thoughts, and, on very first hearing, a man believes and knows that He is in being, not as we are, and yet in being as God, and creates not as man creates, but yet creates as God, it is plain that He begets also not as men beget, but begets as God. For God does not make man His pattern; but rather we men, for that God is properly, and alone truly, Father of His Son, are also called fathers of our own children; for of Him 'is every fatherhood in heaven and earth named [[Ephesians 3:15](#)].' And their positions, while unscrutinized, have a show of sense; but if any one scrutinize them by reason, they will be found to incur much derision and mockery.

24. For first of all, as to their first question, which is such as this, how dull and vague it is! They do not explain who it is they ask about, so as to allow of an answer, but they say abstractedly, 'He who is,' 'him who is not.' Who then 'is,' and what 'are not,' O Arians? Or who 'is,' and who 'is not?' what are said 'to be,' what 'not to be?' for He that is, can make things which are not, and which are, and which were before. For instance, carpenter, and goldsmith, and potter, each, according to his own art, works upon materials previously existing, making what vessels he pleases; and the God of all Himself, having taken the dust of the earth existing and already brought to

be, fashions man; that very earth, however, whereas it was not once, He has at one time made by His own Word. If then this is the meaning of their question, the creature on the one hand plainly was not before its origination, and men, on the other, work the existing material; and thus their reasoning is inconsequent, since both 'what is' becomes, and 'what is not' becomes, as these instances show. But if they speak concerning God and His Word, let them complete their question and then ask, Was the God, 'who is,' ever without Reason? And, whereas He is Light, was He ray-less? Or was He always Father of the Word? Or again in this manner. Has the Father 'who is' made the Word 'who is not,' or has He ever with Him His Word, as the proper offspring of His substance? This will show them that they do but presume and venture on sophisms about God and Him who is from Him. Who indeed can bear to hear them say that God was ever without Reason? This is what they fall into a second time, though endeavouring in vain to escape it and to hide it with their sophisms. Nay, one would fain not hear them disputing at all, that God was not always Father, but became so afterwards (which is necessary for their fantasy, that His Word once was not), considering the number of the proofs already adduced against them; while John besides says, 'The Word was [[John 1:1](#)],' and Paul again writes, 'Who being the brightness of His glory [[Hebrews 1:3](#)],' and, 'Who is over all, God blessed for ever. Amen [[Romans 9:5](#)].'

25. They had best have been silent; but since it is otherwise, it remains to meet their shameless question with a bold retort. Perhaps on seeing the counter absurdities which beset themselves, they may cease to fight against the truth. After many prayers then that God would be gracious to us, thus we might ask them in turn; God who is, has He so become, whereas He was not? Or is He also before His coming into being? Whereas He is, did He make Himself, or is He of nothing, and being nothing before, did He

suddenly appear Himself? Unseemly is such an enquiry, both unseemly and very blasphemous, yet parallel with theirs; for the answer they make abounds in irreligion. But if it be blasphemous and utterly irreligious thus to inquire about God, it will be blasphemous too to make the like inquiries about His Word. However, by way of exposing a question so senseless and so dull, it is necessary to answer thus:— whereas God is, He was eternally; since then the Father is ever, His Radiance ever is, which is His Word. And again, God who is, has from Himself His Word who also is; and neither has the Word been added, whereas He was not before, nor was the Father once without Reason. For this assault upon the Son makes the blasphemy recoil upon the Father; as if He devised for Himself a Wisdom, and Word, and Son from without ; for whichever of these titles you use, you denote the offspring from the Father, as has been said. So that this their objection does not hold; and naturally; for denying the Logos they in consequence ask questions which are illogical. As then if a person saw the sun, and then inquired concerning its radiance, and said, 'Did that which is make that which was, or that which was not,' he would be held not to reason sensibly, but to be utterly mazed, because he fancied what is from the Light to be external to it, and was raising questions, when and where and whether it were made; in like manner, thus to speculate concerning the Son and the Father and thus to inquire, is far greater madness, for it is to conceive of the Word of the Father as external to Him, and to idly call the natural offspring a work, with the avowal, 'He was not before His generation.' Nay, let them over and above take this answer to their question—The Father who was, made the Son who was, for 'the Word was made flesh [[John 1:14](#)];' and, whereas He was Son of God, He made Him in consummation of the ages also Son of Man, unless forsooth, after the Samosatene, they affirm that He did not even exist at all, till He became man.

26. This is sufficient from us in answer to their first question. And now on your part, O Arians, remembering your own words, tell us whether He who was needed one who was not for the framing of the universe, or one who was? You said that He made for Himself His Son out of nothing, as an instrument whereby to make the universe. Which then is superior, that which needs or that which supplies the need? Or does not each supply the deficiency of the other? You rather prove the weakness of the Maker, if He had not power of Himself to make the universe, but provided for Himself an instrument from without, as carpenter might do or shipwright, unable to work anything without adze and saw! Can anything be more irreligious? Yet why should one dwell on its heinousness, when enough has gone before to show that their doctrine is a mere fantasy?

Chapter 8. Objections Continued. Whether we may decide the question by the parallel of human sons, which are born later than their parents. No, for the force of the analogy lies in the idea of connaturality. Time is not involved in the idea of Son, but is adventitious to it, and does not attach to God, because He is without parts and passions. The titles Word and Wisdom guard our thoughts of Him and His Son from this misconception. God not a Father, as a Creator, in posse from eternity, because creation does not relate to the essence of God, as generation does.

26. (*continued*). Nor is answer needful to their other very simple and foolish inquiry, which they put to silly women; or none besides that which has been already given, namely, that it is not suitable to measure divine generation by the nature of men. However, that as before they may pass judgment on themselves, it is well to meet them on the same ground, thus: — Plainly, if they inquire of parents concerning their son, let them consider whence is the child which is begotten. For, granting the parent had not a son before his begetting, still, after having him, he had him, not as external or as foreign, but as from himself, and proper to his essence and his exact image, so that the former is beheld in the latter, and the latter is contemplated in the former. If then they assume from human examples that generation implies time, why not from the same infer that it implies the Natural and the Proper, instead of extracting serpent-like from the earth only what turns to poison?

Those who ask of parents, and say, 'Had you a son before you begot him?' should add, 'And if you had a son, did you purchase him from without as a house or any other possession.' And then you would be answered, 'He is not from without, but from myself. For things which are from without are possessions, and pass from one to another; but my son is from me, proper and similar to my essence, not become mine from another, but begotten of me; wherefore I too am wholly in him, while I remain myself what I am. ' For so it is; though the parent be distinct in time, as being man, who himself has come to be in time, yet he too would have had his child ever coexistent with him, but that his nature was a restraint and made it impossible. For Levi too was already in the loins of his great-grandfather, before his own actual generation, or that of his grandfather. When then the man comes to that age at which nature supplies the power, immediately, with nature, unrestrained, he becomes father of the son from himself.

27. Therefore, if on asking parents about children, they get for answer, that children which are by nature are not from without, but from their parents, let them confess in like manner concerning the Word of God, that He is simply from the Father. And if they make a question of the time, let them say what is to restrain God— for it is necessary to prove their irreligion on the very ground on which their scoff is made— let them tell us, what is there to restrain God from being always Father of the Son; for that what is begotten must be from its father is undeniable. Moreover, they will pass judgment on themselves in attributing such things to God, if, as they questioned women on the subject of time, so they inquire of the sun concerning its radiance, and of the fountain concerning its issue. They will find that these, though an offspring, always exist with those things from which they are. And if parents, such as these, have in common with their children nature and duration, why, if they suppose God inferior to things

that come to be , do they not openly say out their own irreligion? But if they do not dare to say this openly, and the Son is confessed to be, not from without, but a natural offspring from the Father, and that there is nothing which is a restraint to God (for not as man is He, but more than the sun, or rather the God of the sun), it follows that the Word is from Him and is ever co-existent with Him, through whom also the Father caused that all things which were not should be. That then the Son comes not of nothing but is eternal and from the Father, is certain even from the nature of the case; and the question of the heretics to parents exposes their perverseness; for they confess the point of nature, and now have been put to shame on the point of time.

28. As we said above, so now we repeat, that the divine generation must not be compared to the nature of men, nor the Son considered to be part of God, nor the generation to imply any passion whatever; God is not as man; for men beget passibly, having a transitive nature, which waits for periods by reason of its weakness. But with God this cannot be; for He is not composed of parts, but being impassible and simple, He is impassibly and indivisibly Father of the Son. This again is strongly evidenced and proved by divine Scripture. For the Word of God is His Son, and the Son is the Father's Word and Wisdom; and Word and Wisdom is neither creature nor part of Him whose Word He is, nor an offspring passibly begotten. Uniting then the two titles, Scripture speaks of 'Son,' in order to herald the natural and true offspring of His essence; and, on the other hand, that none may think of the Offspring humanly, while signifying His essence, it also calls Him Word, Wisdom, and Radiance; to teach us that the generation was impassible, and eternal, and worthy of God. What affection then, or what part of the Father is the Word and the Wisdom and the Radiance? So much may be impressed even on these men of folly; for as they asked women

concerning God's Son, so let them inquire of men concerning the Word, and they will find that the word which they put forth is neither an affection of them nor a part of their mind. But if such be the word of men, who are passible and partitive, why speculate they about passions and parts in the instance of the immaterial and indivisible God, that under pretence of reverence they may deny the true and natural generation of the Son? Enough was said above to show that the offspring from God is not an affection; and now it has been shown in particular that the Word is not begotten according to affection. The same may be said of Wisdom; God is not as man; nor must they here think humanly of Him. For, whereas men are capable of wisdom, God partakes in nothing, but is Himself the Father of His own Wisdom, of which whoso partake are given the name of wise. And this Wisdom too is not a passion, nor a part, but an Offspring proper to the Father. Wherefore He is ever Father, nor is the character of Father adventitious to God, lest He seem alterable; for if it is good that He be Father, but has not ever been Father, then good has not ever been in Him.

29. But, observe, say they, God was always a Maker, nor is the power of framing adventitious to Him; does it follow then, that, because He is the Framers of all, therefore His works also are eternal, and is it wicked to say of them too, that they were not before origination? Senseless are these Arians; for what likeness is there between Son and work, that they should parallel a father's with a maker's function? How is it that, with that difference between offspring and work, which has been shown, they remain so ill-instructed? Let it be repeated then, that a work is external to the nature, but a son is the proper offspring of the essence; it follows that a work need not have been always, for the workman frames it when he will; but an offspring is not subject to will, but is proper to the essence. And a man may be and may be called Maker, though the works are not as yet; but father he cannot be

called, nor can he be, unless a son exist. And if they curiously inquire why God, though always with the power to make, does not always make (though this also be the presumption of madmen, for 'who has known the mind of the Lord, or who has been His Counsellor?' or how 'shall the thing formed say to' the potter, 'why did you make me thus ?' however, not to leave even a weak argument unnoticed), they must be told, that although God always had the power to make, yet the things originated had not the power of being eternal. For they are out of nothing, and therefore were not before their origination; but things which were not before their origination, how could these coexist with the ever-existing God? Wherefore God, looking to what was good for them, then made them all when He saw that, when originated, they were able to abide. And as, though He was able, even from the beginning in the time of Adam, or Noah, or Moses, to send His own Word, yet He sent Him not until the consummation of the ages (for this He saw to be good for the whole creation), so also things originated did He make when He would, and as was good for them. But the Son, not being a work, but proper to the Father's offspring, always is; for, whereas the Father always is, so what is proper to His essence must always be; and this is His Word and His Wisdom. And that creatures should not be in existence, does not disparage the Maker; for He has the power of framing them, when He wills; but for the offspring not to be ever with the Father, is a disparagement of the perfection of His essence. Wherefore His works were framed, when He would, through His Word; but the Son is ever the proper offspring of the Father's essence.

Chapter 9. Objections Continued. Whether is the Unoriginate one or two? Inconsistent in Ariansto use an unscriptural word; necessary to define its meaning. Different senses of the word. If it means 'without Father,' there is but One Unoriginate; if 'without beginning or creation,' there are two. Inconsistency of Asterius. 'Unoriginate' a title of God, not in contrast with the Son, but with creatures, as is 'Almighty,' or 'Lord of powers.' 'Father' is the truer title, as not only Scriptural, but implying a Son, and our adoption as sons

30. These considerations encourage the faithful, and distress the heretical, perceiving, as they do, their heresy overthrown thereby. Moreover, their further question, 'whether the Unoriginate be one or two,' shows how false are their views, how treacherous and full of guile. Not for the Father's honour ask they this, but for the dishonour of the Word. Accordingly, should any one, not aware of their craft, answer, 'the Unoriginated is one,' immediately they spirit out their own venom, saying, 'Therefore the Son is among things originated,' and well have we said, 'He was not before His generation.' Thus they make any kind of disturbance and confusion, provided they can but separate the Son from the Father, and reckon the Framer of all among His works. Now first they may be convicted on this score, that, while blaming the Nicene Bishops for their use of phrases not in Scripture, though these not injurious, but subversive of their irreligion, they themselves went off upon the same fault, that is, using

words not in Scripture , and those in contumely of the Lord, knowing 'neither what they say nor whereof they affirm [[1 Timothy 1:7](#)].' For instance, let them ask the Greeks, who have been their instructors (for it is a word of their invention, not Scripture), and when they have been instructed in its various significations, then they will discover that they cannot even question properly, on the subject which they have undertaken. For they have led me to ascertain that by 'unoriginate' is meant what has not yet come to be, but is possible to be, as wood which is not yet become, but is capable of becoming, a vessel; and again what neither has nor ever can come to be, as a triangle quadrangular, and an even number odd. For a triangle neither has nor ever can become quadrangular; nor has even ever, nor can ever, become odd. Moreover, by 'unoriginate' is meant, what exists, but has not come into being from any, nor having a father at all. Further, Asterius, the unprincipled sophist, the patron too of this heresy, has added in his own treatise, that what is not made, but is ever, is 'unoriginate. ' They ought then, when they ask the question, to add in what sense they take the word 'unoriginate,' and then the parties questioned would be able to answer to the point.

31. But if they still are satisfied with merely asking, 'Is the Unoriginate one or two?' they must be told first of all, as ill-educated men, that many are such and nothing is such, many, which are capable of origination, and nothing, which is not capable, as has been said. But if they ask according as Asterius ruled it, as if 'what is not a work but was always' were unoriginate, then they must constantly be told that the Son as well as the Father must in this sense be called unoriginate. For He is neither in the number of things originated, nor a work, but has ever been with the Father, as has already been shown, in spite of their many variations for the sole sake of speaking against the Lord, 'He is of nothing' and 'He was not before His generation.'

When then, after failing at every turn, they betake themselves to the other sense of the question, 'existing but not generated of any nor having a father,' we shall tell them that the unoriginate in this sense is only one, namely the Father; and they will gain nothing by their question. For to say that God is in this sense Unoriginate, does not show that the Son is a thing originated, it being evident from the above proofs that the Word is such as He is who begot Him. Therefore if God be unoriginate, His Image is not originated, but an Offspring, which is His Word and His Wisdom. For what likeness has the originated to the unoriginate? (one must not weary of using repetition;) for if they will have it that the one is like the other, so that he who sees the one beholds the other, they are like to say that the Unoriginate is the image of creatures; the end of which is a confusion of the whole subject, an equalling of things originated with the Unoriginate, and a denial of the Unoriginate by measuring Him with the works; and all to reduce the Son into their number.

32. However, I suppose even they will be unwilling to proceed to such lengths, if they follow Asterius the sophist. For he, earnest as he is in his advocacy of the Arian heresy, and maintaining that the Unoriginate is one, runs counter to them in saying, that the Wisdom of God is unoriginate and without beginning also. The following is a passage out of his work: 'The Blessed Paul said not that he preached Christ the power of God or the wisdom of God, but, without the article, 'God's power and God's wisdom [[1 Corinthians 1:24](#)];' thus preaching that the proper power of God Himself, which is natural to Him and co-existent with Him unoriginatedly, is something besides.' And again, soon after: 'However, His eternal power and wisdom, which truth argues to be without beginning and unoriginate; this must surely be one.' For though, misunderstanding the Apostle's words, he considered that there were two wisdoms; yet, by speaking still of a wisdom

coexistent with Him, he declares that the Unoriginate is not simply one, but that there is another Unoriginate with Him. For what is coexistent, coexists not with itself, but with another. If then they agree with Asterius, let them never ask again, 'Is the Unoriginate one or two,' or they will have to contest the point with him; if, on the other hand, they differ even from him, let them not rely upon his treatise, lest, 'biting one another, they be consumed one of another [[Galatians 5:15](#)].' So much on the point of their ignorance; but who can say enough on their crafty character? Who but would justly hate them while possessed by such a madness? For when they were no longer allowed to say 'out of nothing' and 'He was not before His generation,' they hit upon this word 'unoriginate,' that, by saying among the simple that the Son was 'originate,' they might imply the very same phrases 'out of nothing,' and 'He once was not;' for in such phrases things originated and creatures are implied.

33. If they have confidence in their own positions, they should stand to them, and not change about so variously ; but this they will not, from an idea that success is easy, if they do but shelter their heresy under colour of the word 'unoriginate.' Yet after all, this term is not used in contrast with the Son, clamour as they may, but with things originated; and the like may be found in the words 'Almighty,' and 'Lord of the Powers. ' For if we say that the Father has power and mastery over all things by the Word, and the Son rules the Father's kingdom, and has the power of all, as His Word, and as the Image of the Father, it is quite plain that neither here is the Son reckoned among that all, nor is God called Almighty and Lord with reference to Him, but to those things which through the Son come to be, and over which He exercises power and mastery through the Word. And therefore the Unoriginate is specified not by contrast to the Son, but to the things which through the Son come to be. And excellently: since God is not

as things originated, but is their Creator and Framer through the Son. And as the word 'Unoriginate' is specified relatively to things originated, so the word 'Father' is indicative of the Son. And he who names God Maker and Framer and Unoriginate, regards and apprehends things created and made; and he who calls God Father, thereby conceives and contemplates the Son. And hence one might marvel at the obstinacy which is added to their irreligion, that, whereas the term 'unoriginate' has the aforesaid good sense, and admits of being used religiously, they, in their own heresy, bring it forth for the dishonour of the Son, not having read that he who honours the Son honours the Father, and he who dishonours the Son, dishonours the Father. [[John 5:23](#).] If they had any concern at all for reverent speaking and the honour due to the Father, it became them rather, and this were better and higher, to acknowledge and call God Father, than to give Him this name. For, in calling God unoriginate, they are, as I said before, calling Him from His works, and as Maker only and Framer, supposing that hence they may signify that the Word is a work after their own pleasure. But that he who calls God Father, signifies Him from the Son being well aware that if there be a Son, of necessity through that Son all things originate were created. And they, when they call Him Unoriginate, name Him only from His works, and know not the Son any more than the Greeks; but he who calls God Father, names Him from the Word; and knowing the Word, he acknowledges Him to be Framer of all, and understands that through Him all things have been made.

34. Therefore it is more pious and more accurate to signify God from the Son and call Him Father, than to name Him from His works only and call Him Unoriginate. For the latter title, as I have said, does nothing more than signify all the works, individually and collectively, which have come to be at the will of God through the Word; but the title Father has its

significance and its bearing only from the Son. And, whereas the Word surpasses things originated, by so much and more does calling God Father surpass the calling Him Unoriginate. For the latter is unscriptural and suspicious, because it has various senses; so that, when a man is asked concerning it, his mind is carried about to many ideas; but the word Father is simple and scriptural, and more accurate, and only implies the Son. And 'Unoriginate' is a word of the Greeks, who know not the Son; but 'Father' has been acknowledged and vouchsafed by our Lord. For He, knowing Himself whose Son He was, said, 'I am in the Father, and the Father is in Me;' and, 'He that has seen Me, has seen the Father,' and 'I and the Father are One ;' but nowhere is He found to call the Father Unoriginate.

Moreover, when He teaches us to pray, He says not, 'When you pray, say, O God Unoriginate,' but rather, 'When you pray, say, Our Father, which art in heaven [[Luke 11:2](#)].' And it was His will that the Summary of our faith should have the same bearing, in bidding us be baptized, not into the name of Unoriginate and originate, nor into the name of Creator and creature, but into the Name of Father, Son, and Holy Ghost. For with such an initiation we too, being numbered among works, are made sons, and using the name of the Father, acknowledge from that name the Word also in the Father Himself. A vain thing then is their argument about the term 'Unoriginate,' as is now proved, and nothing more than a fantasy.

Chapter 10. Objections Continued. How the Word has free will, yet without being alterable. He is unalterable because the Image of the Father, proved from texts.

35. As to their question whether the Word is alterable, it is superfluous to examine it; it is enough simply to write down what they say, and so to show its daring irreligion. How they trifle, appears from the following questions:— 'Has He free will, or has He not? Is He good from choice according to free will, and can He, if He will, alter, being of an alterable nature? Or, as wood or stone, has He not His choice free to be moved and incline hither and there?' It is but agreeable to their heresy thus to speak and think; for, when once they have framed to themselves a God out of nothing and a created Son, of course they also adopt such terms, as being suitable to a creature. However, when in their controversies with Churchmen they hear from them of the real and only Word of the Father, and yet venture thus to speak of Him, does not their doctrine then become the most loathsome that can be found? Is it not enough to distract a man on mere hearing, though unable to reply, and to make him stop his ears, from astonishment at the novelty of what he hears them say, which even to mention is to blaspheme? For if the Word be alterable and changing, where will He stay, and what will be the end of His development? How shall the alterable possibly be like the Unalterable? How should he who has seen the alterable, be considered to have seen the Unalterable? At what state must He arrive, for us to be able to behold in Him the Father? For it is plain that not at all times shall we see the Father in the Son, because the Son is ever altering, and is of changing nature. For the Father is unalterable and unchangeable, and is always in the

same state and the same; but if, as they hold, the Son is alterable, and not always the same, but of an ever-changing nature, how can such a one be the Father's Image, not having the likeness of His unalterableness? How can He be really in the Father, if His purpose is indeterminate? Nay, perhaps, as being alterable, and advancing daily, He is not perfect yet. But away with such madness of the Arians, and let the truth shine out, and show that they are foolish. For must not He be perfect who is equal to God? And must not He be unalterable, who is one with the Father, and His Son proper to His essence? And the Father's essence being unalterable, unalterable must be also the proper Offspring from it. And if they slanderously impute alteration to the Word, let them learn how much their own reason is in peril; for from the fruit is the tree known. For this is why he who has seen the Son has seen the Father; and why the knowledge of the Son is knowledge of the Father.

36. Therefore the Image of the unalterable God must be unchangeable; for 'Jesus Christ is the same yesterday, today, and for ever [[Hebrews 13:8](#)].' And David in the Psalm says of Him, 'Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Your hands. They shall perish, but You remain; and they all shall wax old as does a garment. And as a vesture shall Thou fold them up, and they shall be changed, but You are the same, and Your years shall not fail.' And the Lord Himself says of Himself through the Prophet, 'See now that I, even I am He,' and 'I change not.' It may be said indeed that what is here signified relates to the Father; yet it suits the Son also to say this, specially because, when made man, He manifests His own identity and unalterableness to such as suppose that by reason of the flesh He is changed and become other than He was. More trustworthy are the saints, or rather the Lord, than the perversity of the irreligious. For Scripture, as in the above-cited passage of the Psalter, signifying under the name of heaven and earth, that the nature of

all things originate and created is alterable and changeable, yet excepting the Son from these, shows us thereby that He is no wise a thing originate; nay teaches that He changes everything else, and is Himself not changed, in saying, 'You are the same, and Your years shall not fail [[Hebrews 1:12](#)].'

And with reason; for things originate, being from nothing , and not being before their origination, because, in truth, they come to be after not being, have a nature which is changeable; but the Son, being from the Father, and proper to His essence, is unchangeable and unalterable as the Father Himself. For it were sin to say that from that essence which is unalterable was begotten an alterable word and a changeable wisdom. For how is He longer the Word, if He be alterable? Or can that be Wisdom which is changeable? Unless perhaps, as accident in essence , so they would have it, viz. as in any particular essence, a certain grace and habit of virtue exists accidentally, which is called Word and Son and Wisdom, and admits of being taken from it and added to it. For they have often expressed this sentiment, but it is not the faith of Christians; as not declaring that He is truly Word and Son of God, or that the wisdom intended is true Wisdom. For what alters and changes, and has no stay in one and the same condition, how can that be true? Whereas the Lord says, 'I am the Truth [[John 14:6](#)].'

If then the Lord Himself speaks thus concerning Himself, and declares His unalterableness, and the Saints have learned and testify this, nay and our notions of God acknowledge it as religious, whence did these men of irreligion draw this novelty? From their heart as from a seat of corruption did they vomit it forth.

Chapter 11. Texts Explained; And First, Philippians 2:9, 10. Whether the words 'Wherefore God has highly exalted' prove moral probation and advancement. Argued against, first, from the force of the word 'Son;' which is inconsistent with such an interpretation. Next, the passage examined. Ecclesiastical sense of 'highly exalted,' and 'gave,' and 'wherefore;' viz. as being spoken with reference to our Lord's manhood. Secondary sense; viz. as implying the Word's 'exaltation' through the resurrection in the same sense in which Scripture speaks of His descent in the Incarnation; how the phrase does not derogate from the nature of the Word.

37. But since they allege the divine oracles and force on them a misinterpretation, according to their private sense, it becomes necessary to meet them just so far as to vindicate these passages, and to show that they bear an orthodox sense, and that our opponents are in error. They say then, that the Apostle writes, 'Wherefore God also has highly exalted Him, and given Him a Name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth [[Philippians 2:9-10](#)];' and David, 'Wherefore God even Your God, has anointed You with the oil of gladness above Your fellows.' Then they urge, as something acute: 'If He was exalted and received grace, on a 'wherefore,' and on a 'wherefore' He was anointed, He received a

reward of His purpose; but having acted from purpose, He is altogether of an alterable nature.' This is what Eusebius and Arius have dared to say, nay to write; while their partizans do not shrink from conversing about it in full market-place, not seeing how mad an argument they use. For if He received what He had as a reward of His purpose, and would not have had it, unless He had needed it, and had His work to show for it, then having gained it from virtue and promotion, with reason had He 'therefore' been called Son and God, without being very Son. For what is from another by nature, is a real offspring, as Isaac was to Abraham, and Joseph to Jacob, and the radiance to the sun; but the so called sons from virtue and grace, have but in place of nature a grace by acquisition, and are something else besides the gift itself; as the men who have received the Spirit by participation, concerning whom Scripture says, 'I begot and exalted children, and they rebelled against Me.' And of course, since they were not sons by nature, therefore, when they altered, the Spirit was taken away and they were disinherited; and again on their repentance that God who thus at the beginning gave them grace, will receive them, and give light, and call them sons again.

38. But if they say this of the Saviour also, it follows that He is neither very God nor very Son, nor like the Father, nor in any wise has God for a Father of His being according to essence, but of the mere grace given to Him, and for a Creator of His being according to essence, after the similitude of all others. And being such, as they maintain, it will be manifest further that He had not the name 'Son' from the first, if so be it was the prize of works done and of that very same advance which He made when He became man, and took the form of the servant; but then, when, after becoming 'obedient unto death,' He was, as the text says, 'highly exalted,' and received that 'Name' as a grace, 'that in the Name of Jesus

every knee should bow [[Philippians 2:8](#)].' What then was before this, if then He was exalted, and then began to be worshipped, and then was called Son, when He became man? For He seems Himself not to have promoted the flesh at all, but rather to have been Himself promoted through it, if, according to their perverseness, He was then exalted and called Son, when He became man. What then was before this? One must urge the question on them again, to make it understood what their irreligious doctrine results in. For if the Lord be God, Son, Word, yet was not all these before He became man, either He was something else beside these, and afterwards became partaker of them for His virtue's sake, as we have said; or they must adopt the alternative (may it return upon their heads!) that He was not before that time, but is wholly man by nature and nothing more. But this is no sentiment of the Church. but of the Samosatene and of the present Jews. Why then, if they think as Jews, are they not circumcised with them too, instead of pretending Christianity, while they are its foes? For if He was not, or was indeed, but afterwards was promoted, how were all things made by Him, or how in Him, were He not perfect, did the Father delight [[Proverbs 8:30](#)]? And He, on the other hand, if now promoted, how did He before rejoice in the presence of the Father? And, if He received His worship after dying, how is Abraham seen to worship Him in the tent , and Moses in the bush? And, as Daniel saw, myriads of myriads, and thousands of thousands were ministering unto Him? And if, as they say, He had His promotion now, how did the Son Himself make mention of that His glory before and above the world, when He said, 'Glorify Thou Me, O Father, with the glory which I had with You before the world was [[John 17:5](#)].' If, as they say, He was then exalted, how did He before that 'bow the heavens and come down;' and again, 'The Highest gave His thunder ?' Therefore, if, even before the world was made, the Son had that glory, and was Lord of

glory and the Highest, and descended from heaven, and is ever to be worshipped, it follows that He had not promotion from His descent, but rather Himself promoted the things which needed promotion; and if He descended to effect their promotion, therefore He did not receive in reward the name of the Son and God, but rather He Himself has made us sons of the Father, and deified men by becoming Himself man.

39. Therefore He was not man, and then became God, but He was God, and then became man, and that to deify us. Since, if when He became man, only then He was called Son and God, but before He became man, God called the ancient people sons, and made Moses a god of Pharaoh (and Scripture says of many, 'God stands in the congregation of Gods '), it is plain that He is called Son and God later than they. How then are all things through Him, and He before all? Or how is He 'first-born of the whole creation ,' if He has others before Him who are called sons and gods? And how is it that those first partakers do not partake of the Word? This opinion is not true; it is a device of our present Judaizers. For how in that case can any at all know God as their Father? For adoption there could not be apart from the real Son, who says, 'No one knows the Father, save the Son, and he to whomsoever the Son will reveal Him [[Matthew 11:27](#)].' And how can there be deifying apart from the Word and before Him? Yet, says He to their brethren the Jews, 'If He called them gods, unto whom the Word of God came [[John 10:35](#)].' And if all that are called sons and gods, whether in earth or in heaven, were adopted and deified through the Word, and the Son Himself is the Word, it is plain that through Him are they all, and He Himself before all, or rather He Himself only is very Son , and He alone is very God from the very God, not receiving these prerogatives as a reward for His virtue, nor being another beside them, but being all these by nature and according to essence. For He is Offspring of the Father's essence, so

that one cannot doubt that after the resemblance of the unalterable Father, the Word also is unalterable.

40. Hitherto we have met their irrational conceits with the true conceptions implied in the Word 'Son,' as the Lord Himself has given us. But it will be well next to cite the divine oracles, that the unalterableness of the Son and His unchangeable nature, which is the Father's, as well as their perverseness, may be still more fully proved. The Apostle then, writing to the Philippians, says, 'Have this mind in you, which was also in Christ Jesus; who, being in the form of God, thought it not a prize to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men. And, being found in fashion as a man, He humbled Himself, becoming obedient to death, even the death of the cross.

Wherefore God also highly exalted Him, and gave Him a Name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father [[Philippians 2:5-11](#)].' Can anything be plainer and more express than this? He was not from a lower state promoted: but rather, existing as God, He took the form of a servant, and in taking it, was not promoted but humbled Himself. Where then is there here any reward of virtue, or what advancement and promotion in humiliation? For if, being God, He became man, and descending from on high He is still said to be exalted, where is He exalted, being God? This withal being plain, that, since God is highest of all, His Word must necessarily be highest also. Where then could He be exalted higher, who is in the Father and like the Father in all things ?

Therefore He is beyond the need of any addition; nor is such as the Arians think Him. For though the Word has descended in order to be exalted, and so it is written, yet what need was there that He should humble Himself, as

if to seek that which He had already? And what grace did He receive who is the Giver of grace ? Or how did He receive that Name for worship, who is always worshipped by His Name? Nay, certainly before He became man, the sacred writers invoke Him, 'Save me, O God, for Your Name's sake ;'and again, 'Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God. ' And while He was worshipped by the Patriarchs, concerning the Angels it is written, 'Let all the Angels of God worship Him [[Hebrews 1:6](#)].'

41. And if, as David says in the 71st Psalm, 'His Name remains before the sun, and before the moon, from one generation to another ,' how did He receive what He had always, even before He now received it? Or how is He exalted, being before His exaltation the Most High? Or how did He receive the right of being worshipped, who before He now received it, was ever worshipped? It is not a dark saying but a divine mystery. 'In the beginning was the Word, and the Word was with God, and the Word was God;' but for our sakes afterwards the 'Word was made flesh. ' And the term in question, 'highly exalted,' does not signify that the essence of the Word was exalted, for He was ever and is 'equal to God [[Philippians 2:6](#)],' but the exaltation is of the manhood. Accordingly this is not said before the Word became flesh; that it might be plain that 'humbled' and 'exalted' are spoken of His human nature; for where there is humble estate, there too may be exaltation; and if because of His taking flesh 'humbled' is written, it is clear that 'highly exalted' is also said because of it. For of this was man's nature in want, because of the humble estate of the flesh and of death. Since then the Word, being the Image of the Father and immortal, took the form of the servant, and as man underwent for us death in His flesh, that thereby He might offer Himself for us through death to the Father; therefore also, as man, He is said because of us and for us to be highly exalted, that as by His death we

all died in Christ, so again in the Christ Himself we might be highly exalted, being raised from the dead, and ascending into heaven, 'whither the forerunner Jesus is for us entered, not into the figures of the true, but into heaven itself, now to appear in the presence of God for us.' But if now for us the Christ is entered into heaven itself, though He was even before and always Lord and Framer of the heavens, for us therefore is that present exaltation written. And as He Himself, who sanctifies all, says also that He sanctifies Himself to the Father for our sakes, not that the Word may become holy, but that He Himself may in Himself sanctify all of us, in like manner we must take the present phrase, 'He highly exalted Him,' not that He Himself should be exalted, for He is the highest, but that He may become righteousness for us, and we may be exalted in Him, and that we may enter the gates of heaven, which He has also opened for us, the forerunners saying, 'Lift up your gates, O you rulers, and be lifted up, you everlasting doors, and the King of Glory shall come in.' For here also not on Him were shut the gates, as being Lord and Maker of all, but because of us is this too written, to whom the door of paradise was shut. And therefore in a human relation, because of the flesh which He bore, it is said of Him, 'Lift up your gates,' and 'shall come in,' as if a man were entering; but in a divine relation on the other hand it is said of Him, since 'the Word was God,' that He is the 'Lord' and the 'King of Glory.' Such our exaltation the Spirit foreannounced in the eighty-ninth Psalm, saying, 'And in Your righteousness shall they be exalted, for You are the glory of their strength.' And if the Son be Righteousness, then He is not exalted as being Himself in need, but it is we who are exalted in that Righteousness, which is He [[1 Corinthians 1:30](#)] .

42. And so too the words 'gave Him' are not written because of the Word Himself; for even before He became man He was worshipped, as we

have said, by the Angels and the whole creation in virtue of being proper to the Father; but because of us and for us this too is written of Him. For as Christ died and was exalted as man, so, as man, is He said to take what, as God, He ever had, that even such a grant of grace might reach to us. For the Word was not impaired in receiving a body, that He should seek to receive a grace, but rather He deified that which He put on, and more than that, 'gave' it graciously to the race of man. For as He was ever worshipped as being the Word and existing in the form of God, so being what He ever was, though become man and called Jesus, He none the less has the whole creation under foot, and bending their knees to Him in this Name, and confessing that the Word's becoming flesh, and undergoing death in flesh, has not happened against the glory of His Godhead, but 'to the glory of God the Father.' For it is the Father's glory that man, made and then lost, should be found again; and, when dead, that he should be made alive, and should become God's temple. For whereas the powers in heaven, both Angels and Archangels, were ever worshipping the Lord, as they are now worshipping Him in the Name of Jesus, this is our grace and high exaltation, that even when He became man, the Son of God is worshipped, and the heavenly powers will not be astonished at seeing all of us, who are of one body with Him, introduced into their realms. And this had not been, unless He who existed in the form of God had taken on Him a servant's form, and had humbled Himself, yielding His body to come unto death.

43. Behold then what men considered the foolishness of God because of the Cross, has become of all things most honoured. For our resurrection is stored up in it; and no longer Israel alone, but henceforth all the nations, as the Prophet has foretold, leave their idols and acknowledge the true God, the Father of the Christ. And the illusion of demons has come to nought, and He only who is really God is worshipped in the Name of our Lord Jesus

Christ. For the fact that the Lord, even when come in human body and called Jesus, was worshipped and believed to be God's Son, and that through Him the Father was known, shows, as has been said, that not the Word, considered as the Word, received this so great grace, but we. For because of our relationship to His Body we too have become God's temple, and in consequence are made God's sons, so that even in us the Lord is now worshipped, and beholders report, as the Apostle says, that God is in them of a truth. As also John says in the Gospel, 'As many as received Him, to them gave He power to become children of God [[John 1:12](#)];' and in his Epistle he writes, 'By this we know that He abides in us by His Spirit which He has given us [[1 John 3:24](#)].' And this too is an evidence of His goodness towards us that, while we were exalted because that the Highest Lord is in us, and on our account grace was given to Him, because that the Lord who supplies the grace has become a man like us, He on the other hand, the Saviour, humbled Himself in taking 'our body of humiliation [[Philippians 3:21](#)],' and took a servant's form, putting on that flesh which was enslaved to sin. And He indeed has gained nothing from us for His own promotion: for the Word of God is without want and full; but rather we were promoted from Him; for He is the 'Light, which lightens every man, coming into the world [[John 1:9](#)].' And in vain do the Arians lay stress upon the conjunction 'wherefore,' because Paul has said, 'Wherefore, has God highly exalted Him.' For in saying this he did not imply any prize of virtue, nor promotion from advance, but the cause why the exaltation was bestowed upon us. And what is this but that He who existed in form of God, the Son of a noble Father, humbled Himself and became a servant instead of us and in our behalf? For if the Lord had not become man, we had not been redeemed from sins, not raised from the dead, but remaining dead under the

earth; not exalted into heaven, but lying in Hades. Because of us then and in our behalf are the words, 'highly exalted' and 'given.'

44. This then I consider the sense of this passage, and that, a very ecclesiastical sense. However, there is another way in which one might remark upon it, giving the same sense in a parallel way; viz. that, though it does not speak of the exaltation of the Word Himself, so far as He is Word (for He is, as was just now said, most high and like His Father), yet by reason of His becoming man it indicates His resurrection from the dead. For after saying, 'He has humbled Himself even unto death,' He immediately added, 'Wherefore He has highly exalted Him;' wishing to show, that, although as man He is said to have died, yet, as being Life, He was exalted on the resurrection; for 'He who descended, is the same also who rose again.' He descended in body, and He rose again because He was God Himself in the body. And this again is the reason why according to this meaning he brought in the conjunction 'Wherefore;' not as a reward of virtue nor of advancement, but to signify the cause why the resurrection took place; and why, while all other men from Adam down to this time have died and remained dead, He only rose in integrity from the dead. The cause is this, which He Himself has already taught us, that, being God, He has become man. For all other men, being merely born of Adam, died, and death reigned over them; but He, the Second Man, is from heaven, for 'the Word was made flesh [[John 1:14](#)],' and this Man is said to be from heaven and heavenly, because the Word descended from heaven; wherefore He was not held under death. For though He humbled Himself, yielding His own Body to come unto death, in that it was capable of death, yet He was highly exalted from earth, because He was God's Son in a body. Accordingly what is here said, 'Wherefore God also has highly exalted Him,' answers to Peter's words in the Acts, 'Whom God raised up, having loosed the bonds of

death, because it was not possible that He should be holden of it [[Acts 2:24](#)].' For as Paul has written, 'Since being in form of God He became man, and humbled Himself unto death, therefore God also has highly exalted Him,' so also Peter says, 'Since, being God, He became man, and signs and wonders proved Him to beholders to be God, therefore it was not possible that He should be holden of death.' To man it was not possible to succeed in this; for death belongs to man; wherefore, the Word, being God, became flesh, that, being put to death in the flesh, He might quicken all men by His own power.

45. But since He Himself is said to be 'exalted,' and God 'gave' Him, and the heretics think this a defect or affection in the essence of the Word, it becomes necessary to explain how these words are used. He is said to be exalted from the lower parts of the earth, because death is ascribed even to Him. Both events are reckoned His, since it was His Body, and none other's, that was exalted from the dead and taken up into heaven. And again, the Body being His, and the Word not being external to it, it is natural that when the Body was exalted, He, as man, should, because of the body, be spoken of as exalted. If then He did not become man, let this not be said of Him: but if the Word became flesh, of necessity the resurrection and exaltation, as in the case of a man, must be ascribed to Him, that the death which is ascribed to Him may be a redemption of the sin of men and an abolition of death, and that the resurrection and exaltation may for His sake remain secure for us. In both respects he has said of Him, 'God has highly exalted Him,' and 'God has given to Him;' that herein moreover he may show that it is not the Father that has become flesh, but it is His Word, who has become man, and receives after the manner of men from the Father, and is exalted by Him, as has been said. And it is plain, nor would any one dispute it, that what the Father gives, He gives through the Son. And it is

marvellous and overwhelming verily; for the grace which the Son gives from the Father, that the Son Himself is said to receive; and the exaltation, which the Son bestows from the Father, with that the Son is Himself exalted. For He who is the Son of God, became Himself the Son of Man; and, as Word, He gives from the Father, for all things which the Father does and gives, He does and supplies through Him; and as the Son of Man, He Himself is said after the manner of men to receive what proceeds from Him, because His Body is none other than His, and is a natural recipient of grace, as has been said. For He received it as far as His man's nature was exalted; which exaltation was its being deified. But such an exaltation the Word Himself always had according to the Father's Godhead and perfection, which was His.

Chapter 12. Texts Explained; Secondly, Psalm 45:7, 8.--> Whether the words 'therefore,' 'anointed,' etc., imply that the Word has been rewarded. Argued against first from the word 'fellows' or 'partakers.' He is anointed with the Spirit in His manhood to sanctify human nature. Therefore the Spirit descended on Him in Jordan, when in the flesh. And He is said to sanctify Himself for us, and give us the glory He has received. The word 'wherefore' implies His divinity. 'You have loved righteousness,' etc., do not imply trial or choice.

46. Such an explanation of the Apostle's words confutes the irreligious men; and what the sacred poet says admits also the same orthodox sense, which they misinterpret, but which in the Psalmist is manifestly religious. He says then, 'Your throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Your Kingdom. You have loved righteousness, and hated iniquity, therefore God, even Your God, has anointed You with the oil of gladness above Your fellows. ' Behold, O you Arians, and acknowledge even hence the truth. The Singer speaks of us all as 'fellows' or 'partakers' of the Lord: but were He one of things which come out of nothing and of things originate, He Himself had been one of those who partake. But, since he hymned Him as the eternal God, saying, 'Your throne, O God, is for ever and ever,' and has declared that all other things partake of Him, what conclusion must we draw, but that He is distinct from

originated things, and He only the Father's veritable Word, Radiance, and Wisdom, which all things originate partake, being sanctified by Him in the Spirit? And therefore He is here 'anointed,' not that He may become God, for He was so even before; nor that He may become King, for He had the Kingdom eternally, existing as God's Image, as the sacred Oracle shows; but in our behalf is this written, as before. For the Israelitish kings, upon their being anointed, then became kings, not being so before, as David, as Hezekiah, as Josiah, and the rest; but the Saviour on the contrary, being God, and ever ruling in the Father's Kingdom, and being Himself He that supplies the Holy Ghost, nevertheless is here said to be anointed, that, as before, being said as man to be anointed with the Spirit, He might provide for us men, not only exaltation and resurrection, but the indwelling and intimacy of the Spirit. And signifying this the Lord Himself has said by His own mouth in the Gospel according to John, 'I have sent them into the world, and for their sakes do I sanctify Myself, that they may be sanctified in the truth.' In saying this He has shown that He is not the sanctified, but the Sanctifier; for He is not sanctified by other, but Himself sanctifies Himself, that we may be sanctified in the truth. He who sanctifies Himself is Lord of sanctification. How then does this take place? What does He mean but this? 'I, being the Father's Word, I give to Myself, when becoming man, the Spirit; and Myself, become man, do I sanctify in Him, that henceforth in Me, who am Truth (for "Your Word is Truth"), all may be sanctified.'

47. If then for our sake He sanctifies Himself, and does this when He has become man, it is very plain that the Spirit's descent on Him in Jordan was a descent upon us, because of His bearing our body. And it did not take place for promotion to the Word, but again for our sanctification, that we might share His anointing, and of us it might be said, 'Do you not know that

you are God's Temple, and the Spirit of God dwells in you [[1 Corinthians 3:16](#)]?' For when the Lord, as man, was washed in Jordan, it was we who were washed in Him and by Him. And when He received the Spirit, we it was who by Him were made recipients of It. And moreover for this reason, not as Aaron or David or the rest, was He anointed with oil, but in another way above all His fellows, 'with the oil of gladness,' which He Himself interprets to be the Spirit, saying by the Prophet, 'The Spirit of the Lord is upon Me, because the Lord has anointed Me [[Isaiah 61:1](#)];' as also the Apostle has said, 'How God anointed Him with the Holy Ghost. [[Acts 10:38](#)]' When then were these things spoken of Him but when He came in the flesh and was baptized in Jordan, and the Spirit descended on Him? And indeed the Lord Himself said, 'The Spirit shall take of Mine;' and 'I will send Him;' and to His disciples, 'Receive the Holy Ghost. ' And notwithstanding, He who, as the Word and Radiance of the Father, gives to others, now is said to be sanctified, because now He has become man, and the Body that is sanctified is His. From Him then we have begun to receive the unction and the seal, John saying, 'And you have an unction from the Holy One;' and the Apostle, 'And you were sealed with the Holy Spirit of promise. ' Therefore because of us and for us are these words. What advance then of promotion, and reward of virtue or generally of conduct, is proved from this in our Lord's instance? For if He was not God, and then had become God, if not being King He was preferred to the Kingdom, your reasoning would have had some faint plausibility. But if He is God and the throne of His kingdom is everlasting, in what way could God advance? Or what was there wanting to Him who was sitting on His Father's throne? And if, as the Lord Himself has said, the Spirit is His, and takes of His, and He sends It, it is not the Word, considered as the Word and Wisdom, who is anointed with the Spirit which He Himself gives, but the flesh assumed by

Him which is anointed in Him and by Him ; that the sanctification coming to the Lord as man, may come to all men from Him. For not of Itself, says He, does the Spirit speak, but the Word is He who gives It to the worthy. For this is like the passage considered above; for as the Apostle has written, 'Who existing in form of God thought it not a prize to be equal with God, but emptied Himself, and took a servant's form,' so David celebrates the Lord, as the everlasting God and King, but sent to us and assuming our body which is mortal. For this is his meaning in the Psalm, 'All your garments smell of myrrh, aloes, and cassia;' and it is represented by Nicodemus and by Mary's company, when the one came bringing 'a mixture of myrrh and aloes, about an hundred pounds weight;' and the others [[John 19:39](#); [Luke 24:1](#)] 'the spices which they had prepared' for the burial of the Lord's body.

48. What advancement then was it to the Immortal to have assumed the mortal? Or what promotion is it to the Everlasting to have put on the temporal? What reward can be great to the Everlasting God and King in the bosom of the Father? See ye not, that this too was done and written because of us and for us, that us who are mortal and temporal, the Lord, become man, might make immortal, and bring into the everlasting kingdom of heaven? Blush ye not, speaking lies against the divine oracles? For when our Lord Jesus Christ had been among us, we indeed were promoted, as rescued from sin; but He is the same ; nor did He alter, when He became man (to repeat what I have said), but, as has been written, 'The Word of God abides for ever. ' Surely as, before His becoming man, He, the Word, dispensed to the saints the Spirit as His own , so also when made man, He sanctifies all by the Spirit and says to His Disciples, 'Receive the Holy Ghost.' And He gave to Moses and the other seventy; and through Him David prayed to the Father, saying, 'Take not Your Holy Spirit from me. '

On the other hand, when made man, He said, 'I will send to you the Paraclete, the Spirit of truth [[John 15:26](#)];' and He sent Him, He, the Word of God, as being faithful. Therefore 'Jesus Christ is the same yesterday, today, and for ever [[Hebrews 13:8](#)],' remaining unalterable, and at once gives and receives, giving as God's Word, receiving as man. It is not the Word then, viewed as the Word, that is promoted; for He had all things and has them always; but men, who have in Him and through Him their origin of receiving them. For, when He is now said to be anointed in a human respect, we it is who in Him are anointed; since also when He is baptized, we it is who in Him are baptized. But on all these things the Saviour throws much light, when He says to the Father, 'And the glory which You gave Me, I have given to them, that they may be one, even as We are one [[John 17:22](#)].' Because of us then He asked for glory, and the words occur, 'took' and 'gave' and 'highly exalted,' that we might take, and to us might be given, and we might be exalted in Him; as also for us He sanctifies Himself, that we might be sanctified in Him.

49. But if they take advantage of the word 'wherefore,' as connected with the passage in the Psalm, 'Wherefore God, even Your God, has anointed You,' for their own purposes, let these novices in Scripture and masters in irreligion know, that, as before, the word 'wherefore' does not imply reward of virtue or conduct in the Word, but the reason why He came down to us, and of the Spirit's anointing which took place in Him for our sakes. For He says not, 'Wherefore He anointed You in order to Your being God or King or Son or Word.' for so He was before and is for ever, as has been shown; but rather, 'Since You are God and King, therefore You were anointed, since none but You could unite man to the Holy Ghost, Thou the Image of the Father, in which we were made in the beginning; for Yours is even the Spirit.' For the nature of things originate could give no warranty

for this, Angels having transgressed, and men disobeyed. Wherefore there was need of God and the Word is God; that those who had become under a curse, He Himself might set free. If then He was of nothing, He would not have been the Christ or Anointed, being one among others and having fellowship as the rest. But, whereas He is God, as being Son of God, and is everlasting King, and exists as Radiance and Expression [[Hebrews 1:3](#)] of the Father, therefore fitly is He the expected Christ, whom the Father announces to mankind, by revelation to His holy Prophets; that as through Him we have come to be, so also in Him all men might be redeemed from their sins, and by Him all things might be ruled. And this is the cause of the anointing which took place in Him, and of the incarnate presence of the Word , which the Psalmist foreseeing, celebrates, first His Godhead and kingdom, which is the Father's, in these tones, 'Your throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Your Kingdom ;' then announces His descent to us thus, 'Wherefore God, even Your God, has anointed You with the oil of gladness above Your fellows. '

50. What is there to wonder at, what to disbelieve, if the Lord who gives the Spirit, is here said Himself to be anointed with the Spirit, at a time when, necessity requiring it, He did not refuse in respect of His manhood to call Himself inferior to the Spirit? For the Jews saying that He cast out devils in Beelzebub, He answered and said to them, for the exposure of their blasphemy, 'But if I through the Spirit of God cast out demons [[Matthew 12:28](#)].' Behold, the Giver of the Spirit here says that He cast out demons in the Spirit; but this is not said, except because of His flesh. For since man's nature is not equal of itself to casting out demons, but only in power of the Spirit, therefore as man He said, 'But if I through the Spirit of God cast out demons.' Of course too He signified that the blasphemy offered to the Holy Ghost is greater than that against His humanity, when

He said, 'Whosoever shall speak a word against the Son of man, it shall be forgiven him;' such as were those who said, 'Is not this the carpenter's son?' but they who blaspheme against the Holy Ghost, and ascribe the deeds of the Word to the devil, shall have inevitable punishment. This is what the Lord spoke to the Jews, as man; but to the disciples showing His Godhead and His majesty, and intimating that He was not inferior but equal to the Spirit, He gave the Spirit and said, 'Receive the Holy Ghost,' and 'I send Him,' and 'He shall glorify Me,' and 'Whatsoever He hears, that He shall speak.' As then in this place the Lord Himself, the Giver of the Spirit, does not refuse to say that through the Spirit He casts out demons, as man; in like manner He the same, the Giver of the Spirit, refused not to say, 'The Spirit of the Lord is upon Me, because He has anointed Me [[Isaiah 61:1](#)],' in respect of His having become flesh, as John has said; that it might be shown in both these particulars, that we are they who need the Spirit's grace in our sanctification, and again who are unable to cast out demons without the Spirit's power. Through whom then and from whom behooved it that the Spirit should be given but through the Son, whose also the Spirit is? And when were we enabled to receive It, except when the Word became man? And, as the passage of the Apostle shows, that we had not been redeemed and highly exalted, had not He who exists in form of God taken a servant's form, so David also shows, that no otherwise should we have partaken the Spirit and been sanctified, but that the Giver of the Spirit, the Word Himself, had spoken of Himself as anointed with the Spirit for us. And therefore have we securely received it, He being said to be anointed in the flesh; for the flesh being first sanctified in Him, and He being said, as man, to have received for its sake, we have the sequel of the Spirit grace, receiving 'out of His fullness [[John 1:16](#)].'

51. Nor do the words, 'You have loved righteousness and hated iniquity,' which are added in the Psalm, show, as again you suppose, that the Nature of the Word is alterable, but rather by their very force signify His unalterableness. For since of things originate the nature is alterable, and the one portion had transgressed and the other disobeyed, as has been said, and it is not certain how they will act, but it often happens that he who is now good afterwards alters and becomes different, so that one who was but now righteous, soon is found unrighteous, wherefore there was here also need of one unalterable, that men might have the immutability of the righteousness of the Word as an image and type for virtue. And this thought commends itself strongly to the right-minded. For since the first man Adam altered, and through sin death came into the world, therefore it became the second Adam to be unalterable; that, should the Serpent again assault, even the Serpent's deceit might be baffled, and, the Lord being unalterable and unchangeable, the Serpent might become powerless in his assault against all. For as when Adam had transgressed, his sin reached unto all men, so, when the Lord had become man and had overthrown the Serpent, that so great strength of His is to extend through all men, so that each of us may say, 'For we are not ignorant of his devices. [[2 Corinthians 2:11](#)]' Good reason then that the Lord, who ever is in nature unalterable, loving righteousness and hating iniquity, should be anointed and Himself sent, that, He, being and remaining the same, by taking this alterable flesh, 'might condemn sin in it,' and might secure its freedom, and its ability henceforth 'to fulfil the righteousness of the law?' in itself, so as to be able to say, 'But we are not in the flesh but in the Spirit, if so be that the Spirit of God dwells in us [[Romans 8:9](#)].'

52. Vainly then, here again, O Arians, have you made this conjecture, and vainly alleged the words of Scripture; for God's Word is unalterable,

and is ever in one state, not as it may happen , but as the Father is; since how is He like the Father, unless He be thus? Or how is all that is the Father's the Son's also, if He has not the unalterableness and unchangeableness of the Father ? Not as being subject to laws , and biassed to one side, does He love the one and hate the other, lest, if from fear of falling away He chooses the one, we admit that He is alterable otherwise also; but, as being God and the Father's Word, He is a just judge and lover of virtue, or rather its dispenser. Therefore being just and holy by nature, on this account He is said to love righteousness and to hate iniquity; as much as to say, that He loves and chooses the virtuous, and rejects and hates the unrighteous. And divine Scripture says the same of the Father; 'The Righteous Lord loves righteousness; Thou hatest all them that work iniquity ,' and 'The Lord loves the gates of Sion, more than all the dwellings of Jacob ;' and, 'Jacob have I loved, but Esau have I hated [[Malachi 1:2-3](#)];' and in Isaiah there is the voice of God again saying, 'I the Lord love righteousness, and hate robbery of unrighteousness [[Isaiah 61:8](#)].' Let them then expound those former words as these latter; for the former also are written of the Image of God: else, misinterpreting these as those, they will conceive that the Father too is alterable. But since the very hearing others say this is not without peril, we do well to think that God is said to love righteousness and to hate robbery of unrighteousness, not as if biassed to one side, and capable of the contrary, so as to select the latter and not choose the former, for this belongs to things originated, but that, as a judge, He loves and takes to Him the righteous and withdraws from the bad. It follows then to think the same concerning the Image of God also, that He loves and hates no otherwise than thus. For such must be the nature of the Image as is Its Father, though the Arians in their blindness fail to see either that image or any other truth of the divine oracles. For being forced from

the conceptions or rather misconceptions of their own hearts, they fall back upon passages of divine Scripture, and here too from want of understanding, according to their wont, they discern not their meaning; but laying down their own irreligion as a sort of canon of interpretation, they wrest the whole of the divine oracles into accordance with it. And so on the bare mention of such doctrine, they deserve nothing but the reply, 'You do err, not knowing the Scriptures nor the power of God [[Matthew 22:29](#)];' and if they persist in it, they must be put to silence, by the words, 'Render to' man 'the things that are' man's, 'and to God the things that are' God's.

Chapter 13. Texts Explained; Thirdly, Hebrews i. 4. Additional texts brought as objections; e.g. Hebrews 1:4; 7:22. Whether the word 'better' implies likeness to the Angels; and 'made' or 'become' implies creation. Necessary to consider the circumstances under which Scripture speaks. Difference between 'better' and 'greater;' texts in proof. 'Made' or 'become' a general word. Contrast in Hebrews 1:4, between the Son and the Works in point of nature. The difference of the punishments under the two Covenants shows the difference of the natures of the Son and the Angels. 'Become' relates not to the nature of the Word, but to His manhood and office and relation towards us. Parallel passages in which the term is applied to the Eternal Father.

53. But it is written, say they, in the Proverbs, 'The Lord created me the beginning of His ways, for His Works ;' and in the Epistle to the Hebrews the Apostle says, 'Being made so much better than the Angels, as He has by inheritance obtained a more excellent Name than they. ' And soon after, 'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that made Him. ' And in the Acts, 'Therefore let all the house of Israel know assuredly, that God has made that same Jesus whom you have crucified both Lord and Christ. ' These passages they brought

forward at every turn, mistaking their sense, under the idea that they proved that the Word of God was a creature and work and one of things originate; and thus they deceive the thoughtless, making the language of Scripture their pretence, but instead of the true sense sowing upon it the poison of their own heresy. For had they known, they would not have been irreligious against 'the Lord of glory [[1 Corinthians 2:8](#)],' nor have wrested the good words of Scripture. If then henceforward openly adopting Caiaphas's way, they have determined on judaizing, and are ignorant of the text, that verily God shall dwell upon the earth , let them not inquire into the Apostolical sayings; for this is not the manner of Jews. But if, mixing themselves up with the godless Manichees , they deny that 'the Word was made flesh,' and His Incarnate presence, then let them not bring forward the Proverbs, for this is out of place with the Manichees. But if for preferment-sake, and the lucre of avarice which follows , and the desire for good repute, they venture not on denying the text, 'The Word was made flesh,' since so it is written, either let them rightly interpret the words of Scripture, of the embodied presence of the Saviour, or, if they deny their sense, let them deny that the Lord became man at all. For it is unseemly, while confessing that 'the Word became flesh,' yet to be ashamed at what is written of Him, and on that account to corrupt the sense.

54. For it is written, 'So much better than the Angels.' let us then first examine this. Now it is right and necessary, as in all divine Scripture, so here, faithfully to expound the time of which the Apostle wrote, and the person , and the point; lest the reader, from ignorance missing either these or any similar particular, may be wide of the true sense. This understood that inquiring eunuch, when he thus besought Philip, 'I pray you, of whom does the Prophet speak this? Of himself, or of some other man [[Acts 8:34](#)]?' for he feared lest, expounding the lesson unsuitably to the person, he

should wander from the right sense. And the disciples, wishing to learn the time of what was foretold, besought the Lord, 'Tell us,' said they, 'when shall these things be? And what is the sign of Your coming [[Matthew 24:3](#)]?' And again, hearing from the Saviour the events of the end, they desired to learn the time of it, that they might be kept from error themselves, and might be able to teach others; as, for instance, when they had learned, they set right the Thessalonians, who were going wrong. When then one knows properly these points, his understanding of the faith is right and healthy; but if he mistakes any such points, immediately he falls into heresy. Thus Hymenæus and Alexander and their fellows were beside the time, when they said that the resurrection had already been; and the Galatians were after the time, in making much of circumcision now. And to miss the person was the lot of the Jews, and is still, who think that of one of themselves is said, 'Behold, the Virgin shall conceive, and bear a Son, and they shall call his Name Emmanuel, which is being interpreted, God with us [[Isaiah 7:14](#); [Matthew 1:23](#)]'; and that, 'A prophet shall the Lord your God raise up to you [[Deuteronomy 18:15](#)],' is spoken of one of the Prophets; and who, as to the words, 'He was led as a sheep to the slaughter [[Isaiah 53:7](#)],' instead of learning from Philip, conjecture them spoken of Isaiah or some other of the former Prophets.

55. (3.) Such has been the state of mind under which Christ's enemies have fallen into their execrable heresy. For had they known the person, and the subject, and the season of the Apostle's words, they would not have expounded of Christ's divinity what belongs to His manhood, nor in their folly have committed so great an act of irreligion. Now this will be readily seen, if one expounds properly the beginning of this lection. For the Apostle says, 'God who at sundry times and various manners spoke in times past unto the fathers by the prophets, has in these last days spoken unto us by

His Son [[Hebrews 1:1-2](#)];' then again shortly after he says, 'when He had by Himself purged our sins, He sat down on the right hand of the Majesty on high, having become so much better than the Angels, as He has by inheritance obtained a more excellent Name than they.' It appears then that the Apostle's words make mention of that time, when God spoke unto us by His Son, and when a purging of sins took place. Now when did He speak unto us by His Son, and when did purging of sins take place? And when did He become man? When, but subsequently to the Prophets in the last days? Next, proceeding with his account of the economy in which we were concerned, and speaking of the last times, he is naturally led to observe that not even in the former times was God silent with men, but spoke to them by the Prophets. And, whereas the prophets ministered, and the Law was spoken by Angels, while the Son too came on earth, and that in order to minister, he was forced to add, 'Become so much better than the Angels,' wishing to show that, as much as the son excels a servant, so much also the ministry of the Son is better than the ministry of servants. Contrasting then the old ministry and the new, the Apostle deals freely with the Jews, writing and saying, 'Become so much better than the Angels.' This is why throughout he uses no comparison, such as 'become greater,' or 'more honourable,' lest we should think of Him and them as one in kind, but 'better' is his word, by way of marking the difference of the Son's nature from things originated. And of this we have proof from divine Scripture; David, for instance, saying in the Psalm, 'One day in Your courts is better than a thousand :' and Solomon crying out, 'Receive my instruction and not silver, and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it [[Proverbs 8:10-11](#)].' Are not wisdom and stones of the earth different in essence and separate in nature? Are heavenly courts at all akin to earthly

houses? Or is there any similarity between things eternal and spiritual, and things temporal and mortal? And this is what Isaiah says, 'Thus says the Lord unto the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My Covenant; even unto them will I give in Mine house, and within My walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off [[Isaiah 56:4-5](#)].' In like manner there is nought akin between the Son and the Angels; so that the word 'better' is not used to compare but to contrast, because of the difference of His nature from them. And therefore the Apostle also himself, when he interprets the word 'better,' places its force in nothing short of the Son's excellence over things originated, calling the one Son, the other servants; the one, as a Son with the Father, sitting on the right; and the others, as servants, standing before Him, and being sent, and fulfilling offices.

56. Scripture, in speaking thus, implies, O Arians, not that the Son is originate, but rather other than things originate, and proper to the Father, being in His bosom. (4.) Nor does even the expression 'become,' which here occurs, show that the Son is originate, as you suppose. If indeed it were simply 'become' and no more, a case might stand for the Arians; but, whereas they are forestalled with the word 'Son' throughout the passage, showing that He is other than things originate, so again not even the word 'become' occurs absolutely, but 'better' is immediately subjoined. For the writer thought the expression immaterial, knowing that in the case of one who was confessedly a genuine Son, to say 'become' is the same with saying that He had been made, and is, 'better.' For it matters not even if we speak of what is generate, as 'become' or 'made;' but on the contrary, things originate cannot be called generate, God's handiwork as they are, except so far as after their making they partake of the generate Son, and are therefore

said to have been generated also, not at all in their own nature, but because of their participation of the Son in the Spirit. And this again divine Scripture recognises; for it says in the case of things originate, 'All things came to be through Him, and without Him nothing came to be [[John 1:3](#)],' and, 'In wisdom have You made them all ;' but in the case of sons which are generate, 'To Job there came to be seven sons and three daughters [[Job 1:2](#)],' and, 'Abraham was an hundred years old when there came to be to him Isaac his son [[Genesis 21:5](#)];' and Moses said [[Deuteronomy 21:15](#)], 'If to any one there come to be sons.' Therefore since the Son is other than things originate, alone the proper offspring of the Father's essence, this plea of the Arians about the word 'become' is worth nothing.

(5.) If moreover, baffled so far, they should still violently insist that the language is that of comparison, and that comparison in consequence implies oneness of kind, so that the Son is of the nature of Angels, they will in the first place incur the disgrace of rivalling and repeating what Valentinus held, and Carpocrates, and those other heretics, of whom the former said that the Angels were one in kind with the Christ, and Carpocrates that Angels are framers of the world. Perchance it is under the instruction of these masters that they compare the Word of God with the Angels.

57. Though surely amid such speculations, they will be moved by the sacred poet, saying, 'Who is he among the gods that shall be like the Lord ,' and, 'Among the gods there is none like You, O Lord. ' However, they must be answered, with the chance of their profiting by it, that comparison confessedly does belong to subjects one in kind, not to those which differ. No one, for instance, would compare God with man, or again man with brutes, nor wood with stone, because their natures are unlike; but God is beyond comparison, and man is compared to man, and wood to wood, and stone to stone. Now in such cases we should not speak of 'better,' but of

'rather' and 'more;' thus Joseph was comely rather than his brethren, and Rachel than Leah; star is not better than star, but is the rather excellent in glory; whereas in bringing together things which differ in kind, then 'better' is used to mark the difference, as has been said in the case of wisdom and jewels. Had then the Apostle said, 'by so much has the Son precedence of the Angels,' or 'by so much greater,' you would have had a plea, as if the Son were compared with the Angels; but, as it is, in saying that He is 'better,' and differs as far as Son from servants, the Apostle shows that He is other than the Angels in nature.

(6.) Moreover by saying that He it is who has 'laid the foundation of all things [[Hebrews 1:10](#)],' he shows that He is other than all things originate. But if He be other and different in essence from their nature, what comparison of His essence can there be, or what likeness to them? Though, even if they have any such thoughts, Paul shall refute them, who speaks to the very point, 'For unto which of the Angels said He at any time, You are My Son, this day have I begotten You? And of the Angels He says, Who makes His Angels spirits, and His ministers a flame of fire [[Hebrews 1:7](#)].'

58. Observe here, the word 'made' belongs to things originate, and he calls them things made; but to the Son he speaks not of making, nor of becoming, but of eternity and kingship, and a Framer's office, exclaiming, 'Your Throne, O God, is for ever and ever;' and, 'Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Your hands; they shall perish, but You remain.' From which words even they, were they but willing, might perceive that the Framer is other than things framed, the former God, the latter things originate, made out of nothing. For what has been said, 'They shall perish,' is said, not as if the creation were destined for destruction, but to express the nature of things originate by the issue to which they tend. For things which admit of

perishing, though through the grace of their Maker they perish not, yet have come out of nothing, and themselves witness that they once were not. And on this account, since their nature is such, it is said of the Son, 'You remain,' to show His eternity; for not having the capacity of perishing, as things originate have, but having eternal duration, it is foreign to Him to have it said, 'He was not before His generation,' but proper to Him to be always, and to endure together with the Father. And though the Apostle had not thus written in his Epistle to the Hebrews, still his other Epistles, and the whole of Scripture, would certainly forbid their entertaining such notions concerning the Word. But since he has here expressly written it, and, as has been above shown, the Son is Offspring of the Father's essence, and He is Framer, and other things are framed by Him, and He is the Radiance and Word and Image and Wisdom of the Father, and things originate stand and serve in their place below the Triad, therefore the Son is different in kind and different in essence from things originate, and on the contrary is proper to the Father's essence and one in nature with it. And hence it is that the Son too says not, 'My Father is better than I [[John 14:28](#)],' lest we should conceive Him to be foreign to His Nature, but 'greater,' not indeed in greatness, nor in time, but because of His generation from the Father Himself, nay, in saying 'greater' He again shows that He is proper to His essence.

59. (7). And the Apostle's own reason for saying, 'so much better than the Angels,' was not any wish in the first instance to compare the essence of the Word to things originate (for He cannot be compared, rather they are incommeasurable), but regarding the Word's visitation in the flesh, and the Economy which He then sustained, he wished to show that He was not like those who had gone before Him; so that, as much as He excelled in nature those who were sent afore by Him, by so much also the grace which came

from and through Him was better than the ministry through Angels. For it is the function of servants, to demand the fruits and no more; but of the Son and Master to forgive the debts and to transfer the vineyard.

(8.) Certainly what the Apostle proceeds to say shows the excellence of the Son over things originate; 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him [[Hebrews 2:1-3](#)].' But if the Son were in the number of things originate, He was not better than they, nor did disobedience involve increase of punishment because of Him; any more than in the Ministry of Angels there was not, according to each Angel, greater or less guilt in the transgressors, but the Law was one, and one was its vengeance on transgressors. But, whereas the Word is not in the number of originate things, but is Son of the Father, therefore, as He Himself is better and His acts better and transcendent, so also the punishment is worse. Let them contemplate then the grace which is through the Son, and let them acknowledge the witness which He gives even from His works, that He is other than things originated, and alone the very Son in the Father and the Father in Him. And the Law was spoken by Angels, and perfected no one [[Hebrews 7:19](#)], needing the visitation of the Word, as Paul has said; but that visitation has perfected the work of the Father. And then, from Adam unto Moses death reigned [[Romans 5:14](#)]; but the presence of the Word abolished death. [[2 Timothy 1:10](#)] And no longer in Adam are we all dying [[1 Corinthians 15:22](#)]; but in Christ we are all reviving. And then, from Dan to Beersheba was the Law proclaimed, and in Judæa only was God known; but now, unto

all the earth has gone forth their voice, and all the earth has been filled with the knowledge of God , and the disciples have made disciples of all the nations [[Matthew 28:19](#)], and now is fulfilled what is written, 'They shall be all taught of God [[John 6:45](#); [Isaiah 54:13](#)].' And then what was revealed was but a type; but now the truth has been manifested. And this again the Apostle himself describes afterwards more clearly, saying, 'By so much was Jesus made a surety of a better testament;' and again, 'But now has He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises.' And, 'For the Law made nothing perfect, but the bringing in of a better hope did.' And again he says, 'It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. ' Both in the verse before us, then, and throughout, does he ascribe the word 'better' to the Lord, who is better and other than originated things. For better is the sacrifice through Him, better the hope in Him; and also the promises through Him, not merely as great compared with small, but the one differing from the other in nature, because He who conducts this economy, is 'better' than things originated.

60. (9.) Moreover the words 'He has become surety' denote the pledge in our behalf which He has provided. For as, being the 'Word,' He 'became flesh [[John 1:14](#)]' and 'become' we ascribe to the flesh, for it is originated and created, so do we here the expression 'He has become,' expounding it according to a second sense, viz. because He has become man. And let these contentious men know, that they fail in this their perverse purpose; let them know that Paul does not signify that His essence has become, knowing, as he did, that He is Son and Wisdom and Radiance and Image of the Father; but here too he refers the word 'become' to the ministry of that

covenant, in which death which once ruled is abolished. Since here also the ministry through Him has become better, in that 'what the Law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh [[Romans 8:3](#)],' ridding it of the trespass, in which, being continually held captive, it admitted not the Divine mind. And having rendered the flesh capable of the Word, He made us walk, no longer according to the flesh, but according to the Spirit, and say again and again, 'But we are not in the flesh but in the Spirit,' and, 'For the Son of God came into the world, not to judge the world, but to redeem all men, and that the world might be saved through Him [[John 3:17](#)].' Formerly the world, as guilty, was under judgment from the Law; but now the Word has taken on Himself the judgment, and having suffered in the body for all, has bestowed salvation to all. With a view to this has John exclaimed, 'The law was given by Moses, but grace and truth came by Jesus Christ [[John 1:17](#)].' Better is grace than the Law, and truth than the shadow.

61. (10.) 'Better' then, as has been said, could not have been brought to pass by any other than the Son, who sits on the right hand of the Father. And what does this denote but the Son's genuineness, and that the Godhead of the Father is the same as the Son's ? For in that the Son reigns in His Father's kingdom, is seated upon the same throne as the Father, and is contemplated in the Father's Godhead, therefore is the Word God, and whoso beholds the Son, beholds the Father; and thus there is one God. Sitting then on the right, yet He does not place His Father on the left ; but whatever is right and precious in the Father, that also the Son has, and says, 'All things that the Father has are Mine [[John 16:15](#)].' Wherefore also the Son, though sitting on the right, also sees the Father on the right, though it be as become man that He says, 'I saw the Lord always before My face, for

He is on My right hand, therefore I shall not fall. ' This shows moreover that the Son is in the Father and the Father in the Son; for the Father being on the right, the Son is on the right; and while the Son sits on the right of the Father, the Father is in the Son. And the Angels indeed minister ascending and descending; but concerning the Son he says, 'And let all the Angels of God worship Him [[Hebrews 1:6](#)].' And when Angels minister, they say, 'I am sent unto you,' and, 'The Lord has commanded;' but the Son, though He say in human fashion, 'I am sent ,' and comes to finish the work and to minister, nevertheless says, as being Word and Image, 'I am in the Father, and the Father in Me;' and, 'He that has seen Me, has seen the Father.' and, 'The Father that abides in Me, He does the works ;' for what we behold in that Image are the Father's works.

(11.) What has been already said ought to shame those persons who are fighting against the very truth; however, if, because it is written, 'become better,' they refuse to understand 'become,' as used of the Son, as 'has been and is ;' or again as referring to the better covenant having come to be , as we have said, but consider from this expression that the Word is called originate, let them hear the same again in a concise form, since they have forgotten what has been said.

62. If the Son be in the number of the Angels, then let the word 'become' apply to Him as to them, and let Him not differ at all from them in nature; but be they either sons with Him, or be He an Angel with them; sit they one and all together on the right hand of the Father, or be the Son standing with them all as a ministering Spirit, sent forth to minister Himself as they are. But if on the other hand Paul distinguishes the Son from things originate, saying, 'To which of the Angels said He at any time, You are My Son.' and the one frames heaven and earth, but they are made by Him; and He sits with the Father, but they stand by ministering, who does not see that

he has not used the word 'become' of the essence of the Word, but of the ministration come through Him? For as, being the 'Word,' He 'became flesh,' so when become man, He became by so much better in His ministry, than the ministry which came by the Angels, as Son excels servants and Framers things framed. Let them cease therefore to take the word 'become' of the substance of the Son, for He is not one of originated things; and let them acknowledge that it is indicative of His ministry and the Economy which came to pass.

(12.) But how He became better in His ministry, being better in nature than things originate, appears from what has been said before, which, I consider, is sufficient in itself to put them to shame. But if they carry on the contest, it will be proper upon their rash daring to close with them, and to oppose to them those similar expressions which are used concerning the Father Himself. This may serve to shame them to refrain their tongue from evil, or may teach them the depth of their folly. Now it is written, 'Become my strong rock and house of defence, that You may save me.' And again, 'The Lord became a defence for the oppressed,' and the like which are found in divine Scripture. If then they apply these passages to the Son, which perhaps is nearest to the truth, then let them acknowledge that the sacred writers ask Him, as not being originate, to become to them 'a strong rock and house of defence;' and for the future let them understand 'become,' and 'He made,' and 'He created,' of His incarnate presence. For then did He become 'a strong rock and house of defence,' when He bore our sins in His own body upon the tree, and said, 'Come unto Me, all you that labour and are heavy laden, and I will give you rest [[Matthew 11:28](#)].'

63. But if they refer these passages to the Father, will they, when it is here also written, 'Become' and 'He became,' venture so far as to affirm that God is originate? Yea, they will dare, as they thus argue concerning His

Word; for the course of their argument carries them on to conjecture the same things concerning the Father, as they devise concerning His Word. But far be such a notion ever from the thoughts of all the faithful! For neither is the Son in the number of things originated, nor do the words of Scripture in question, 'Become,' and 'He became,' denote beginning of being, but that succour which was given to the needy. For God is always, and one and the same; but men have come to be afterwards through the Word, when the Father Himself willed it; and God is invisible and inaccessible to originated things, and especially to men upon earth. When then men in infirmity invoke Him, when in persecution they ask help, when under injuries they pray, then the Invisible, being a lover of man, shines forth upon them with His beneficence, which He exercises through and in His proper Word. And immediately the divine manifestation is made to every one according to his need, and is made to the weak health, and to the persecuted a 'refuge' and 'house of defence;' and to the injured He says, 'While you speak I will say, Here I am [[Isaiah 58:9](#)].' Whatever defence then comes to each through the Son, that each says that God has come to be to himself, since succour comes from God Himself through the Word. Moreover the usage of men recognises this, and every one will confess its propriety. Often succour comes from man to man; one has undertaken toil for the injured, as Abraham for Lot; and another has opened his home to the persecuted, as Obadiah to the sons of the prophets; and another has entertained a stranger, as Lot the Angels; and another has supplied the needy, as Job those who begged of him. And then, should one and the other of these benefited persons say, 'Such a one became an assistance to me,' and another 'and to me a refuge,' and 'to another a supply,' yet in so saying would not be speaking of the original becoming or of the essence of their benefactors, but of the beneficence coming to themselves from them; so also when the saints

say concerning God, 'He became' and 'become Thou,' they do not denote any original becoming, for God is without beginning and unoriginate, but the salvation which is made to be unto men from Him.

64. This being so understood, it is parallel also respecting the Son, that whatever, and however often, is said, such as, 'He became' and 'become,' should ever have the same sense: so that as, when we hear the words in question, 'become better than the Angels' and 'He became,' we should not conceive any original becoming of the Word, nor in any way fancy from such terms that He is originate; but should understand Paul's words of His ministry and Economy when He became man. For when 'the Word became flesh and dwelt among us [[John 1:14](#)]' and came to minister and to grant salvation to all, then He became to us salvation, and became life, and became propitiation; then His economy in our behalf became much better than the Angels, and He became the Way and became the Resurrection. And as the words 'Become my strong rock' do not denote that the essence of God Himself became, but His lovingkindness, as has been said, so also here the 'having become better than the Angels,' and, 'He became,' and, 'by so much is Jesus become a better surety,' do not signify that the essence of the Word is originate (perish the thought!), but the beneficence which towards us came to be through His becoming Man; unthankful though the heretics be, and obstinate in behalf of their irreligion.

Discourse 2 Against the Arians

1. I did indeed think that enough had been said already against the hollow professors of Arius's madness, whether for their refutation or in the truth's behalf, to insure a cessation and repentance of their evil thoughts and words about the Saviour. They, however, for whatever reason, still do not succumb; but, as swine and dogs wallow in their own vomit and their own mire, rather invent new expedients for their irreligion. Thus they misunderstand the passage in the Proverbs, 'The Lord has created me a beginning of His ways for His works ,' and the words of the Apostle, 'Who was faithful to Him that made Him [[Hebrews 3:2](#)],' and straightway argue, that the Son of God is a work and a creature. But although they might have learned from what is said above, had they not utterly lost their power of apprehension, that the Son is not from nothing nor in the number of things originate at all, the Truth witnessing it (for, being God, He cannot be a work, and it is impious to call Him a creature, and it is of creatures and works that we say, 'out of nothing,' and 'it was not before its generation'), yet since, as if dreading to desert their own fiction, they are accustomed to allege the aforesaid passages of divine Scripture, which have a good meaning, but are by them practised on, let us proceed afresh to take up the question of the sense of these, to remind the faithful, and to show from each of these passages that they have no knowledge at all of Christianity. Were it otherwise, they would not have shut themselves up in the unbelief of the present Jews , but would have inquired and learned that, whereas 'In the beginning was the Word, and the Word was with God, and the Word was God,' in consequence, it was when at the good pleasure of the Father the Word became man, that it was said of Him, as by John, 'The Word became flesh [[John 1:14](#)];' so by Peter, 'He has made Him Lord and Christ [[Acts](#)

[2:36](#)] '—as by means of Solomon in the Person of the Lord Himself, 'The Lord created me a beginning of His ways for His works [[Proverbs 8:22](#).];' so by Paul, 'Become so much better than the Angels [[Hebrews 1:4](#).];' and again, 'He emptied Himself, and took upon Him the form of a servant [[Philippians 2:7](#).];' and again, 'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus, who was faithful to Him that made Him. ' For all these texts have the same force and meaning, a religious one, declarative of the divinity of the Word, even those of them which speak humanly concerning Him, as having become the Son of man. But, though this distinction is sufficient for their refutation, still, since from a misconception of the Apostle's words (to mention them first), they consider the Word of God to be one of the works, because of its being written, 'Who was faithful to Him that made Him,' I have thought it needful to silence this further argument of theirs, taking in hand , as before, their statement.

2. If then He be not a Son, let Him be called a work, and let all that is said of works be said of Him, nor let Him and Him alone be called Son, nor Word, nor Wisdom; neither let God be called Father, but only Framer and Creator of things which by Him come to be; and let the creature be Image and Expression of His framing will, and let Him, as they would have it, be without generative nature, so that there be neither Word, nor Wisdom, no, nor Image, of His proper substance. For if He be not Son , neither is He Image. But if there be not a Son, how then say you that God is a Creator? Since all things that come to be are through the Word and in Wisdom, and without This nothing can be, whereas you say He has not That in and through which He makes all things. For if the Divine Essence be not fruitful itself , but barren, as they hold, as a light that lightens not, and a dry fountain, are they not ashamed to speak of His possessing framing energy?

And whereas they deny what is by nature, do they not blush to place before it what is by will ? But if He frames things that are external to Him and before were not, by willing them to be, and becomes their Maker, much more will He first be Father of an Offspring from His proper Essence. For if they attribute to God the willing about things which are not, why recognise they not that in God which lies above the will? Now it is a something that surpasses will, that He should be by nature, and should be Father of His proper Word. If then that which comes first, which is according to nature, did not exist, as they would have it in their folly, how could that which is second come to be, which is according to will? For the Word is first, and then the creation. On the contrary the Word exists, whatever they affirm, those irreligious ones; for through Him did creation come to be, and God, as being Maker, plainly has also His framing Word, not external, but proper to Him—for this must be repeated. If He has the power of will, and His will is effective, and suffices for the consistence of the things that come to be, and His Word is effective, and a Framer, that Word must surely be the living Will of the Father, and an essential energy, and a real Word, in whom all things both consist and are excellently governed. No one can even doubt, that He who disposes is prior to the disposition and the things disposed. And thus, as I said, God's creating is second to His begetting; for Son implies something proper to Him and truly from that blessed and everlasting Essence; but what is from His will, comes into consistence from without, and is framed through His proper Offspring who is from It.

3. As we have shown then they are guilty of great extravagance who say that the Lord is not Son of God, but a work, and it follows that we all of necessity confess that He is Son. And if He be Son, as indeed He is, and a son is confessed to be not external to his father but from him, let them not question about the terms, as I said before, which the sacred writers use of

the Word Himself, viz. not 'to Him that begot Him,' but 'to Him that made Him;' for while it is confessed what His nature is, what word is used in such instances need raise no question. For terms do not disparage His Nature; rather that Nature draws to Itself those terms and changes them. For terms are not prior to essences, but essences are first, and terms second.

Wherefore also when the essence is a work or creature, then the words 'He made,' and 'He became,' and 'He created,' are used of it properly, and designate the work. But when the Essence is an Offspring and Son, then 'He made,' and 'He became,' and 'He created,' no longer properly belong to it, nor designate a work; but 'He made' we use without question for 'He begot.' Thus fathers often call the sons born of them their servants, yet without denying the genuineness of their nature; and often they affectionately call their own servants children, yet without putting out of sight their purchase of them originally; for they use the one appellation from their authority as being fathers, but in the other they speak from affection. Thus Sara called Abraham lord, though not a servant but a wife; and while to Philemon the master the Apostle joined Onesimus the servant as a brother, Bathsheba, although mother, called her son servant, saying to his father, 'Your servant Solomon [[1 Kings 1:19](#)];'— afterwards also Nathan the Prophet came in and repeated her words to David, 'Solomon your servant.' Nor did they mind calling the son a servant, for while David heard it, he recognised the 'nature,' and while they spoke it, they forgot not the 'genuineness,' praying that he might be made his father's heir, to whom they gave the name of servant; for to David he was son by nature.

4. As then, when we read this, we interpret it fairly, without accounting Solomon a servant because we hear him so called, but a son natural and genuine, so also, if, concerning the Saviour, who is confessed to be in truth the Son, and to be the Word by nature, the saints say, 'Who was faithful to

Him that made Him,' or if He say of Himself, 'The Lord created me,' and, 'I am Your servant and the Son of Your handmaid,' and the like, let not any on this account deny that He is proper to the Father and from Him; but, as in the case of Solomon and David, let them have a right idea of the Father and the Son. For if, though they hear Solomon called a servant, they acknowledge him to be a son, are they not deserving of many deaths, who, instead of preserving the same explanation in the instance of the Lord, whenever they hear 'Offspring,' and 'Word,' and 'Wisdom,' forcibly misinterpret and deny the generation, natural and genuine, of the Son from the Father; but on hearing words and terms proper to a work, immediately drop down to the notion of His being by nature a work, and deny the Word; and this, though it is possible, from His having been made man, to refer all these terms to His humanity? And are they not proved to be 'an abomination' also 'unto the Lord,' as having 'diverse weights [[Proverbs 20:23](#)]' with them, and with this estimating those other instances, and with that blaspheming the Lord? But perhaps they grant that the word 'servant' is used under a certain understanding, but lay stress upon 'Who made' as some great support of their heresy. But this stay of theirs also is but a broken reed; for if they are aware of the style of Scripture, they must at once give sentence against themselves. For as Solomon, though a son, is called a servant, so, to repeat what was said above, although parents call the sons springing from themselves 'made' and 'created' and 'becoming,' for all this they do not deny their nature. Thus Hezekiah, as it is written in Isaiah, said in his prayer, 'From this day I will make children, who shall declare Your righteousness, O God of my salvation.' He then said, 'I will make;' but the Prophet in that very book and the Fourth of Kings, thus speaks, 'And the sons who shall come forth of you [[2 Kings 20:18](#); [Isaiah 39:7](#)].' He uses then 'make' for 'beget,' and he calls them who were to spring from him,

'made,' and no one questions whether the term has reference to a natural offspring. Again, Eve on bearing Cain said, 'I have gotten a man from the Lord ;' thus she too used 'gotten' for 'brought forth.' For, first she saw the child, yet next she said, 'I have gotten.' Nor would any one consider, because of 'I have gotten,' that Cain was purchased from without, instead of being born of her. Again, the Patriarch Jacob said to Joseph, 'And now your two sons, Ephraim and Manasseh, which became yours in Egypt, before I came unto you into Egypt, are mine. ' And Scripture says about Job, 'And there came to him seven sons and three daughters. ' As Moses too has said in the Law, 'If sons become to any one,' and 'If he make a son. ' Here again they speak of those who are begotten, as 'become' and 'made,' knowing that, while they are acknowledged to be sons, we need not make a question of 'they became,' or 'I have gotten,' or 'I made. ' For nature and truth draw the meaning to themselves.

5. This being so , when persons ask whether the Lord is a creature or work, it is proper to ask of them this first, whether He is Son and Word and Wisdom. For if this is shown, the surmise about work and creation falls to the ground at once and is ended. For a work could never be Son and Word; nor could the Son be a work. And again, this being the state of the case, the proof is plain to all, that the phrase, 'To Him who made Him' does not serve their heresy, but rather condemns it. For it has been shown that the expression 'He made' is applied in divine Scripture even to children genuine and natural; whence, the Lord being proved to be the Father's Son naturally and genuinely, and Word, and Wisdom, though 'He made' be used concerning Him, or 'He became,' this is not said of Him as if a work, but the saints make no question about using the expression—for instance in the case of Solomon, and Hezekiah's children. For though the fathers had begotten them from themselves, still it is written, 'I have made,' and 'I have

gotten,' and 'He became.' Therefore God's enemies, in spite of their repeated allegation of such phrases, ought now, though late in the day, after what has been said, to disown their irreligious thoughts, and think of the Lord as of a true Son, Word, and Wisdom of the Father, not a work, not a creature. For if the Son be a creature, by what word then and by what wisdom was He made Himself? For all the works were made through the Word and the Wisdom, as it is written, 'In wisdom have You made them all,' and, 'All things were made by Him, and without Him was not anything made.' But if it be He who is the Word and the Wisdom, by which all things come to be, it follows that He is not in the number of works, nor in short of things originate, but the Offspring of the Father.

6. For consider how grave an error it is, to call God's Word a work. Solomon says in one place in Ecclesiastes, that 'God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil [[Ecclesiastes 12:14](#)].' If then the Word be a work, do you mean that He as well as others will be brought into judgment? And what room is there for judgment, when the Judge is on trial? Who will give to the just their blessing, who to the unworthy their punishment, the Lord, as you must suppose, standing on trial with the rest? By what law shall He, the Lawgiver, Himself be judged? These things are proper to the works, to be on trial, to be blessed and to be punished by the Son. Now then fear the Judge, and let Solomon's words convince you. For if God shall bring the works one and all into judgment, but the Son is not in the number of things put on trial, but rather is Himself the Judge of works one and all, is not the proof clearer than the sun, that the Son is not a work but the Father's Word, in whom all the works both come to be and come into judgment? Further, if the expression, 'Who was faithful,' is a difficulty to them, from the thought that 'faithful' is used of Him as of others, as if He exercises faith and so

receives the reward of faith, they must proceed at this rate to find fault with Moses for saying, 'God faithful and true ,' and with St. Paul for writing, 'God is faithful, who will not suffer you to be tempted above that you are able [[1 Corinthians 10:13](#)].' But when the saints spoke thus, they were not thinking of God in a human way, but they acknowledged two senses of the word 'faithful' in Scripture, first 'believing,' then 'trustworthy,' of which the former belongs to man, the latter to God. Thus Abraham was faithful, because He believed God's word; and God faithful, for, as David says in the Psalm, 'The Lord is faithful in all His words ,' or is trustworthy, and cannot lie. Again, 'If any faithful woman have widows [[1 Timothy 5:16](#)],' she is so called for her right faith; but, 'It is a faithful saying ,' because what He has spoken has a claim on our faith, for it is true, and is not otherwise. Accordingly the words, 'Who is faithful to Him that made Him,' implies no parallel with others, nor means that by having faith He became well-pleasing; but that, being Son of the True God, He too is faithful, and ought to be believed in all He says and does, Himself remaining unalterable and not changed in His human Economy and fleshly presence.

7. Thus then we may meet these men who are shameless, and from the single expression 'He made,' may show that they err in thinking that the Word of God is a work. But further, since the drift also of the context is orthodox, showing the time and the relation to which this expression points, I ought to show from it also how the heretics lack reason; viz. by considering, as we have done above, the occasion when it was used and for what purpose. Now the Apostle is not discussing things before the creation when he thus speaks, but when 'the Word became flesh;' for thus it is written, 'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Jesus, who was faithful to Him that made Him.' Now when became He 'Apostle,' but when

He put on our flesh? And when became He 'High Priest of our profession,' but when, after offering Himself for us, He raised His Body from the dead, and, as now, Himself brings near and offers to the Father those who in faith approach Him, redeeming all, and for all propitiating God? Not then as wishing to signify the Essence of the Word nor His natural generation from the Father, did the Apostle say, 'Who was faithful to Him that made Him'— (perish the thought! For the Word is not made, but makes)— but as signifying His descent to mankind and High-priesthood which did 'become'— as one may easily see from the account given of the Law and of Aaron. I mean, Aaron was not born a high-priest, but a man; and in process of time, when God willed, he became a high-priest; yet became so, not simply, nor as betokened by his ordinary garments, but putting over them the ephod, the breastplate [[Exodus 29:5](#)], the robe, which the women wrought at God's command, and going in them into the holy place, he offered the sacrifice for the people; and in them, as it were, mediated between the vision of God and the sacrifices of men. Thus then the Lord also, 'In the beginning was the Word, and the Word was with God, and the Word was God;' but when the Father willed that ransoms should be paid for all and to all, grace should be given, then truly the Word, as Aaron his robe, so did He take earthly flesh, having Mary for the Mother of His Body as if virgin earth, that, as a High Priest, having He as others an offering, He might offer Himself to the Father, and cleanse us all from sins in His own blood, and might rise from the dead.

8. For what happened of old was a shadow of this; and what the Saviour did on His coming, this Aaron shadowed out according to the Law. As then Aaron was the same and did not change by putting on the high-priestly dress, but remaining the same was only robed, so that, had any one seen him offering, and had said, 'Lo, Aaron has this day become high-

priest,' he had not implied that he then had been born man, for man he was even before he became high-priest, but that he had been made high-priest in his ministry, on putting on the garments made and prepared for the high-priesthood; in the same way it is possible in the Lord's instance also to understand aright, that He did not become other than Himself on taking the flesh, but, being the same as before, He was robed in it; and the expressions 'He became' and 'He was made,' must not be understood as if the Word, considered as the Word, were made, but that the Word, being Framer of all, afterwards was made High Priest, by putting on a body which was originate and made, and such as He can offer for us; wherefore He is said to be made. If then indeed the Lord did not become man, that is a point for the Arians to battle; but if the 'Word became flesh,' what ought to have been said concerning Him when become man, but 'Who was faithful to Him that made Him?' for as it is proper to the Word to have it said of Him, 'In the beginning was the Word,' so it is proper to man to 'become' and to be 'made.' Who then, on seeing the Lord as a man walking about, and yet appearing to be God from His works, would not have asked, Who made Him man? And who again, on such a question, would not have answered, that the Father made Him man, and sent Him to us as High Priest? And this meaning, and time, and character, the Apostle himself, the writer of the words, 'Who is faithful to Him that made Him,' will best make plain to us, if we attend to what goes before them. For there is one train of thought, and the lection is all about One and the Same. He writes then in the Epistle to the Hebrews thus; 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of Angels; but He took

on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself has suffered being tempted, He is able to succour them that are tempted. Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our profession, Jesus; who was faithful to Him that made Him. '

9. Who can read this whole passage without condemning the Arians, and admiring the blessed Apostle, who has spoken well? For when was Christ 'made,' when became He 'Apostle,' except when, like us, He 'took part in flesh and blood.' And when became He 'a merciful and faithful High Priest,' except when 'in all things He was made like His brethren.' And then was He 'made like,' when He became man, having put upon Him our flesh. Wherefore Paul was writing concerning the Word's human Economy, when he said, 'Who was faithful to Him that made Him,' and not concerning His Essence. Have not therefore any more the madness to say that the Word of God is a work; whereas He is Son by nature Only-begotten, and then had 'brethren,' when He took on Him flesh like ours; which moreover, by Himself offering Himself, He was named and became 'merciful and faithful,'— merciful, because in mercy to us He offered Himself for us, and faithful, not as sharing faith with us, nor as having faith in any one as we have, but as deserving to receive faith in all He says and does, and as offering a faithful sacrifice, one which remains and does not come to nought. For those which were offered according to the Law, had not this faithfulness, passing away with the day and needing a further cleansing; but the Saviour's sacrifice, taking place once, has perfected everything, and has become faithful as remaining for ever. And Aaron had successors, and in a word the priesthood under the Law exchanged its first ministers as time and

death went on; but the Lord having a high priesthood without transition and without succession, has become a 'faithful High Priest,' as continuing for ever; and faithful too by promise, that He may hear and not mislead those who come to Him. This may be also learned from the Epistle of the great Peter, who says, 'Let them that suffer according to the will of God, commit their souls to a faithful Creator [[1 Peter 4:19](#)].' For He is faithful as not changing, but abiding ever, and rendering what He has promised.

10. Now the so-called gods of the Greeks, unworthy the name, are faithful neither in their essence nor in their promises; for the same are not everywhere, nay, the local deities come to nought in course of time, and undergo a natural dissolution; wherefore the Word cries out against them, that 'faith is not strong in them,' but they are 'waters that fail,' and 'there is no faith in them.' But the God of all, being one really and indeed and true, is faithful, who is ever the same, and says, 'See now, that I, even I am He,' and I 'change not ;' and therefore His Son is 'faithful,' being ever the same and unchanging, deceiving neither in His essence nor in His promise—as again says the Apostle writing to the Thessalonians, 'Faithful is He who calls you, who also will do it [[1 Thessalonians 5:24](#)];' for in doing what He promises, 'He is faithful to His words.' And he thus writes to the Hebrews as to the word's meaning 'unchangeable;' 'If we believe not, yet He abides faithful; He cannot deny Himself [[2 Timothy 2:13](#)].' Therefore reasonably the Apostle, discoursing concerning the bodily presence of the Word, says, an 'Apostle and faithful to Him that made Him,' showing us that, even when made man, 'Jesus Christ' is 'the same yesterday, and today, and for ever [[Hebrews 13:8](#)]' is unchangeable. And as the Apostle makes mention in his Epistle of His being made man when mentioning His High Priesthood, so too he kept no long silence about His Godhead, but rather mentions it immediately, furnishing to us a safeguard on every side, and most of all

when he speaks of His humility, that we may immediately know His loftiness and His majesty which is the Father's. For instance, he says, 'Moses as a servant, but Christ as a Son [[Hebrews 3:5-6](#)];' and the former 'faithful in his house,' and the latter 'over the house,' as having Himself built it, and being its Lord and Framer, and as God sanctifying it. For Moses, a man by nature, became faithful, in believing God who spoke to Him by His Word; but the Word was not as one of things originate in a body, nor as creature in creature, but as God in flesh , and Framer of all and Builder in that which was built by Him. And men are clothed in flesh in order to be and to subsist; but the Word of God was made man in order to sanctify the flesh, and, though He was Lord, was in the form of a servant; for the whole creature is the Word's servant, which by Him came to be, and was made.

11. Hence it holds that the Apostle's expression, 'He made,' does not prove that the Word is made, but that body, which He took like ours; and in consequence He is called our brother, as having become man. But if it has been shown, that, even though the word 'made' be referred to the Very Word, it is used for 'begot,' what further perverse expedient will they be able to fall upon, now that the present discussion has cleared up the word in every point of view, and shown that the Son is not a work, but in Essence indeed the Father's offspring, while in the Economy, according to the good pleasure of the Father, He was on our behalf made, and consists as man? For this reason then it is said by the Apostle, 'Who was faithful to Him that made Him;' and in the Proverbs, even creation is spoken of. For so long as we are confessing that He became man, there is no question about saying, as was observed before, whether 'He became,' or 'He has been made,' or 'created,' or 'formed,' or 'servant,' or 'son of an handmaid,' or 'son of man,' or 'was constituted,' or 'took His journey,' or 'bridegroom,' or 'brother's son,' or 'brother.' All these terms happen to be proper to man's constitution; and

such as these do not designate the Essence of the Word, but that He has become man.

**Chapter 15. Texts explained; Fifthly, Acts 2:36.
The Regula Fidei must be observed; made applies
to our Lord's manhood; and to His manifestation;
and to His office relative to us; and is relative to
the Jews. Parallel instance in Genesis 27:29, 37.
The context contradicts the Arian interpretation.**

11 (*continued*). The same is the meaning of the passage in the Acts which they also allege, that in which Peter says, that 'He has made both Lord and Christ that same Jesus whom you have crucified.' For here too it is not written, 'He made for Himself a Son,' or 'He made Himself a Word,' that they should have such notions. If then it has not escaped their memory, that they speak concerning the Son of God, let them make search whether it is anywhere written, 'God made Himself a Son,' or 'He created for Himself a Word.' or again, whether it is anywhere written in plain terms, 'The Word is a work or creation.' and then let them proceed to make their case, the insensate men, that here too they may receive their answer. But if they can produce nothing of the kind, and only catch at such stray expressions as 'He made' and 'He has been made,' I fear lest, from hearing, 'In the beginning God made the heaven and the earth,' and 'He made the sun and the moon,' and 'He made the sea,' they should come in time to call the Word the heaven, and the Light which took place on the first day, and the earth, and each particular thing that has been made, so as to end in resembling the Stoics, as they are called, the one drawing out their God into all things, the other ranking God's Word with each work in particular; which they have well near done already, saying that He is one of His works.

12. But here they must have the same answer as before, and first be told that the Word is a Son, as has been said above, and not a work, and that such terms are not to be understood of His Godhead, but the reason and manner of them investigated. To persons who so inquire, the human Economy will plainly present itself, which He undertook for our sake. For Peter, after saying, 'He has made Lord and Christ,' straightway added, 'this Jesus whom you crucified;' which makes it plain to any one, even, if so be, to them, provided they attend to the context, that not the Essence of the Word, but He according to His manhood is said to have been made. For what was crucified but the body? And how could be signified what was bodily in the Word, except by saying 'He made?' Especially has that phrase, 'He made,' a meaning consistent with orthodoxy; in that he has not said, as I observed before, 'He made Him Word,' but 'He made Him Lord,' nor that in general terms, but 'towards' us, and 'in the midst of' us, as much as to say, 'He manifested Him.' And this Peter himself, when he began this primary teaching, carefully expressed, when he said to them, 'You men of Israel, hear these words: Jesus of Nazareth, a man manifested of God towards you by miracles, and wonders, and signs, which God did by Him in the midst of you, as you yourselves know [[Acts 2:22](#)].' Consequently the term which he uses in the end, 'made', this He has explained in the beginning by 'manifested,' for by the signs and wonders which the Lord did, He was manifested to be not merely man, but God in a body and Lord also, the Christ. Such also is the passage in the Gospel according to John, 'Therefore the more did the Jews persecute Him, because He not only broke the Sabbath, but said also that God was His own Father, making Himself equal with God.' For the Lord did not then fashion Himself to be God, nor indeed is a made God conceivable, but He manifested it by the works, saying, 'Though you believe not Me, believe My works, that you may know that I

am in the Father, and the Father in Me. ' Thus then the Father has 'made' Him Lord and King in the midst of us, and towards us who were once disobedient; and it is plain that He who is now displayed as Lord and King, does not then begin to be King and Lord, but begins to show His Lordship, and to extend it even over the disobedient.

13. If then they suppose that the Saviour was not Lord and King, even before He became man and endured the Cross, but then began to be Lord, let them know that they are openly reviving the statements of the Samosatene. But if, as we have quoted and declared above, He is Lord and King everlasting, seeing that Abraham worships Him as Lord, and Moses says, 'Then the Lord rained upon Sodom and upon Gomorrha brimstone and fire from the Lord out of heaven [[Genesis 19:24](#)]'; and David in the Psalms, 'The Lord said unto my Lord, Sit on My right hand ;' and, 'Your Throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Your Kingdom ;' and, 'Your Kingdom is an everlasting Kingdom ;' it is plain that even before He became man, He was King and Lord everlasting, being Image and Word of the Father. And the Word being everlasting Lord and King, it is very plain again that Peter said not that the Essence of the Son was made, but spoke of His Lordship over us, which 'became' when He became man, and, redeeming all by the Cross, became Lord of all and King. But if they continue the argument on the ground of its being written, 'He made,' not willing that 'He made' should be taken in the sense of 'He manifested,' either from want of apprehension, or from their Christ-opposing purpose, let them attend to another sound exposition of Peter's words. For he who becomes Lord of others, comes into the possession of beings already in existence; but if the Lord is Framer of all and everlasting King, and when He became man, then gained possession of us, here too is a way in which Peter's language evidently does not signify

that the Essence of the Word is a work, but the after-subjection of all things, and the Saviour's Lordship which came to be over all. And this coincides with what we said before ; for as we then introduced the words, 'Become my God and defence,' and 'the Lord became a refuge for the oppressed ,' and it stood to reason that these expressions do not show that God is originate, but that His beneficence 'becomes' towards each individual, the same sense has the expression of Peter also.

14. For the Son of God indeed, being Himself the Word, is Lord of all; but we once were subject from the first to the slavery of corruption and the curse of the Law, then by degrees fashioning for ourselves things that were not, we served, as says the blessed Apostle, 'them which by nature are no Gods [[Galatians 4:8](#)],' and, ignorant of the true God, we preferred things that were not to the truth; but afterwards, as the ancient people when oppressed in Egypt groaned, so, when we too had the Law 'engrafted [[James 1:21](#)]' in us, and according to the unutterable sighings [[Romans 8:26](#)] of the Spirit made our intercession, 'O Lord our God, take possession of us ,' then, as 'He became for a house of refuge' and a 'God and defence,' so also He became our Lord. Nor did He then begin to be, but we began to have Him for our Lord. For upon this, God being good and Father of the Lord, in pity, and desiring to be known by all, makes His own Son put on Him a human body and become man, and be called Jesus, that in this body offering Himself for all, He might deliver all from false worship and corruption, and might Himself become of all Lord and King. His becoming therefore in this way Lord and King, this it is that Peter means by, 'He has made Him Lord,' and 'has sent Christ.' as much as to say, that the Father in making Him man (for to be made belongs to man), did not simply make Him man, but has made Him in order to His being Lord of all men, and to His hallowing all through the Anointing. For though the Word existing in

the form of God took a servant's form, yet the assumption of the flesh did not make a servant of the Word, who was by nature Lord; but rather, not only was it that emancipation of all humanity which takes place by the Word, but that very Word who was by nature Lord, and was then made man, has by means of a servant's form been made Lord of all and Christ, that is, in order to hallow all by the Spirit. And as God, when 'becoming a God and defence,' and saying, 'I will be a God to them,' does not then become God more than before, nor then begins to become God, but, what He ever is, that He then becomes to those who need Him, when it pleases Him, so Christ also being by nature Lord and King everlasting, does not become Lord more than He was at the time He is sent forth, nor then begins to be Lord and King, but what He is ever, that He then is made according to the flesh; and, having redeemed all, He becomes thereby again Lord of quick and dead. For Him henceforth do all things serve, and this is David's meaning in the Psalm, 'The Lord said unto my Lord, Sit on My right hand, until I make Your enemies Your footstool.' For it was fitting that the redemption should take place through none other than Him who is the Lord by nature, lest, though created by the Son, we should name another Lord, and fall into the Arian and Greek folly, serving the creature beyond the all-creating God.

15. This, at least according to my nothingness, is the meaning of this passage; moreover, a true and a good meaning have these words of Peter as regards the Jews. For Jews, astray from the truth, expect indeed the Christ as coming, but do not reckon that He undergoes a passion, saying what they understand not; 'We know that, when the Christ comes, He abides for ever, and how sayest Thou, that He must be lifted up?' Next they suppose Him, not the Word coming in flesh, but a mere man, as were all the kings. The Lord then, admonishing Cleopas and the other, taught them that the Christ must first suffer; and the rest of the Jews that God had come among them,

saying, 'If He called them gods to whom the word of God came, and the Scripture cannot be broken, say ye of Him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God [[John 10:36](#)]?'

16. Peter then, having learned this from the Saviour, in both points set the Jews right, saying, " O Jews, the divine Scriptures announce that Christ comes, and you consider Him a mere man as one of David's descendants, whereas what is written of Him shows Him to be not such as you say, but rather announces Him as Lord and God, and immortal, and dispenser of life. For Moses has said, 'You shall see your Life hanging before your eyes. ' And David in the hundred and ninth Psalm, 'The Lord said unto My Lord, Sit on My right hand, till I make Your enemies Your footstool ;' and in the fifteenth, 'You shall not leave my soul in hades, neither shall Thou suffer Your Holy One to see corruption. ' Now that these passages have not David for their scope he himself witnesses, avowing that He who was coming was His own Lord. Nay you yourselves know that He is dead, and His remains are with you. That the Christ then must be such as the Scriptures say, you will plainly confess yourselves. For those announcements come from God, and in them falsehood cannot be. If then ye can state that such a one has come before, and can prove him God from the signs and wonders which he did, you have reason for maintaining the contest, but if you are not able to prove His coming, but are expecting such an one still, recognise the true season from Daniel, for his words relate to the present time. But if this present season be that which was of old, afore-announced, and you have seen what has taken place among us, be sure that this Jesus, whom you crucified, this is the expected Christ. For David and all the Prophets died, and the sepulchres of all are with you, but that Resurrection which has now taken place, has shown that the scope of these passages is Jesus. For the

crucifixion is denoted by 'You shall see your Life hanging,' and the wound in the side by the spear answers to 'He was led as a sheep to the slaughter [[Isaiah 53:7](#)],' and the resurrection, nay more, the rising of the ancient dead from out their sepulchres (for these most of you have seen), this is, 'You shall not leave My soul in hades,' and 'He swallowed up death in strength [[Isaiah 25:8](#)],' and again, 'God will wipe away.' For the signs which actually took place show that He who was in a body was God, and also the Life and Lord of death. For it became the Christ, when giving life to others, Himself not to be detained by death; but this could not have happened, had He, as you suppose, been a mere man. But in truth He is the Son of God, for men are all subject to death. Let no one therefore doubt, but the whole house of Israel know assuredly that this Jesus, whom you saw in shape a man, doing signs and such works, as no one ever yet had done, is Himself the Christ and Lord of all. For though made man, and called Jesus, as we said before, He received no loss by that human passion, but rather, in being made man, He is manifested as Lord of quick and dead. For since, as the Apostle said, 'in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe [[1 Corinthians 1:21](#)].' And so, since we men would not acknowledge God through His Word, nor serve the Word of God our natural Master, it pleased God to show in man His own Lordship, and so to draw all men to Himself. But to do this by a mere man beseemed not ; lest, having man for our Lord, we should become worshippers of man. Therefore the Word Himself became flesh, and the Father called His Name Jesus, and so 'made' Him Lord and Christ, as much as to say, 'He made Him to rule and to reign;' that while in the Name of Jesus, whom you crucified, every knee bows, we may acknowledge as Lord and King both the Son and through Him the Father. "

17. The Jews then, most of them , hearing this, came to themselves and immediately acknowledged the Christ, as it is written in the Acts. But, the Ario-maniacs on the contrary choose to remain Jews, and to contend with Peter; so let us proceed to place before them some parallel phrases; perhaps it may have some effect upon them, to find what the usage is of divine Scripture. Now that Christ is everlasting Lord and King, has become plain by what has gone before, nor is there a man to doubt about it; for being Son of God, He must be like Him , and being like, He is certainly both Lord and King, for He says Himself, 'He that has seen Me, has seen the Father.' On the other hand, that Peter's mere words, 'He has made Him both Lord and Christ,' do not imply the Son to be a creature, may be seen from Isaac's blessing, though this illustration is but a faint one for our subject. Now he said to Jacob, 'Become thou lord over your brother;' and to Esau, 'Behold, I have made him your lord. ' Now though the word 'made' had implied Jacob's essence and the coming into being, even then it would not be right in them as much as to imagine the same of the Word of God, for the Son of God is no creature as Jacob was; besides, they might inquire and so rid themselves of that extravagance. But if they do not understand it of his essence nor of his coming into being, though Jacob was by nature creature and work, is not their madness worse than the Devil's , if what they dare not ascribe in consequence of a like phrase even to things by nature originate, that they attach to the Son of God, saying that He is a creature? For Isaac said 'Become' and 'I have made,' signifying neither the coming into being nor the essence of Jacob (for after thirty years and more from his birth he said this); but his authority over his brother, which came to pass subsequently.

18. Much more then did Peter say this without meaning that the Essence of the Word was a work; for he knew Him to be God's Son,

confessing, 'You are the Christ, the Son of the Living God [[Matthew 16:16](#)]';' but he meant His Kingdom and Lordship which was formed and came to be according to grace, and was relatively to us. For while saying this, he was not silent about the Son of God's everlasting Godhead which is the Father's; but He had said already, that He had poured the Spirit on us; now to give the Spirit with authority, is not in the power of creature or work, but the Spirit is God's Gift. For the creatures are hallowed by the Holy Spirit; but the Son, in that He is not hallowed by the Spirit, but on the contrary Himself the Giver of it to all , is therefore no creature, but true Son of the Father. And yet He who gives the Spirit, the same is said also to be made; that is, to be made among us Lord because of His manhood, while giving the Spirit because He is God's Word. For He ever was and is, as Son, so also Lord and Sovereign of all, being like in all things to the Father, and having all that is the Father's as He Himself has said.

Chapter 16. Introductory to Proverbs 8:22, that the Son is not a Creature. Arianformula, a creature but not as one of the creatures; but each creature is unlike all other creatures; and no creature can create. The Word then differs from all creatures in that in which they, though otherwise differing, all agree together, as creatures; viz. in being an efficient cause; in being the one medium or instrumental agent in creation; moreover in being the revealer of the Father; and in being the object of worship.

18. (*continued*). Now in the next place let us consider the passage in the Proverbs, 'The Lord created me a beginning of His ways for His works ;' although in showing that the Word is no work, it has been also shown that He is no creature. For it is the same to say work or creature, so that the proof that He is no work is a proof also that He is no creature. Whereas one may marvel at these men, thus devising excuses to be irreligious, and nothing daunted at the refutations which meet them upon every point. For first they set about deceiving the simple by their questions, 'Did He who is made from that which was not one that was not or one that was ?' and, 'Had you a son before begetting him ?' And when this had been proved worthless, next they invented the question, 'Is the Unoriginate one or two ?' Then, when in this they had been confuted, straightway they formed another, 'Has He free-will and an alterable nature ?' But being forced to give up this, next they set about saying, 'Being made so much better than the

Angels ;' and when the truth exposed this pretence, now again, collecting them all together, they think to recommend their heresy by 'work' and 'creature. ' For they mean those very things over again, and are true to their own perverseness, putting into various shapes and turning to and fro the same errors, if so be to deceive some by that variousness. Although then abundant proof has been given above of this their reckless expedient, yet, since they make all places sound with this passage from the Proverbs, and to many who are ignorant of the faith of Christians, seem to say somewhat, it is necessary to examine separately, 'He created' as well as 'Who was faithful to Him that made Him ;' that, as in all others, so in this text also, they may be proved to have got no further than a fantasy.

19. And first let us see the answers, which they returned to Alexander of blessed memory, in the outset, while their heresy was in course of formation. They wrote thus: 'He is a creature, but not as one of the creatures; a work, but not as one of the works; an offspring, but not as one of the offsprings. ' Let every one consider the profligacy and craft of this heresy; for knowing the bitterness of its own malignity, it makes an effort to trick itself out with fair words, and says, what indeed it means, that He is a creature, yet thinks to be able to screen itself by adding, 'but not as one of the creatures.' However, in thus writing, they rather convict themselves of irreligion; for if, in your opinion, He is simply a creature, why add the pretence , 'but not as one of the creatures?' And if He is simply a work, how 'not as one of the works?' In which we may see the poison of the heresy. For by saying, 'offspring, but not as one of the offsprings,' they reckon many sons, and one of these they pronounce to be the Lord; so that according to them He is no more Only begotten, but one out of many brethren, and is called offspring and son. What use then is this pretence of saying that He is a creature and not a creature? For though you shall say, Not as 'one of the

creatures,' I will prove this sophism of yours to be foolish. For still ye pronounce Him to be one of the creatures; and whatever a man might say of the other creatures, such ye hold concerning the Son, you truly 'fools and blind [[Matthew 23:19](#)].' For is any one of the creatures just what another is , that you should predicate this of the Son as some prerogative ? And all the visible creation was made in six days:— in the first, the light which He called day; in the second the firmament; in the third, gathering together the waters, He bared the dry land, and brought out the various fruits that are in it; and in the fourth, He made the sun and the moon and all the host of the stars; and on the fifth, He created the race of living things in the sea, and of birds in the air; and on the sixth, He made the quadrupeds on the earth, and at length man. And 'the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made [[Romans 1:20](#)];' and neither the light is as the night, nor the sun as the moon; nor the irrational as rational man; nor the Angels as the Thrones, nor the Thrones as the Authorities, yet they are all creatures, but each of the things made according to its kind exists and remains in its own essence, as it was made.

20. Let the Word then be excepted from the works, and as Creator be restored to the Father, and be confessed to be Son by nature; or if simply He be a creature, then let Him be assigned the same condition as the rest one with another, and let them as well as He be said every one of them to be 'a creature but not as one of the creatures, offspring or work, but not as one of the works or offsprings.' For you say that an offspring is the same as a work, writing 'generated or made. ' For though the Son excel the rest on a comparison, still a creature He is nevertheless, as they are; since in those which are by nature creatures one may find some excelling others. Star, for instance, differs from star in glory, and the rest have all of them their mutual

differences when compared together; yet it follows not for all this that some are lords, and others servants to the superior, nor that some are efficient causes, others by them come into being, but all have a nature which comes to be and is created, confessing in their own selves their Framer: as David says in the Psalms, 'The heavens declare the glory of God, and the firmament shows His handy work;' and as Zorobabel the wise says, 'All the earth calls upon the Truth, and the heaven blesses it: all works shake and tremble at it [[Ezra 4:36](#)].' But if the whole earth hymns the Framer and the Truth, and blesses, and fears it, and its Framer is the Word, and He Himself says, 'I am the Truth [[John 14:6](#)],' it follows that the Word is not a creature, but alone proper to the Father, in whom all things are disposed, and He is celebrated by all, as Framer; for 'I was by Him disposing;' and 'My Father works hitherto, and I work [[John 5:17](#)].' And the word 'hitherto' shows His eternal existence in the Father as the Word; for it is proper to the Word to work the Father's works and not to be external to Him.

21. But if what the Father works, that the Son works also, and what the Son creates, that is the creation of the Father, and yet the Son be the Father's work or creature, then either He will work His own self, and will be His own creator (since what the Father works is the Son's work also), which is absurd and impossible; or, in that He creates and works the things of the Father, He Himself is not a work nor a creature; for else being Himself an efficient cause, He may cause that to be in the case of things caused, which He Himself has become, or rather He may have no power to cause at all.

For how, if, as you hold, He has come of nothing, is He able to frame things that are nothing into being? Or if He, a creature, withal frames a creature, the same will be conceivable in the case of every creature, viz. the power to frame others. And if this pleases you, what is the need of the Word, seeing that things inferior can be brought to be by things superior?

Or at all events, every thing that is brought to be could have heard in the beginning God's words, 'Become' and 'be made,' and so would have been framed. But this is not so written, nor could it be. For none of things which are brought to be is an efficient cause, but all things were made through the Word: who would not have wrought all things, were He Himself in the number of the creatures. For neither would the Angels be able to frame, since they too are creatures, though Valentinus, and Marcion, and Basilides think so, and you are their copyists; nor will the sun, as being a creature, ever make what is not into what is; nor will man fashion man, nor stone devise stone, nor wood give growth to wood. But God is He who fashions man in the womb, and fixes the mountains, and makes wood grow; whereas man, as being capable of science, puts together and arranges that material, and works things that are, as he has learned; and is satisfied if they are but brought to be, and being conscious of what his nature is, if he needs anything, knows to ask it of God.

22. If then God also wrought and compounded out of materials, this indeed is a gentile thought, according to which God is an artificer and not a Maker, but yet even in that case let the Word work the materials, at the bidding and in the service of God. But if He calls into existence things which existed not by His proper Word, then the Word is not in the number of things non-existing and called; or we have to seek another Word, through whom He too was called; for by the Word the things which were not have come to be. And if through Him He creates and makes, He is not Himself of things created and made; but rather He is the Word of the Creator God and is known from the Father's works which He Himself works, to be 'in the Father and the Father in Him,' and 'He that has seen Him has seen the Father,' because the Son's Essence is proper to the Father, and He in all points like Him. How then does He create through Him, unless it

be His Word and His Wisdom? And how can He be Word and Wisdom, unless He be the proper offspring of His Essence , and did not come to be, as others, out of nothing? And whereas all things are from nothing, and are creatures, and the Son, as they say, is one of the creatures too and of things which once were not, how does He alone reveal the Father, and none else but He know the Father? For could He, a work, possibly know the Father, then must the Father be also known by all according to the proportion of the measures of each: for all of them are works as He is. But if it be impossible for things originate either to see or to know, for the sight and the knowledge of Him surpasses all (since God Himself says, 'No one shall see My face and live '), yet the Son has declared, 'No one knows the Father, save the Son [[Matthew 11:27](#)],' therefore the Word is different from all things originate, in that He alone knows and alone sees the Father, as He says, 'Not that any one has seen the Father, save He that is from the Father,' and 'no one knows the Father save the Son ,' though Arius think otherwise. How then did He alone know, except that He alone was proper to Him? And how proper, if He were a creature, and not a true Son from Him? (For one must not mind saying often the same thing for religion's sake.) Therefore it is irreligious to think that the Son is one of all things; and blasphemous and unmeaning to call Him 'a creature, but not as one of the creatures, and a work, but not as one of the works, an offspring, but not as one of the offsprings.' for how not as one of these, if, as they say, He was not before His generation ? For it is proper to the creatures and works not to be before their origination, and to subsist out of nothing, even though they excel other creatures in glory; for this difference of one with another will be found in all creatures, which appears in those which are visible.

23. Moreover if, as the heretics hold, the Son were creature or work, but not as one of the creatures, because of His excelling them in glory, it

were natural that Scripture should describe and display Him by a comparison in His favour with the other works; for instance, that it should say that He is greater than Archangels, and more honourable than the Thrones, and both brighter than sun and moon, and greater than the heavens. But he is not in fact thus referred to; but the Father shows Him to be His own proper and only Son, saying, 'You are My Son,' and 'This is My beloved Son, in whom I am well pleased. ' Accordingly the Angels ministered unto Him, as being one beyond themselves; and they worship Him, not as being greater in glory, but as being some one beyond all the creatures, and beyond themselves, and alone the Father's proper Son according to essence. For if He was worshipped as excelling them in glory, each of things subservient ought to worship what excels itself. But this is not the case ; for creature does not worship creature, but servant Lord, and creature God. Thus Peter the Apostle hinders Cornelius who would worship him, saying, 'I myself also am a man [[Acts 10:26](#)].' And an Angel, when John would worship him in the Apocalypse, hinders him, saying, 'See thou do it not; for I am your fellow-servant, and of your brethren the Prophets, and of them that keep the sayings of this book: worship God [[Revelation 22:9](#)].' Therefore to God alone appertains worship, and this the very Angels know, that though they excel other beings in glory, yet they are all creatures and not to be worshipped , but worship the Lord. Thus Manoah, the father of Samson, wishing to offer sacrifice to the Angel, was thereupon hindered by him, saying, 'Offer not to me, but to God. ' On the other hand, the Lord is worshipped even by the Angels; for it is written, 'Let all the Angels of God worship Him [[Hebrews 1:6](#)];' and by all the Gentiles, as Isaiah says, 'The labour of Egypt and merchandize of Ethiopia and of the Sabeans, men of stature, shall come over unto you, and they shall be your servants;' and then, 'they shall fall down unto you, and shall make supplication unto you,

saying, Surely God is in you, and there is none else, there is no God [[Isaiah 45:14](#)].' And He accepts His disciples' worship, and certifies them who He is, saying, 'Call ye Me not Lord and Master? And you say well, for so I am.' And when Thomas said to Him, 'My Lord and my God ,' He allows his words, or rather accepts him instead of hindering him. For He is, as the other Prophets declare, and David says in the Psalm, 'the Lord of hosts, the Lord of Sabaoth,' which is interpreted, 'the Lord of Armies,' and God True and Almighty, though the Arians burst at the tidings.

24. But He had not been thus worshipped, nor been thus spoken of, were He a creature merely. But now since He is not a creature, but the proper offspring of the Essence of that God who is worshipped, and His Son by nature, therefore He is worshipped and is believed to be God, and is Lord of armies, and in authority, and Almighty, as the Father is; for He has said Himself, 'All things that the Father has, are Mine [[John 16:15](#)].' For it is proper to the Son, to have the things of the Father, and to be such that the Father is seen in Him, and that through Him all things were made, and that the salvation of all comes to pass and consists in Him.

Chapter 17. Introduction to Proverbs 8:22 continued. Absurdity of supposing a Son or Word created in order to the creation of other creatures; as to the creation being unable to bear God's immediate hand, God condescends to the lowest. Moreover, if the Son a creature, He too could not bear God's hand, and an infinitesimal series of media will be necessary. Objected, that, as Moses who led out the Israelites was a man, so our Lord; but Moses was not the Agent in creation:— again, that unity is found in created ministrations, but all such ministrations are defective and dependent:— again, that He learned to create, yet could God's Wisdom need teaching? And why should He learn, if the Father works hitherto? If the Son was created to create us, He is for our sake, not we for His

24. (*continued*). And here it were well to ask them also this question , for a still clearer refutation of their heresy—Wherefore, when all things are creatures, and all are brought into consistence from nothing, and the Son Himself, according to you, is creature and work, and once was not, wherefore has He made 'all things through Him' alone, 'and without Him was made not one thing [[John 1:3](#)]?' or why is it, when 'all things' are spoken of, that no one thinks the Son is signified in the number, but only

things originate; whereas when Scripture speaks of the Word, it does not understand Him as being in the number of 'all,' but places Him with the Father, as Him in whom Providence and salvation for 'all' are wrought and effected by the Father, though all things surely might at the same command have come to be, at which He was brought into being by God alone? For God is not wearied by commanding, nor is His strength unequal to the making of all things, that He should alone create the only Son, and need His ministry and aid for the framing of the rest. For He lets nothing stand over, which He wills to be done; but He willed only, and all things subsisted, and no one 'has resisted His will [[Romans 9:19](#)].' Why then were not all things brought into being by God alone at that same command, at which the Son came into being? Or let them tell us, why did all things through Him come to be, who was Himself but originate? How void of reason! However, they say concerning Him, that 'God willing to create originate nature, when He saw that it could not endure the untempered hand of the Father, and to be created by Him, makes and creates first and alone one only, and calls Him Son and Word, that, through Him as a medium, all things might thereupon be brought to be.' This they not only have said, but they have dared to put it into writing, namely, Eusebius, Arius, and Asterius who sacrificed.

25. Is not this a full proof of that irreligion, with which they have drugged themselves with much madness, till they blush not to be intoxicate against the truth? For if they shall assign the toil of making all things as the reason why God made the Son only, the whole creation will cry out against them as saying unworthy things of God; and Isaiah too who has said in Scripture, 'The Everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary: there is no searching of His understanding [[Isaiah 40:28](#)].' And if God made the Son alone, as not

deigning to make the rest, but committed them to the Son as an assistant, this on the other hand is unworthy of God, for in Him there is no pride. Nay the Lord reproveth the thought, when He says, 'Are not two sparrows sold for a farthing?' and 'one of them shall not fall on the ground without your Father which is in heaven.' And again, 'Take no thought for your life, what you shall eat, nor yet for your body, what you shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them; are you not much better than they? Which of you by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O you of little faith?' If then it be not unworthy of God to exercise His Providence, even down to things so small, a hair of the head, and a sparrow, and the grass of the field, also it was not unworthy of Him to make them. For what things are the subjects of His Providence, of those He is Maker through His proper Word. Nay a worse absurdity lies before the men who thus speak; for they distinguish between the creatures and the framing; and consider the latter the work of the Father, the creatures the work of the Son; whereas either all things must be brought to be by the Father with the Son, or if all that is originate comes to be through the Son, we must not call Him one of the originated things.

26. Next, their folly may be exposed thus:— if even the Word be of originated nature, how, whereas this nature is too feeble to be God's own handywork, could He alone of all endure to be made by the unoriginate and unmitigated Essence of God, as you say? For it follows either that, if He

could endure it, all could endure it, or, it being endurable by none, it was not endurable by the Word, for you say that He is one of originate things. And again, if because originate nature could not endure to be God's own handywork, there arose need of a mediator, it must follow, that, the Word being originate and a creature, there is need of medium in His framing also, since He too is of that originate nature which endures not to be made of God, but needs a medium. But if some being as a medium be found for Him, then again a fresh mediator is needed for that second, and thus tracing back and following out, we shall invent a vast crowd of accumulating mediators; and thus it will be impossible that the creation should subsist, as ever wanting a mediator, and that medium not coming into being without another mediator; for all of them will be of that originate nature which endures not to be made of God alone, as you say. How abundant is that folly, which obliges them to hold that what has already come into being, admits not of coming! Or perhaps they opine that they have not even come to be, as still seeking their mediator; for, on the ground of their so irreligious and futile notion, what is would not have subsistence, for want of the medium.

27. But again they allege this:— 'Behold, through Moses too did He lead the people from Egypt, and through him He gave the Law, yet he was a man; so that it is possible for like to be brought into being by like.' They should veil their face when they say this, to save their much shame. For Moses was not sent to frame the world, nor to call into being things which were not, or to fashion men like himself, but only to be the minister of words to the people, and to King Pharaoh. And this is a very different thing, for to minister is of things originate as of servants, but to frame and to create is of God alone, and of His proper Word and His Wisdom. Wherefore, in the matter of framing, we shall find none but God's Word; for

'all things are made in Wisdom,' and 'without the Word was made not one thing.' But as regards ministrations there are, not one only, but man out of their whole number, whomever the Lord will send. For there are many Archangels, many Thrones, and Authorities, and Dominions, thousands of thousands, and myriads of myriads, standing before Him, ministering and ready to be sent. And many Prophets, and twelve Apostles, and Paul. And Moses himself was not alone, but Aaron with him, and next other seventy were filled with the Holy Ghost. And Moses was succeeded by Joshua the son of Nun, and he by the Judges, and they not by one, but by a number of Kings. If then the Son were a creature and one of things originate, there must have been many such sons, that God might have many such ministers, just as there is a multitude of those others. But if this is not to be seen, but while the creatures are many, the Word is one, any one will collect from this, that the Son differs from all, and is not on a level with the creatures, but proper to the Father. Hence there are not many Words, but one only Word of the one Father, and one Image of the one God. 'But behold,' they say, 'there is one sun only, and one earth.' Let them maintain, senseless as they are, that there is one water and one fire, and then they may be told that everything that is brought to be, is one in its own essence; but for the ministry and service committed to it, by itself it is not adequate nor sufficient alone. For God said, 'Let there be lights in the firmament of heaven, to give light upon the earth and to divide the day from the night; and let them be for signs and for seasons and for days and years.' And then he says, 'And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night. '

28. Behold there are many lights, and not the sun only, nor the moon only, but each is one in essence, and yet the service of all is one and common; and what each lacks, is supplied by the other, and the office of lighting is performed by all. Thus the sun has authority to shine throughout the day and no more; and the moon through the night; and the stars together with them accomplish the seasons and years, and become for signs, each according to the need that calls for it. Thus too the earth is not for all things, but for the fruits only, and to be a ground to tread on for the living things that inhabit it. And the firmament is to divide between waters and waters, and to be a place to set the stars in. So also fire and water, with other things, have been brought into being to be the constituent parts of bodies; and in short no one thing is alone, but all things that are made, as if members of each other, make up as it were one body, namely, the world. If then they thus conceive of the Son, let all men throw stones at them, considering the Word to be a part of this universe, and a part insufficient without the rest for the service committed to Him. But if this be manifestly irreligious, let them acknowledge that the Word is not in the number of things originate, but the sole and proper Word of the Father, and their Framer. 'But,' say they, 'though He is a creature and of things originate; yet as from a master and artificer has He learned to frame, and thus ministered to God who taught Him.' For thus the Sophist Asterius, on the strength of having learned to deny the Lord, has dared to write, not observing the absurdity which follows. For if framing be a thing to be taught, let them beware lest they say that God Himself be a Framer not by nature but by science, so as to admit of His losing the power. Besides, if the Wisdom of God attained to frame by teaching, how is He still Wisdom, when He needs to learn? And what was He before He learned? For it was not Wisdom, if it needed teaching; it was surely but some empty thing, and not essential Wisdom, but from

advancement it had the name of Wisdom, and will be only so long Wisdom as it can keep what it has learned. For what has accrued not by any nature, but from learning, admits of being one time unlearned. But to speak thus of the Word of God, is not the part of Christians but of Greeks.

29. For if the power of framing accrues to anyone from teaching, these insensate men are ascribing jealousy and weakness to God—jealousy, in that He has not taught many how to frame, so that there may be around Him, as Archangels and Angels many, so framers many; and weakness, in that He could not make by Himself, but needed a fellow-worker, or under-worker; and that, though it has been already shown that created nature admits of being made by God alone, since they consider the Son to be of such a nature and so made. But God is deficient in nothing: perish the thought! For He has said Himself, 'I am full [[Isaiah 1:11](#)].' Nor did the Word become Framer of all from teaching; but being the Image and Wisdom of the Father, He does the things of the Father. Nor has He made the Son for the making of things created; for behold, though the Son exists, still the Father is seen to work, as the Lord Himself says, 'My Father works hitherto and I work [[John 5:17](#)].' If however, as you say, the Son came into being for the purpose of making the things after Him, and yet the Father is seen to work even after the Son, you must hold even in this light the making of such a Son to be superfluous. Besides, why, when He would create us, does He seek for a mediator at all, as if His will did not suffice to constitute whatever seemed good to Him? Yet the Scriptures say, 'He has done whatsoever pleased Him,' and 'Who has resisted His will [[Romans 9:19](#)]?' And if His mere will is sufficient for the framing of all things, you make the office of a mediator superfluous; for your instance of Moses, and the sun and the moon has been shown not to hold. And here again is an argument to silence you. You say that God, willing the creation of originated nature, and

deliberating concerning it, designs and creates the Son, that through Him He may frame us; now, if so, consider how great an irreligion you have dared to utter.

30. First, the Son appears rather to have been for us brought to be, than we for Him; for we were not created for Him, but He is made for us ; so that He owes thanks to us, not we to Him, as the woman to the man. 'For the man,' says Scripture, 'was not created for the woman, but the woman for the man.' Therefore, as 'the man is the image and glory of God, and the woman the glory of the man [[1 Corinthians 11:7, 9](#)],' so we are made God's image and to His glory; but the Son is our image, and exists for our glory. And we were brought into being that we might be; but God's Word was made, as you must hold, not that He might be ; but as an instrument for our need, so that not we from Him, but He is constituted from our need. Are not men who even conceive such thoughts, more than insensate? For if for us the Word was made, He has not precedence of us with God; for He did not take counsel about us having Him within Him, but having us in Himself, counselled, as they say, concerning His own Word. But if so, perchance the Father had not even a will for the Son at all; for not as having a will for Him, did He create Him, but with a will for us, He formed Him for our sake; for He designed Him after designing us; so that, according to these irreligious men, henceforth the Son, who was made as an instrument, is superfluous, now that they are made for whom He was created. But if the Son alone was made by God alone, because He could endure it, but we, because we could not, were made by the Word, why does He not first take counsel about the Word, who could endure His making, instead of taking counsel about us? Or why does He not make more of Him who was strong, than of us who were weak? Or why making Him first, does He not counsel about Him first? Or why counselling about us first, does He not make us

first, His will being sufficient for the constitution of all things? But He creates Him first, yet counsels first about us; and He wills us before the Mediator; and when He wills to create us, and counsels about us, He calls us creatures; but Him, whom He frames for us, He calls Son and proper Heir. But we, for whose sake He made Him, ought rather to be called sons; or certainly He, who is His Son, is rather the object of His previous thoughts and of His will, for whom He makes all us. Such the sickness, such the vomit of the heretics.

Chapter 18. Introduction to Proverbs 8:22 continued. Contrast between the Father's operations immediately and naturally in the Son, instrumentally by the creatures; Scripture terms illustrative of this. Explanation of these illustrations; which should be interpreted by the doctrine of the Church; perverse sense put on them by the Arians, refuted. Mystery of Divine Generation. Contrast between God's Word and man's word drawn out at length. Asterius betrayed into holding two Unoriginates; his inconsistency. Baptism how by the Son as well as by the Father. On the Baptism of heretics. Why Arianworse than other heresies.

31. But the sentiment of Truth in this matter must not be hidden, but must have high utterance. For the Word of God was not made for us, but rather we for Him, and 'in Him all things were created [[Colossians 1:16](#)].' Nor for that we were weak, was He strong and made by the Father alone, that He might frame us by means of Him as an instrument; perish the thought! It is not so. For though it had seemed good to God not to make things originate, still had the Word been no less with God, and the Father in Him. At the same time, things originate could not without the Word be brought to be; hence they were made through Him—and reasonably. For since the Word is the Son of God by nature proper to His essence, and is from Him, and in Him, as He said Himself, the creatures could not have

come to be, except through Him. For as the light enlightens all things by its radiance, and without its radiance nothing would be illuminated, so also the Father, as by a hand, in the Word wrought all things, and without Him makes nothing. For instance, God said, as Moses relates, 'Let there be light,' and 'Let the waters be gathered together,' and 'let the dry land appear,' and 'Let Us make man;' as also Holy David in the Psalm, 'He spoke and they were made; He commanded and they were created.' And He spoke, not that, as in the case of men, some under-worker might hear, and learning the will of Him who spoke might go away and do it; for this is what is proper to creatures, but it is unseemly so to think or speak of the Word. For the Word of God is Framer and Maker, and He is the Father's Will. Hence it is that divine Scripture says not that one heard and answered, as to the manner or nature of the things which He wished made; but God only said, 'Let it become,' and he adds, 'And it became;' for what He thought good and counselled, that immediately the Word began to do and to finish. For when God commands others, whether the Angels, or converses with Moses, or commands Abraham, then the hearer answers; and the one says, 'Whereby shall I know [[Genesis 15:8](#)]?' and the other, 'Send some one else [[Exodus 4:13](#)];' and again, 'If they ask me, what is His Name, what shall I say to them?' and the Angel said to Zacharias, 'Thus says the Lord;' and he asked the Lord, 'O Lord of hosts, how long will You not have mercy on Jerusalem.' and waits to hear good words and comfortable. For each of these has the Mediator Word, and the Wisdom of God which makes known the will of the Father. But when that Word Himself works and creates, then there is no questioning and answer, for the Father is in Him and the Word in the Father; but it suffices to will, and the work is done; so that the word 'He said' is a token of the will for our sake, and 'It was so,' denotes the work which is done through the Word and the Wisdom, in which Wisdom also is

the Will of the Father. And 'God said' is explained in 'the Word,' for, he says, 'You have made all things in Wisdom;' and 'By the Word of the Lord were the heavens made fast.' and 'There is one Lord Jesus Christ, by whom are all things, and we by Him. '

32. It is plain from this that the Arians are not fighting with us about their heresy; but while they pretend us, their real fight is against the Godhead Itself. For if the voice were ours which says, 'This it My Son ,' small were our complaint of them; but if it is the Father's voice, and the disciples heard it, and the Son too says of Himself, 'Before all the mountains He begot me ,' are they not fighting against God, as the giants in story, having their tongue, as the Psalmist says, a sharp sword for irreligion? For they neither feared the voice of the Father, nor revered the Saviour's words, nor trusted the Saints, one of whom writes, 'Who being the Brightness of His glory and the Expression of His subsistence,' and 'Christ the power of God and the Wisdom of God ;' and another says in the Psalm, 'With You is the well of life, and in Your Light shall we see light,' and 'You made all things in Wisdom ;' and the Prophets say, 'And the Word of the Lord came to me [[Jeremiah 2:1](#)];' and John, 'In the beginning was the Word.' and Luke, 'As they delivered them unto us which from the beginning were eye-witnesses and ministers of the Word [[John 1:1](#); [Luke 1:2](#)];' and as David again says, 'He sent His Word and healed them. ' All these passages proscribe in every light the Arian heresy, and signify the eternity of the Word, and that He is not foreign but proper to the Father's Essence. For when saw any one light without radiance? Or who dares to say that the expression can be different from the subsistence? Or has not a man himself lost his mind who even entertains the thought that God was ever without Reason and without Wisdom? For such illustrations and such images has Scripture proposed, that, considering the inability of human nature to

comprehend God, we might be able to form ideas even from these however poorly and dimly, and as far as is attainable. And as the creation contains abundant matter for the knowledge of the being of a God and a Providence ('for by the greatness and beauty of the creatures proportionably the Maker of them is seen [[Wisdom 13:5](#)] '), and we learn from them without asking for voices, but hearing the Scriptures we believe, and surveying the very order and the harmony of all things, we acknowledge that He is Maker and Lord and God of all, and apprehend His marvellous Providence and governance over all things; so in like manner about the Son's Godhead, what has been above said is sufficient, and it becomes superfluous, or rather it is very mad to dispute about it, or to ask in an heretical way, How can the Son be from eternity? Or how can He be from the Father's Essence, yet not a part? Since what is said to be of another, is a part of him; and what is divided, is not whole.

33. These are the evil sophistries of the heterodox; yet, though we have already shown their shallowness, the exact sense of these passages themselves and the force of these illustrations will serve to show the baseless nature of their loathsome tenet. For we see that reason is ever, and is from him and proper to his essence, whose reason it is, and does not admit a before and an after. So again we see that the radiance from the sun is proper to it, and the sun's essence is not divided or impaired; but its essence is whole and its radiance perfect and whole , yet without impairing the essence of light, but as a true offspring from it. We understand in like manner that the Son is begotten not from without but from the Father, and while the Father remains whole, the Expression of His Subsistence is ever, and preserves the Father's likeness and unvarying Image, so that he who sees Him, sees in Him the Subsistence too, of which He is the Expression. And from the operation of the Expression we understand the true Godhead

of the Subsistence, as the Saviour Himself teaches when He says, 'The Father who dwells in Me, He does the works [[John 14:10](#)]' which I do; and 'I and the Father are one,' and 'I in the Father and the Father in Me [[John 10:30](#)].' Therefore let this Christ— opposing heresy attempt first to divide the examples found in things originate, and say, 'Once the sun was without his radiance,' or, 'Radiance is not proper to the essence of light,' or 'It is indeed proper, but it is a part of light by division; and then let it divide Reason, and pronounce that it is foreign to mind, or that once it was not, or that it was not proper to its essence, or that it is by division a part of mind.' And so of His Expression and the Light and the Power, let it do violence to these as in the case of Reason and Radiance; and instead let it imagine what it will. But if such extravagance be impossible for them, are they not greatly beside themselves, presumptuously intruding into what is higher than things originate and their own nature, and essaying impossibilities ?

34. For if in the case of these originate and irrational things offsprings are found which are not parts of the essences from which they are, nor subsist with passion, nor impair the essences of their originals, are they not mad again in seeking and conjecturing parts and passions in the instance of the immaterial and true God, and ascribing divisions to Him who is beyond passion and change, thereby to perplex the ears of the simple and to pervert them from the Truth? For who hears of a son but conceives of that which is proper to the father's essence? Who heard, in his first catechising , that God has a Son and has made all things by His proper Word, but understood it in that sense in which we now mean it? Who on the rise of this odious heresy of the Arians, was not at once startled at what he heard, as strange , and a second sowing, besides that Word which had been sown from the beginning? For what is sown in every soul from the beginning is that God has a Son, the Word, the Wisdom, the Power, that is, His Image and

Radiance; from which it at once follows that He is always; that He is from the Father; that He is like; that He is the eternal offspring of His essence; and there is no idea involved in these of creature or work. But when the man who is an enemy, while men slept, made a second sowing, of 'He is a creature,' and 'There was once when He was not,' and 'How can it be?' thenceforth the wicked heresy of Christ's enemies rose as tares, and immediately, as bereft of every right thought, they meddle like robbers, and venture to say, 'How can the Son always exist with the Father.' for men come of men and are sons, after a time; and the father is thirty years old, when the son begins to be, being begotten; and in short of every son of man, it is true that he was not before his generation. And again they whisper, 'How can the Son be Word, or the Word be God's Image? For the word of men is composed of syllables, and only signifies the speaker's will, and then is over and is lost.'

35. They then afresh, as if forgetting the proofs which have been already urged against them, 'pierce themselves through' with these bonds of irreligion, and thus argue. But the word of truth confutes them as follows:— if they were disputing concerning any man, then let them exercise reason in this human way, both concerning His Word and His Son; but if of God who created man, no longer let them entertain human thoughts, but others which are above human nature. For such as he that begets, such of necessity is the offspring; and such as is the Word's Father, such must be also His Word. Now man, begotten in time, in time also himself begets the child; and whereas from nothing he came to be, therefore his word also is over and continues not. But God is not as man, as Scripture has said; but is existing and is ever; therefore also His Word is existing and is everlastingly with the Father, as radiance of light. And man's word is composed of syllables, and neither lives nor operates anything, but is only significant of the speaker's

intention, and does but go forth and go by, no more to appear, since it was not at all before it was spoken; wherefore the word of man neither lives nor operates anything, nor in short is man. And this happens to it, as I said before, because man who begets it, has his nature out of nothing. But God's Word is not merely pronounced, as one may say, nor a sound of accents, nor by His Son is meant His command ; but as radiance of light, so is He perfect offspring from perfect. Hence He is God also, as being God's Image; for 'the Word was God [[John 1:1](#)]' says Scripture. And man's words avail not for operation; hence man works not by means of words but of hands, for they have being, and man's word subsists not. But the 'Word of God,' as the Apostle says, 'is living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do. [[Hebrews 4:12-13](#)]' He is then Framer of all, 'and without Him was made not one thing [[John 1:3](#)],' nor can anything be made without Him.

36. Nor must we ask why the Word of God is not such as our word, considering God is not such as we, as has been before said; nor again is it right to seek how the word is from God, or how He is God's radiance, or how God begets, and what is the manner of His begetting. For a man must be beside himself to venture on such points; since a thing ineffable and proper to God's nature, and known to Him alone and to the Son, this he demands to be explained in words. It is all one as if they sought where God is, and how God is, and of what nature the Father is. But as to ask such questions is irreligious, and argues an ignorance of God, so it is not holy to venture such questions concerning the generation of the Son of God, nor to measure God and His Wisdom by our own nature and infirmity. Nor is a

person at liberty on that account to swerve in his thoughts from the truth, nor, if any one is perplexed in such inquiries, ought he to disbelieve what is written. For it is better in perplexity to be silent and believe, than to disbelieve on account of the perplexity: for he who is perplexed may in some way obtain mercy, because, though he has questioned, he has yet kept quiet; but when a man is led by his perplexity into forming for himself doctrines which beseem not, and utters what is unworthy of God, such daring recurs a sentence without mercy. For in such perplexities divine Scripture is able to afford him some relief, so as to take rightly what is written, and to dwell upon our word as an illustration; that as it is proper to us and is from us, and not a work external to us, so also God's Word is proper to Him and from Him, and is not a work; and yet is not like the word of man, or else we must suppose God to be man. For observe, many and various are men's words which pass away day by day; because those that come before others continue not, but vanish. Now this happens because their authors are men, and have seasons which pass away, and ideas which are successive; and what strikes them first and second, that they utter; so that they have many words, and yet after them all nothing at all remaining; for the speaker ceases, and his word immediately is spent. But God's Word is one and the same, and, as it is written, 'The Word of God endures for ever,' not changed, not before or after other, but existing the same always. For it was fitting, whereas God is One, that His Image should be One also, and His Word One and One His Wisdom.

37. Wherefore I am in wonder how, whereas God is One, these men introduce, after their private notions, many images and wisdoms and words, and say that the Father's proper and natural Word is other than the Son, by whom He even made the Son and that He who is really Son is but notionally called Word, as vine, and way, and door, and tree of life; and that

He is called Wisdom also in name, the proper and true Wisdom of the Father, which coexist ingenerately with Him, being other than the Son, by which He even made the Son, and named Him Wisdom as partaking of it. This they have not confined to words, but Arius composed in his Thalia, and the Sophist Asterius wrote, what we have stated above, as follows: 'Blessed Paul said not that he preached Christ, the Power of God or the Wisdom of God,' but without the addition of the article, 'God's power' and 'God's wisdom [[1 Corinthians 1:24](#)],' thus preaching that the proper Power of God Himself which is natural to Him, and co-existent in Him ingenerately, is something besides, generative indeed of Christ, and creative of the whole world, concerning which he teaches in his Epistle to the Romans thus—'The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal Power and Godhead [[Romans 1:20](#)].' For as no one would say that the Godhead there mentioned was Christ, but the Father Himself, so, as I think, 'His eternal Power and Godhead also is not the Only Begotten Son, but the Father who begot Him. ' And he teaches that there is another power and wisdom of God, manifested through Christ. And shortly after the same Asterius says, 'However His eternal power and wisdom, which truth argues to be without beginning and ingenerate, the same must surely be one. For there are many wisdoms which are one by one created by Him, of whom Christ is the first-born and only-begotten; all however equally depend on their Possessor. And all the powers are rightly called His who created and uses them:— as the Prophet says that the locust, which came to be a divine punishment of human sins, was called by God Himself not only a power, but a great power; and blessed David in most of the Psalms invites, not the Angels alone, but the Powers to praise God.'

38. Now are they not worthy of all hatred for merely uttering this? For if, as they hold, He is Son, not because He is begotten of the Father and proper to His Essence, but that He is called Word only because of things rational, and Wisdom because of things gifted with wisdom, and Power because of things gifted with power, surely He must be named a Son because of those who are made sons: and perhaps because there are things existing, He has even His existence, in our notions only. And then after all what is He? For He is none of these Himself, if they are but His names: and He has but a semblance of being, and is decorated with these names from us. Rather this is some recklessness of the devil, or worse, if they are not unwilling that they should truly subsist themselves, but think that God's Word is but in name. Is not this portentous, to say that Wisdom coexists with the Father, yet not to say that this is the Christ, but that there are many created powers and wisdoms, of which one is the Lord whom they go on to compare to the caterpillar and locust? And are they not profligate, who, when they hear us say that the Word coexists with the Father, immediately murmur out, 'Are you not speaking of two Unoriginates?' yet in speaking themselves of 'His Unoriginate Wisdom,' do not see that they have already incurred themselves the charge which they so rashly urge against us? Moreover, what folly is there in that thought of theirs, that the Unoriginate Wisdom coexisting with God is God Himself! For what coexists does not coexist with itself, but with some one else, as the Evangelists say of the Lord, that He was together with His disciples; for He was not together with Himself, but with His disciples—unless indeed they would say that God is of a compound nature, having wisdom a constituent or complement of His Essence, unoriginate as well as Himself, which moreover they pretend to be the framer of the world, that so they may deprive the Son of the framing

of it. For there is nothing they would not maintain, sooner than hold the truth concerning the Lord.

39. For where at all have they found in divine Scripture, or from whom have they heard, that there is another Word and another Wisdom besides this Son, that they should frame to themselves such a doctrine? True, indeed, it is written, 'Are not My words like fire, and like a hammer that breaks the rock in pieces [[Jeremiah 23:29](#)]?' and in the Proverbs, 'I will make known My words unto you [[Proverbs 1:23](#)];' but these are precepts and commands, which God has spoken to the saints through His proper and only true Word, concerning which the Psalmist said, 'I have refrained my feet from every evil way, that I may keep Your words. ' Such words accordingly the Saviour signifies to be distinct from Himself, when He says in His own person, 'The words which I have spoken unto you [[John 6:63](#)].' For certainly such words are not offsprings or sons, nor are there so many words that frame the world, nor so many images of the One God, nor so many who have become men for us, nor as if from many such there were one who has become flesh, as John says; but as being the only Word of God was He preached by John, 'The Word was made flesh,' and 'all things were made by Him. ' Wherefore of Him alone, our Lord Jesus Christ, and of His oneness with the Father, are written and set forth the testimonies, both of the Father signifying that the Son is One, and of the saints, aware of this and saying that the Word is One, and that He is Only-Begotten. And His works also are set forth; for all things, visible and invisible, have been brought to be through Him, and 'without Him was made not one thing. ' But concerning another or any one else they have not a thought, nor frame to themselves words or wisdoms, of which neither name nor deed are signified by Scripture, but are named by these only. For it is their invention and Christ-opposing surmise, and they make the most of the name of the Word

and the Wisdom; and framing to themselves others, they deny the true Word of God, and the real and only Wisdom of the Father, and thereby, miserable men, rival the Manichees. For they too, when they behold the works of God, deny Him the only and true God, and frame to themselves another, whom they can show neither by work, nor in any testimony drawn from the divine oracles.

40. Therefore, if neither in the divine oracles is found another wisdom besides this Son, nor from the fathers have we heard of any such, yet they have confessed and written of the Wisdom coexisting with the Father unoriginately, proper to Him, and the Framer of the world, this must be the Son who even according to them is eternally coexistent with the Father. For He is Framer of all, as it is written, 'In Wisdom have You made them all.' Nay, Asterius himself, as if forgetting what he wrote before, afterwards, in Caiaphas's fashion, involuntarily, when urging the Greeks, instead of naming many wisdoms, or the caterpillar, confesses but one, in these words—'God the Word is one, but many are the things rational; and one is the essence and nature of Wisdom, but many are the things wise and beautiful.' And soon afterwards he says again:— 'Who are they whom they honour with the title of God's children? For they will not say that they too are words, nor maintain that there are many wisdoms. For it is not possible, whereas the Word is one, and Wisdom has been set forth as one, to dispense to the multitude of children the Essence of the Word, and to bestow on them the appellation of Wisdom.' It is not then at all wonderful, that the Arians should battle with the truth, when they have collisions with their own principles and conflict with each other, at one time saying that there are many wisdoms, at another maintaining one; at one time classing wisdom with the caterpillar, at another saying that it coexists with the Father and is proper to Him; now that the Father alone is unoriginate, and then again that

His Wisdom and His Power are unoriginate also. And they battle with us for saying that the Word of God is ever, yet forget their own doctrines, and say themselves that Wisdom coexists with God unoriginately. So dizzied are they in all these matters, denying the true Wisdom, and inventing one which is not, as the Manichees who make to themselves another God, after denying Him that is.

41. But let the other heresies and the Manichees also know that the Father of the Christ is One, and is Lord and Maker of the creation through His proper Word. And let the Ario-maniacs know in particular, that the Word of God is One, being the only Son proper and genuine from His Essence, and having with His Father the oneness of Godhead indivisible, as we said many times, being taught it by the Saviour Himself. Since, were it not so, wherefore through Him does the Father create, and in Him reveal Himself to whom He will, and illuminate them? Or why too in the baptismal consecration is the Son named together with the Father? For if they say that the Father is not all-sufficient, then their answer is irreligious, but if He be, for this it is right to say, what is the need of the Son for framing the worlds, or for the holy laver? For what fellowship is there between creature and Creator? Or why is a thing made classed with the Maker in the consecration of all of us? Or why, as you hold, is faith in one Creator and in one creature delivered to us? For if it was that we might be joined to the Godhead, what need of the creature? But if that we might be united to the Son a creature, superfluous, according to you, is this naming of the Son in Baptism, for God who made Him a Son is able to make us sons also. Besides, if the Son be a creature, the nature of rational creatures being one, no help will come to creatures from a creature, since all need grace from God. We said a few words just now on the fitness that all things should be made by Him; but since the course of the discussion has led us

also to mention holy Baptism, it is necessary to state, as I think and believe, that the Son is named with the Father, not as if the Father were not all-sufficient, not without meaning, and by accident; but, since He is God's Word and own Wisdom, and being His Radiance, is ever with the Father, therefore it is impossible, if the Father bestows grace, that He should not give it in the Son, for the Son is in the Father as the radiance in the light. For, not as if in need, but as a Father in His own Wisdom has God founded the earth, and made all things in the Word which is from Him, and in the Son confirms the Holy Laver. For where the Father is, there is the Son, and where the light, there the radiance; and as what the Father works, He works through the Son, and the Lord Himself says, 'What I see the Father do, that do I also;' so also when baptism is given, whom the Father baptizes, him the Son baptizes; and whom the Son baptizes, he is consecrated in the Holy Ghost. And again as when the sun shines, one might say that the radiance illuminates, for the light is one and indivisible, nor can be detached, so where the Father is or is named, there plainly is the Son also; and is the Father named in Baptism? Then must the Son be named with Him.

42. Therefore, when He made His promise to the saints, He thus spoke; 'I and the Father will come, and make Our abode in him;' and again, 'that, as I and Thou are One, so they may be one in Us.' And the grace given is one, given from the Father in the Son, as Paul writes in every Epistle, 'Grace unto you, and peace from God our Father and the Lord Jesus Christ.' For the light must be with the ray, and the radiance must be contemplated together with its own light. Whence the Jews, as denying the Son as well as they, have not the Father either; for, as having left the 'Fountain of Wisdom [[Baruch 3:12](#)],' as Baruch reproaches them, they put from them the Wisdom springing from it, our Lord Jesus Christ (for 'Christ,' says the Apostle, is 'God's power and God's wisdom [[1 Corinthians 1:24](#)]), when

they said, 'We have no king but Cæsar [[John 19:15](#)].' The Jews then have the penal award of their denial; for their city as well as their reasoning came to nought. And these too hazard the fullness of the mystery, I mean Baptism; for if the consecration is given to us into the Name of Father and Son, and they do not confess a true Father, because they deny what is from Him and like His Essence, and deny also the true Son, and name another of their own framing as created out of nothing, is not the rite administered by them altogether empty and unprofitable, making a show, but in reality being no help towards religion? For the Arians do not baptize into Father and Son, but into Creator and creature, and into Maker and work. And as a creature is other than the Son, so the Baptism, which is supposed to be given by them, is other than the truth, though they pretend to name the Name of the Father and the Son, because of the words of Scripture, For not he who simply says, 'O Lord,' gives Baptism; but he who with the Name has also the right faith. On this account therefore our Saviour also did not simply command to baptize, but first says, 'Teach;' then thus: 'Baptize into the Name of Father, and Son, and Holy Ghost;' that the right faith might follow upon learning, and together with faith might come the consecration of Baptism.

43. There are many other heresies too, which use the words only, but not in a right sense, as I have said, nor with sound faith, and in consequence the water which they administer is unprofitable, as deficient in piety, so that he who is sprinkled by them is rather polluted by irreligion than redeemed. So Gentiles also, though the name of God is on their lips, incur the charge of Atheism, because they know not the real and very God, the Father of our Lord Jesus Christ. So Manichees and Phrygians, and the disciples of the Samosatene, though using the Names, nevertheless are heretics, and the Arians follow in the same course, though they read the words of Scripture, and use the Names, yet they too mock those who

receive the rite from them, being more irreligious than the other heresies, and advancing beyond them, and making them seem innocent by their own recklessness of speech. For these other heresies lie against the truth in some certain respect, either erring concerning the Lord's Body, as if He did not take flesh of Mary, or as if He has not died at all, nor become man, but only appeared, and was not truly, and seemed to have a body when He had not, and seemed to have the shape of man, as visions in a dream; but the Arians are without disguise irreligious against the Father Himself. For hearing from the Scriptures that His Godhead is represented in the Son as in an image, they blaspheme, saying, that it is a creature, and everywhere concerning that Image, they carry about with them the phrase, 'He was not,' as mud in a wallet, and spit it forth as serpents their venom. Then, whereas their doctrine is nauseous to all men, immediately, as a support against its fall, they prop up the heresy with human patronage, that the simple, at the sight or even by the fear may overlook the mischief of their perversity. Right indeed is it to pity their dupes; well is it to weep over them, for that they sacrifice their own interest for that immediate phantasy which pleasures furnish, and forfeit their future hope. In thinking to be baptized into the name of one who exists not, they will receive nothing; and ranking themselves with a creature, from the creation they will have no help, and believing in one unlike and foreign to the Father in essence, to the Father they will not be joined, not having His own Son by nature, who is from Him, who is in the Father, and in whom the Father is, as He Himself has said; but being led astray by them, the wretched men henceforth remain destitute and stripped of the Godhead. For this phantasy of earthly goods will not follow them upon their death; nor when they see the Lord whom they have denied, sitting on His Father's throne, and judging quick and dead, will they be able to call to their help any one of those who have now

deceived them; for they shall see them also at the judgment-seat, repenting for their deeds of sin and irreligion.

Chapter 19. Texts explained; Sixthly, Proverbs 8:22. Proverbs are of a figurative nature, and must be interpreted as such. We must interpret them, and in particular this passage, by the Regula Fidei. 'He created me' not equivalent to 'I am a creature.' Wisdom a creature so far forth as Its human body. Again, if He is a creature, it is as 'a beginning of ways,' an office which, though not an attribute, is a consequence, of a higher and divine nature. And it is 'for the works,' which implied the works existed, and therefore much more He, before He was created. Also 'the Lord' not the Father 'created' Him, which implies the creation was that of a servant.

44. We have gone through thus much before the passage in the Proverbs, resisting the insensate fables which their hearts have invented, that they may know that the Son of God ought not to be called a creature, and may learn lightly to read what admits in truth of a right explanation. For it is written, 'The Lord created me a beginning of His ways, for His works ;' since, however, these are proverbs, and it is expressed in the way of proverbs, we must not expound them nakedly in their first sense, but we must inquire into the person, and thus religiously put the sense on it. For what is said in proverbs, is not said plainly, but is put forth latently , as the Lord Himself has taught us in the Gospel according to John, saying, 'These things have I spoken unto you in proverbs, but the time comes when I shall

no more speak unto you in proverbs, but openly [[John 16:25](#)].' Therefore it is necessary to unfold the sense of what is said, and to seek it as something hidden, and not nakedly to expound as if the meaning were spoken 'plainly,' lest by a false interpretation we wander from the truth. If then what is written be about Angel, or any other of things originate, as concerning one of us who are works, let it be said, 'created me;' but if it be the Wisdom of God, in whom all things originate have been framed, that speaks concerning Itself, what ought we to understand but that 'He created' means nothing contrary to 'He begot.' Nor, as forgetting that It is Creator and Framer, or ignorant of the difference between the Creator and the creatures, does It number Itself among the creatures; but It signifies a certain sense, as in proverbs, not 'plainly,' but latent; which It inspired the saints to use in prophecy, while soon after It does Itself give the meaning of 'He created' in other but parallel expressions, saying, 'Wisdom made herself a house [[Proverbs 9:1](#)].' Now it is plain that our body is Wisdom's house , which It took on Itself to become man; hence consistently does John say, 'The Word was made flesh [[John 1:14](#)];' and by Solomon Wisdom says of Itself with cautious exactness , not 'I am a creature,' but only 'The Lord created me a beginning of His ways for His works , ' yet not 'created me that I might have being,' nor 'because I have a creature's beginning and origin.'

45. For in this passage, not as signifying the Essence of His Godhead, nor His own everlasting and genuine generation from the Father, has the Word spoken by Solomon, but on the other hand His manhood and Economy towards us. And, as I said before, He has not said 'I am a creature,' or 'I became a creature,' but only 'He created. ' For the creatures, having a created essence, are originate, and are said to be created, and of course the creature is created: but this mere term 'He created' does not necessarily signify the essence or the generation, but indicates something

else as coming to pass in Him of whom it speaks, and not simply that He who is said to be created, is at once in His Nature and Essence a creature. And this difference divine Scripture recognises, saying concerning the creatures, 'The earth is full of Your creation,' and 'the creation itself groans together and travails together ;' and in the Apocalypse it says, 'And the third part of the creatures in the sea died which had life;' as also Paul says, 'Every creature of God is good, and nothing is to be refused if it be received with thanksgiving ;' and in the book of Wisdom it is written, 'Having ordained man through Your wisdom, that he should have dominion over the creatures which You have made [[Wisdom 9:2](#)].' And these, being creatures, are also said to be created, as we may further hear from the Lord, who says, 'He who created them, made them male and female ;' and from Moses in the Song, who writes, 'Ask now of the days that are past, which were before you since the day that God created man upon the earth, and from the one side of heaven unto the other [[Deuteronomy 4:32](#)].' And Paul in Colossians, 'Who is the Image of the Invisible God, the Firstborn of every creature, for in Him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created through Him, and for Him, and He is before all. '

46. That to be called creatures, then, and to be created belongs to things which have by nature a created essence, these passages are sufficient to remind us, though Scripture is full of the like; on the other hand that the single word 'He created' does not simply denote the essence and mode of generation, David shows in the Psalm, 'This shall be written for another generation, and the people that is created shall praise the Lord ;' and again, 'Create in me a clean heart, O God ;' and Paul in Ephesians says, 'Having abolished the law of commandments contained in ordinances, for to create

in Himself of two one new man [[Ephesians 2:15](#)];' and again, 'Put on the new man, which after God is created in righteousness and true holiness. ' For neither David spoke of any people created in essence, nor prayed to have another heart than that he had, but meant renovation according to God and renewal; nor did Paul signify two persons created in essence in the Lord, nor again did he counsel us to put on any other man; but he called the life according to virtue the 'man after God,' and by the 'created' in Christ he meant the two people who are renewed in Him. Such too is the language of the book of Jeremiah; 'The Lord created a new salvation for a planting, in which salvation men shall walk to and fro ;' and in thus speaking, he does not mean any essence of a creature, but prophecies of the renewal of salvation among men, which has taken place in Christ for us. Such then being the difference between 'the creatures' and the single word 'He created,' if you find anywhere in divine Scripture the Lord called 'creature,' produce it and fight; but if it is nowhere written that He is a creature, only He Himself says about Himself in the Proverbs, 'The Lord created me,' shame upon you, both on the ground of the distinction aforesaid and for that the diction is like that of proverbs; and accordingly let 'He created' be understood, not of His being a creature, but of that human nature which became His, for to this belongs creation. Indeed is it not evidently unfair in you, when David and Paul say 'He created,' then indeed not to understand it of the essence and the generation, but the renewal; yet, when the Lord says 'He created' to number His essence with the creatures? And again when Scripture says, 'Wisdom built her an house, she set it upon seven pillars [[Proverbs 9:1](#)],' to understand 'house' allegorically, but to take 'He created' as it stands, and to fasten on it the idea of creature? And neither His being Frammer of all has had any weight with you, nor have you feared His being

the sole and proper Offspring of the Father, but recklessly, as if you had enlisted against Him, do ye fight, and think less of Him than of men.

47. For the very passage proves that it is only an invention of your own to call the Lord creature. For the Lord, knowing His own Essence to be the Only-begotten Wisdom and Offspring of the Father, and other than things originate and natural creatures, says in love to man, 'The Lord created me a beginning of His ways,' as if to say, 'My Father has prepared for Me a body, and has created Me for men in behalf of their salvation.' For, as when John says, 'The Word was made flesh [[John 1:14](#)],' we do not conceive the whole Word Himself to be flesh , but to have put on flesh and become man, and on hearing, 'Christ has become a curse for us,' and 'He has made Him sin for us who knew no sin ,' we do not simply conceive this, that whole Christ has become curse and sin, but that He has taken on Him the curse which lay against us (as the Apostle has said, 'Has redeemed us from the curse,' and 'has carried,' as Isaiah has said, 'our sins,' and as Peter has written, 'has borne them in the body on the wood '); so, if it is said in the Proverbs 'He created,' we must not conceive that the whole Word is in nature a creature, but that He put on the created body and that God created Him for our sakes, preparing for Him the created body, as it is written, for us, that in Him we might be capable of being renewed and deified. What then deceived you, O senseless, to call the Creator a creature? Or whence did you purchase for you this new thought, to parade it ? For the Proverbs say 'He created,' but they call not the Son creature, but Offspring; and, according to the distinction in Scripture aforesaid of 'He created' and 'creature,' they acknowledge, what is by nature proper to the Son, that He is the Only-begotten Wisdom and Framer of the creatures, and when they say 'He created,' they say it not in respect of His Essence, but signify that He was becoming a beginning of many ways; so that 'He created' is in contrast

to 'Offspring,' and His being called the 'Beginning of ways ' to His being the Only-begotten Word.

48. For if He is Offspring, how call ye Him creature? For no one says that He begets what He creates, nor calls His proper offspring creatures; and again, if He is Only-begotten, how becomes He 'beginning of the ways?' for of necessity, if He was created a beginning of all things, He is no longer alone, as having those who came into being after Him. For Reuben, when he became a beginning of the children , was not only-begotten, but in time indeed first, but in nature and relationship one among those who came after him. Therefore if the Word also is 'a beginning of the ways,' He must be such as the ways are, and the ways must be such as the Word, though in point of time He be created first of them. For the beginning or initiative of a city is such as the other parts of the city are, and the members too being joined to it, make the city whole and one, as the many members of one body; nor does one part of it make, and another come to be, and is subject to the former, but all the city equally has its government and constitution from its maker. If then the Lord is in such sense created as a 'beginning' of all things, it would follow that He and all other things together make up the unity of the creation, and He neither differs from all others, though He become the 'beginning' of all, nor is He Lord of them, though older in point of time; but He has the same manner of framing and the same Lord as the rest. Nay, if He be a creature, as you hold, how can He be created sole and first at all, so as to be beginning of all? When it is plain from what has been said, that among the creatures not any is of a constant nature and of prior formation, but each has its origination with all the rest, however it may excel others in glory. For as to the separate stars or the great lights, not this appeared first, and that second, but in one day and by the same command, they were all called into being. And such was the original formation of the

quadrupeds, and of birds, and fishes, and cattle, and plants; thus too has the race made after God's Image come to be, namely men; for though Adam only was formed out of earth, yet in him was involved the succession of the whole race.

49. And from the visible creation, we clearly discern that His invisible things also, 'being perceived by the things that are made [[Romans 1:20](#)],' are not independent of each other; for it was not first one and then another, but all at once were constituted after their kind. For the Apostle did not number individually, so as to say 'whether Angel, or Throne, or Dominion, or Authority,' but he mentions together all according to their kind, 'whether Angels, or Archangels, or Principalities :' for in this way is the origination of the creatures. If then, as I have said, the Word were creature He must have been brought into being, not first of them, but with all the other Powers, though in glory He excel the rest ever so much. For so we find it to be in their case, that at once they came to be, with neither first nor second, and they differ from each other in glory, some on the right of the throne, some all around, and some on the left, but one and all praising and standing in service before the Lord. Therefore if the Word be creature He would not be first or beginning of the rest; yet if He be before all, as indeed He is, and is Himself alone First and Son, it does not follow that He is beginning of all things as to His Essence , for what is the beginning of all is in the number of all. And if He is not such a beginning, then neither is He a creature, but it is very plain that He differs in essence and nature from the creatures, and is other than they, and is Likeness and Image of the sole and true God, being Himself sole also. Hence He is not classed with creatures in Scripture, but David rebukes those who dare even to think of Him as such, saying, 'Who among the gods is like the Lord ?' and 'Who is like the Lord among the sons of God.' and Baruch, 'This is our God, and another shall not be reckoned

with Him [[Baruch 3:35](#)].' For the One creates, and the rest are created; and the One is the own Word and Wisdom of the Father's Essence, and through this Word things which came to be, which before existed not, were made.

50. Your famous assertion then, that the Son is a creature, is not true, but is your fantasy only; nay Solomon convicts you of having many times slandered him. For he has not called Him creature, but God's Offspring and Wisdom, saying, 'God in Wisdom established the earth,' and 'Wisdom built her an house. ' And the very passage in question proves your irreligious spirit; for it is written, 'The Lord created me a beginning of His ways for His works.' Therefore if He is before all things, yet says 'He created me' (not 'that I might make the works,' but) 'for the works,' unless 'He created' relates to something later than Himself, He will seem later than the works, finding them on His creation already in existence before Him, for the sake of which He is also brought into being. And if so, how is He before all things notwithstanding? And how were all things made through Him and consist in Him? For behold, you say that the works consisted before Him, for which He is created and sent. But it is not so; perish the thought! false is the supposition of the heretics. For the Word of God is not creature but Creator; and says in the manner of proverbs, 'He created me' when He put on created flesh. And something besides may be understood from the passage itself; for, being Son and having God for His Father, for He is His proper Offspring, yet here He names the Father Lord; not that He was servant, but because He took the servant's form. For it became Him, on the one hand being the Word from the Father, to call God Father: for this is proper to son towards father; on the other, having come to finish the work, and taken a servant's form, to name the Father Lord. And this difference He Himself has taught by an apt distinction, saying in the Gospels, 'I thank You, O Father,' and then, 'Lord of heaven and earth [[Matthew 11:25](#)].' For

He calls God His Father, but of the creatures He names Him Lord; as showing clearly from these words, that, when He put on the creature, then it was He called the Father Lord. For in the prayer of David the Holy Spirit marks the same distinction, saying in the Psalms, 'Give Your strength unto Your Child, and help the Son of Your handmaid.' For the natural and true child of God is one, and the sons of the handmaid, that is, of the nature of things originate, are other. Wherefore the One, as Son, has the Father's might; but the rest are in need of salvation.

51. (But if, because He was called child, they idly talk, let them know that both Isaac was named Abraham's child, and the son of the Shunamite was called young child.) Reasonably then, we being servants, when He became as we, He too calls the Father Lord, as we do; and this He has so done from love to man, that we too, being servants by nature, and receiving the Spirit of the Son, might have confidence to call Him by grace Father, who is by nature our Lord. But as we, in calling the Lord Father, do not deny our servitude by nature (for we are His works, and it is 'He that has made us, and not we ourselves'), so when the Son, on taking the servant's form, says, 'The Lord created me a beginning of His ways,' let them not deny the eternity of His Godhead, and that 'in the beginning was the Word,' and 'all things were made by Him,' and 'in Him all things were created.'

Chapter 20. Texts Explained; Sixthly, Proverbs viii. 22 Continued. Our Lord is said to be created 'for the works,' i.e. with a particular purpose, which no mere creatures are ever said to be. Parallel of Isaiah 49:5, etc. When His manhood is spoken of, a reason for it is added; not so when His Divine Nature; Texts in proof.

51 (*continued*). For the passage in the Proverbs, as I have said before, signifies, not the Essence, but the manhood of the Word; for if He says that He was created 'for the works,' He shows His intention of signifying, not His Essence, but the Economy which took place 'for His works,' which comes second to being. For things which are in formation and creation are made specially that they may be and exist , and next they have to do whatever the Word bids them, as may be seen in the case of all things. For Adam was created, not that He might work, but that first he might be man; for it was after this that he received the command to work. And Noah was created, not because of the ark, but that first he might exist and be a man; for after this he received commandment to prepare the ark. And the like will be found in every case on inquiring into it—thus the great Moses first was made a man, and next was entrusted with the government of the people. Therefore here too we must suppose the like; for you see, that the Word is not created into existence, but, 'In the beginning was the Word,' and He is afterwards sent 'for the works' and the Economy towards them. For before the works were made, the Son was ever, nor was there yet need that He should be created; but when the works were created and need arose afterwards of the Economy for their restoration, then it was that the Word

took upon Himself this condescension and assimilation to the works; which He has shown us by the word 'He created.' And through the Prophet Isaiah willing to signify the like, He says again: 'And now thus says the Lord, who formed me from the womb to be His servant, to gather together Jacob unto Him and Israel, I shall be brought together and be glorified before the Lord.

52. See here too, He is formed, not into existence, but in order to gather together the tribes, which were in existence before He was formed. For as in the former passage stands 'He created,' so in this 'He formed;' and as there 'for the works,' so here 'to gather together;' so that in every point of view it appears that 'He created' and 'He formed' are said after 'the Word was.' For as before His forming the tribes existed, for whose sake He was formed, so does it appear that the works exist, for which He was created. And when 'in the beginning was the Word,' not yet were the works, as I have said before; but when the works were made and the need required, then 'He created' was said; and as if some son, when the servants were lost, and in the hands of the enemy by their own carelessness, and need was urgent, were sent by his father to succour and recover them, and on setting out were to put over him the like dress with them, and should fashion himself as they, lest the capturers, recognising him as the master, should take to flight and prevent his descending to those who were hidden under the earth by them; and then were any one to inquire of him, why he did so, were to make answer, 'My Father thus formed and prepared me for his works,' while in thus speaking, he neither implies that he is a servant nor one of the works, nor speaks of the beginning of His origination, but of the subsequent charge given him over the works—in the same way the Lord also, having put over Him our flesh, and 'being found in fashion as a man,' if He were questioned by those who saw Him thus and marvelled, would

say, 'The Lord created Me the beginning of His ways for His works,' and 'He formed Me to gather together Israel.' This again the Spirit foretells in the Psalms, saying, 'You set Him over the works of Your hands [[Hebrews 2:7](#)];' which elsewhere the Lord signified of Himself, 'I am set as King by Him upon His holy hill of Sion. ' And as, when He shone in the body upon Sion, He had not His beginning of existence or of reign, but being God's Word and everlasting King, He vouchsafed that His kingdom should shine in a human way in Sion, that redeeming them and us from the sin which reigned in them, He might bring them under His Father's Kingdom, so, on being set 'for the works,' He is not set for things which did not yet exist, but for such as already were and needed restoration.

53. 'He created' then and 'He formed' and 'He set,' having the same meaning, do not denote the beginning of His being, or of His essence as created, but His beneficent renovation which came to pass for us. Accordingly, though He thus speaks, yet He taught also that He Himself existed before this, when He said, 'Before Abraham came to be, I am [[John 8:58](#)];' and 'when He prepared the heavens, I was present with Him;' and 'I was with Him disposing things. ' And as He Himself was before Abraham came to be, and Israel had come into being after Abraham, and plainly He exists first and is formed afterwards, and His forming signifies not His beginning of being but His taking manhood, wherein also He collects together the tribes of Israel; so, as 'being always with the Father,' He Himself is Framer of the creation, and His works are evidently later than Himself, and 'He created' signifies, not His beginning of being, but the Economy which took place for the works, which He effected in the flesh. For it became Him, being other than the works, nay rather their Framer, to take upon Himself their renovation , that, whereas He is created for us, all things may be now created in Him. For when He said 'He created,' He

immediately added the reason, naming 'the works,' that His creation for the works might signify His becoming man for their renovation. And this is usual with divine Scripture ; for when it signifies the fleshly origination of the Son, it adds also the cause for which He became man; but when he speaks or His servants declare anything of His Godhead, all is said in simple diction, and with an absolute sense, and without reason being added. For He is the Father's Radiance; and as the Father is, but not for any reason, neither must we seek the reason of that Radiance. Thus it is written, 'In the beginning was the Word, and the Word was with God, and the Word was God [[John 1:1](#)];' and the wherefore it assigns not ; but when 'the Word was made flesh [[John 1:14](#)],' then it adds the reason why, saying, 'And dwelt among us.' And again the Apostle saying, 'Who being in the form of God,' has not introduced the reason, till 'He took on Him the form of a servant;' for then he continues, 'He humbled Himself unto death, even the death of the cross [[Philippians 2:6-8](#)];' for it was for this that He both became flesh and took the form of a servant.

54. And the Lord Himself has spoken many things in proverbs; but when giving us notices about Himself, He has spoken absolutely ; 'I in the Father and the Father in Me,' and 'I and the Father are one,' and, 'He that has seen Me, has seen the Father,' and 'I am the Light of the world,' and, 'I am the Truth ;' not setting down in every case the reason, nor the wherefore, lest He should seem second to those things for which He was made. For that reason would needs take precedence of Him, without which not even He Himself had come into being. Paul, for instance, 'separated an Apostle for the Gospel, which the Lord had promised afore by the Prophets [[Romans 1:1-2](#)],' was thereby made subordinate to the Gospel, of which he was made minister, and John, being chosen to prepare the Lord's way, was made subordinate to the Lord; but the Lord, not being made subordinate to any

reason why He should be Word, save only that He is the Father's Offspring and Only-begotten Wisdom, when He becomes man, then assigns the reason why He is about to take flesh. For the need of man preceded His becoming man, apart from which He had not put on flesh. And what the need was for which He became man, He Himself thus signifies, 'I came down from heaven, not to do My own will, but the will of Him that sent Me. And this is the will of Him which has sent Me, that of all which He has given Me, I should lose nothing, but should raise it up again at the last day. And this is the will of My Father, that every one which sees the Son and believes in Him may have everlasting life, and I will raise him up at the last day.' And again; 'I have come a light into the world, that whosoever believes in Me, should not abide in darkness.' And again he says; 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' And John has written: 'For this was manifested the Son of God, that He might destroy the works of the devil [[1 John 3:8](#)].'

55. To give a witness then, and for our sakes to undergo death, to raise man up and destroy the works of the devil, the Saviour came, and this is the reason of His incarnate presence. For otherwise a resurrection had not been, unless there had been death; and how had death been, unless He had had a mortal body? This the Apostle, learning from Him, thus sets forth, 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might bring to nought him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage [[Hebrews 2:14-15](#)].' And, 'Since by man came death, by man came also the resurrection of the dead [[1 Corinthians 15:21](#)].' And again, 'For what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the

flesh; that the ordinance of the Law might be fulfilled in us, who walk not after the flesh but after the Spirit [[Romans 8:3-4](#)].' And John says, 'For God sent not His Son into the world to condemn the world, but that the world through Him might be saved [[John 3:17](#)].' And again, the Saviour has spoken in His own person, 'For judgment am I come into this world, that they who see not might see, and that they which see might become blind. ' Not for Himself then, but for our salvation, and to abolish death, and to condemn sin, and to give sight to the blind, and to raise up all from the dead, has He come; but if not for Himself, but for us, by consequence not for Himself but for us is He created. But if not for Himself is He created, but for us, then He is not Himself a creature, but, as having put on our flesh, He uses such language. And that this is the sense of the Scriptures, we may learn from the Apostle, who says in Ephesians, 'Having broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances, to create in Himself of two one new man, so making peace [[Ephesians 2:14-15](#)].' But if in Him the two are created, and these are in His body, reasonably then, bearing the two in Himself, He is as if Himself created; for those who were created in Himself He made one, and He was in them, as they. And thus, the two being created in Him, He may say suitably, 'The Lord created me.' For as by receiving our infirmities, He is said to be infirm Himself, though not Himself infirm, for He is the Power of God, and He became sin for us and a curse, though not having sinned Himself, but because He Himself bare our sins and our curse, so , by creating us in Him, let Him say, 'He created me for the works,' though not Himself a creature.

56. For if, as they hold, the Essence of the Word being of created nature, therefore He says, 'The Lord created me,' being a creature, He was not created for us; but if He was not created for us, we are not created in

Him; and, if not created in Him, we have Him not in ourselves but externally; as, for instance, as receiving instruction from Him as from a teacher. And it being so with us, sin has not lost its reign over the flesh, being inherent and not cast out of it. But the Apostle opposes such a doctrine a little before, when he says, 'For we are His workmanship, created in Christ Jesus [[Ephesians 2:10](#)];' and if in Christ we are created, then it is not He who is created, but we in Him; and thus the words 'He created' are for our sake. For because of our need, the Word, though being Creator, endured words which are used of creatures; which are not proper to Him, as being the Word, but are ours who are created in Him. And as, since the Father is always, so is His Word, and always being, always says 'I was daily His delight, rejoicing always before Him [[Proverbs 8:30](#)],' and 'I am in the Father and the Father in Me [[John 14:10](#)];' so, when for our need He became man, consistently does He use language, as ourselves, 'The Lord has created Me,' that, by His dwelling in the flesh, sin might perfectly be expelled from the flesh, and we might have a free mind. For what ought He, when made man, to say? 'In the beginning I was man?' this were neither suitable to Him nor true; and as it beseemed not to say this, so it is natural and proper in the case of man to say, 'He created' and 'He made' Him. On this account then the reason of 'He created' is added, namely, the need of the works; and where the reason is added, surely the reason rightly explains the lection. Thus here, when He says 'He created,' He sets down the cause, 'the works;' on the other hand, when He signifies absolutely the generation from the Father, straightway He adds, 'Before all the hills He begets me [[Proverbs 8:25](#)];' but He does not add the 'wherefore,' as in the case of 'He created,' saying, 'for the works,' but absolutely, 'He begets me,' as in the text, 'In the beginning was the Word [[John 1:1](#)].' For, though no works had been created, still 'the Word' of God 'was,' and 'the Word was God.' And His

becoming man would not have taken place, had not the need of men
become a cause. The Son then is not a creature.

Chapter 21. Texts Explained; Sixthly, Proverbs 8:22, Continued. Our Lord not said in Scripture to be 'created,' or the works to be 'begotten.' 'In the beginning' means in the case of the works 'from the beginning.' Scripture passages explained. We are made by God first, begotten next; creatures by nature, sons by grace. Christ begotten first, made or created afterwards. Sense of 'First-born of the dead;' of 'First-born among many brethren;' of 'First-born of all creation,' contrasted with 'Only-begotten.' Further interpretation of 'beginning of ways,' and 'for the works.' Why a creature could not redeem; why redemption was necessary at all. Texts which contrast the Word and the works.

57. For had He been a creature, He had not said, 'He begets me,' for the creatures are from without, and are works of the Maker; but the Offspring is not from without nor a work, but from the Father, and proper to His Essence. Wherefore they are creatures; this God's Word and Only-begotten Son. For instance, Moses did not say of the creation, 'In the beginning He begot,' nor 'In the beginning was,' but 'In the beginning God created the heaven and the earth [[Genesis 1:1](#)].' Nor did David say in the Psalm, 'Your hands have " begotten me, " ' but 'made me and fashioned me ,' everywhere applying the word 'made' to the creatures. But to the Son contrariwise; for he has not said 'I made,' but 'I begot ,' and 'He begets me,' and 'My heart

uttered a good Word. ' And in the instance of the creation, 'In the beginning He made;' but in the instance of the Son, 'In the beginning was the Word [[John 1:1](#)].' And there is this difference, that the creatures are made upon the beginning, and have a beginning of existence connected with an interval; wherefore also what is said of them, 'In the beginning He made,' is as much as saying of them, 'From the beginning He made:'— as the Lord, knowing that which He had made, taught, when He silenced the Pharisees, with the words, 'He which made them from the beginning, made them male and female [[Matthew 19:4](#)];' for from some beginning, when they were not yet, were originate things brought into being and created. This too the Holy Spirit has signified in the Psalms, saying, 'Thou, Lord, at the beginning hast laid the foundation of the earth ;' and again, 'O think upon Your congregation which You have purchased from the beginning ;' now it is plain that what takes place at the beginning, has a beginning of creation, and that from some beginning God purchased His congregation. And that 'In the beginning He made,' from his saying 'made,' means 'began to make,' Moses himself shows by saying, after the completion of all things, 'And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God began to make [[Genesis 2:3](#)].' Therefore the creatures began to be made; but the Word of God, not having beginning of being, certainly did not begin to be, nor begin to come to be, but was ever. And the works have their beginning in their making, and their beginning precedes their coming to be; but the Word, not being of things which come to be, rather comes to be Himself the Framer of those which have a beginning. And the being of things originate is measured by their becoming , and from some beginning does God begin to make them through the Word, that it may be known that they were not before their origination; but the Word has His being, in no other beginning than the Father, whom

they allow to be without beginning, so that He too exists without beginning in the Father, being His Offspring, not His creature.

58. Thus does divine Scripture recognise the difference between the Offspring and things made, and show that the Offspring is a Son, not begun from any beginning, but eternal; but that the thing made, as an external work of the Maker, began to come into being. John therefore delivering divine doctrine about the Son, and knowing the difference of the phrases, said not, 'In the beginning has become' or 'been made,' but 'In the beginning was the Word.' that we might understand 'Offspring' by 'was,' and not account of Him by intervals, but believe the Son always and eternally to exist. And with these proofs, how, O Arians, misunderstanding the passage in Deuteronomy, did you venture a fresh act of irreligion against the Lord, saying that 'He is a work,' or 'creature,' or indeed 'offspring?' for offspring and work you take to mean the same thing; but here too you shall be shown to be as unlearned as you are irreligious. Your first passage is this, 'Is not He your Father that bought you? Did He not make you and create you?' And shortly after in the same Song he says, 'God that begot you you deserted, and forgattest God that nourished you.' Now the meaning conveyed in these passages is very remarkable; for he says not first 'He begot,' lest that term should be taken as indiscriminate with 'He made,' and these men should have a pretence for saying, 'Moses tells us indeed that God said from the beginning, " Let Us make man [[Genesis 1:26](#)], "' but he soon after says himself, 'God that begot you you deserted,' as if the terms were indifferent; for offspring and work are the same. But after the words 'bought' and 'made,' he has added last of all 'begot,' that the sentence might carry its own interpretation; for in the word 'made' he accurately denotes what belongs to men by nature, to be works and things made; but in the word 'begot' he shows God's lovingkindness exercised towards men after

He had created them. And since they have proved ungrateful upon this, thereupon Moses reproaches them, saying first, 'Do ye thus requite the Lord.' and then adds, 'Is not He your Father that bought you? Did He not make you and create you [[Deuteronomy 32:6](#)]?' And next he says, 'They sacrificed unto devils, not to God, to gods whom they knew not. New gods and strange came up, whom your fathers knew not; the God that begot you you deserted. '

59. For God not only created them to be men, but called them to be sons, as having begotten them. For the term 'begot' is here as elsewhere expressive of a Son, as He says by the Prophet, 'I begot sons and exalted them;' and generally, when Scripture wishes to signify a son, it does so, not by the term 'created,' but undoubtedly by that of 'begot.' And this John seems to say, 'He gave to them power to become children of God, even to them that believe in His Name; which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God [[John 1:12-13](#)].' And here too the cautious distinction is well kept up, for first he says 'become,' because they are not called sons by nature but by adoption; then he says 'were begotten,' because they too had received at any rate the name of son. But the People, as says the Prophet, 'despised' their Benefactor. But this is God's kindness to man, that of whom He is Maker, of them according to grace He afterwards becomes Father also; becomes, that is, when men, His creatures, receive into their hearts, as the Apostle says, 'the Spirit of His Son, crying, Abba, Father. ' And these are they who, having received the Word, gained power from Him to become sons of God; for they could not become sons, being by nature creatures, otherwise than by receiving the Spirit of the natural and true Son. Wherefore, that this might be, 'The Word became flesh,' that He might make man capable of Godhead. This same meaning may be gained also from the Prophet Malachi, who says, 'Hath not

One God created us? Have we not all one Father [[Malachi 2:10](#)]?' for first he puts 'created,' next 'Father,' to show, as the other writers, that from the beginning we were creatures by nature, and God is our Creator through the Word; but afterwards we were made sons, and thenceforward God the Creator becomes our Father also. Therefore 'Father' is proper to the Son; and not 'creature,' but 'Son' is proper to the Father. Accordingly this passage also proves, that we are not sons by nature, but the Son who is in us ; and again, that God is not our Father by nature, but of that Word in us, in whom and because of whom we 'cry, Abba, Father [[Galatians 4:6](#)].' And so in like manner, the Father calls them sons in whomsoever He sees His own Son, and says, 'I begot.' since begetting is significant of a Son, and making is indicative of the works. And thus it is that we are not begotten first, but made; for it is written, 'Let Us make man [[Genesis 1:26](#)];' but afterwards, on receiving the grace of the Spirit, we are said thenceforth to be begotten also; just as the great Moses in his Song with an apposite meaning says first 'He bought,' and afterwards 'He begot.' lest, hearing 'He begot,' they might forget their own original nature; but that they might know that from the beginning they are creatures, but when according to grace they are said to be begotten, as sons, still no less than before are men works according to nature.

60. And that creature and offspring are not the same, but differ from each other in nature and the signification of the words, the Lord Himself shows even in the Proverbs. For having said, 'The Lord created me a beginning of His ways;' He has added, 'But before all the hills He begot me.' If then the Word were by nature and in His Essence a creature, and there were no difference between offspring and creature, He would not have added, 'He begot me,' but had been satisfied with 'He created,' as if that term implied 'He begot.' but, as it is, after saying, 'He created me a beginning of

His ways for His works,' He has added, not simply 'begot me,' but with the connection of the conjunction 'But,' as guarding thereby the term 'created,' when he says, 'But before all the hills He begot me.' For 'begot me' succeeding in such close connection to 'created me,' makes the meaning one, and shows that 'created' is said with an object, but that 'begot me' is prior to 'created me.' For as, if He had said the reverse, 'The Lord begot me,' and went on, 'But before the hills He created me,' 'created' would certainly precede 'begot,' so having said first 'created,' and then added 'But before all the hills He begot me,' He necessarily shows that 'begot' preceded 'created.' For in saying, 'Before all He begot me,' He intimates that He is other than all things; it having been shown to be true in an earlier part of this book, that no one creature was made before another, but all things originate subsisted at once together upon one and the same command. Therefore neither do the words which follow 'created,' also follow 'begot me;' but in the case of 'created' is added 'beginning of ways,' but of 'begot me,' He says not, 'He begot me as a beginning,' but 'before all He begot me.' But He who is before all is not a beginning of all, but is other than all; but if other than all (in which 'all' the beginning of all is included), it follows that He is other than the creatures; and it becomes a clear point, that the Word, being other than all things and before all, afterwards is created 'a beginning of the ways for works,' because He became man, that, as the Apostle has said, He who is the 'Beginning' and 'First-born from the dead, in all things might have the preeminence [[Colossians 1:18](#)].'

61. Such then being the difference between 'created' and 'begot me,' and between 'beginning of ways' and 'before all,' God, being first Creator, next, as has been said, becomes Father of men, because of His Word dwelling in them. But in the case of the Word the reverse; for God, being His Father by nature, becomes afterwards both His Creator and Maker,

when the Word puts on that flesh which was created and made, and becomes man. For, as men, receiving the Spirit of the Son, become children through Him, so the Word of God, when He Himself puts on the flesh of man, then is said both to be created and to have been made. If then we are by nature sons, then is He by nature creature and work; but if we become sons by adoption and grace, then has the Word also, when in grace towards us He became man, said, 'The Lord created me.' And in the next place, when He put on a created nature and became like us in body, reasonably was He therefore called both our Brother and 'First-born.' For though it was after us that He was made man for us, and our brother by similitude of body, still He is therefore called and is the 'First-born' of us, because, all men being lost, according to the transgression of Adam, His flesh before all others was saved and liberated, as being the Word's body; and henceforth we, becoming incorporate with It, are saved after Its pattern. For in It the Lord becomes our guide to the Kingdom of Heaven and to His own Father, saying, 'I am the way' and 'the door,' and 'through Me all must enter.' Whence also is He said to be 'First-born from the dead' [[Revelation 1:5](#)], not that He died before us, for we had died first; but because having undergone death for us and abolished it, He was the first to rise, as man, for our sakes raising His own Body. Henceforth He having risen, we too from Him and because of Him rise in due course from the dead.

62. But if He is also called 'First-born of the creation,' still this is not as if He were levelled to the creatures, and only first of them in point of time (for how should that be, since He is 'Only-begotten?'), but it is because of the Word's condescension to the creatures, according to which He has become the 'Brother' of 'many.' For the term 'Only-begotten' is used where there are no brethren, but 'First-born' because of brethren. Accordingly it is nowhere written in the Scriptures, 'the first-born of God,' nor 'the creature of

God;' but 'Only-begotten' and 'Son' and 'Word' and 'Wisdom,' refer to Him as proper to the Father. Thus, 'We have seen His glory, the glory as of the Only-begotten of the Father [[John 1:14](#)];' and 'God sent His Only-begotten Son [[1 John 4:9](#)];' and 'O Lord, Your Word endures for ever ;' and 'In the beginning was the Word, and the Word was with God;' and 'Christ the Power of God and the Wisdom of God [[1 Corinthians 1:24](#)];' and 'This is My beloved Son.' and 'You are the Christ, the Son of the Living God. ' But 'first-born' implied the descent to the creation ; for of it has He been called first-born; and 'He created' implies His grace towards the works, for for them is He created. If then He is Only-begotten, as indeed He is, 'First-born' needs some explanation; but if He be really First-born, then He is not Only-begotten. For the same cannot be both Only-begotten and First-born, except in different relations;— that is, Only-begotten, because of His generation from the Father, as has been said; and First-born, because of His condescension to the creation and His making the many His brethren. Certainly, those two terms being inconsistent with each other, one should say that the attribute of being Only-begotten has justly the preference in the instance of the Word, in that there is no other Word, or other Wisdom, but He alone is very Son of the Father. Moreover , as was before said, not in connection with any reason, but absolutely it is said of Him, 'The Only-begotten Son which is in the bosom of the Father [[John 1:18](#)];' but the word 'First-born' has again the creation as a reason in connection with it, which Paul proceeds to say, 'for in Him all things were created [[Colossians 1:16](#)].' But if all the creatures were created in Him, He is other than the creatures, and is not a creature, but the Creator of the creatures.

63. Not then because He was from the Father was He called 'First-born,' but because in Him the creation came to be; and as before the creation He was the Son, through whom was the creation, so also before He

was called the First-born of the whole creation, not the less was the Word Himself with God and the Word was God. But this also not understanding, these irreligious men go about saying, 'If He is First-born of all creation, it is plain that He too is one of the creation.' Senseless men! If He is simply 'First-born of the whole creation,' then He is other than the whole creation; for he says not, 'He is First-born above the rest of the creatures,' lest He be reckoned to be as one of the creatures, but it is written, 'of the whole creation,' that He may appear other than the creation. Reuben, for instance, is not said to be first-born of all the children of Jacob, but of Jacob himself and his brethren; lest he should be thought to be some other beside the children of Jacob. Nay, even concerning the Lord Himself the Apostle says not, 'that He may become First-born of all,' lest He be thought to bear a body other than ours, but 'among many brethren [[Romans 8:29](#)],' because of the likeness of the flesh. If then the Word also were one of the creatures, Scripture would have said of Him also that He was First-born of other creatures; but in fact, the saints saying that He is 'First-born of the whole creation [[Colossians 1:15](#)],' the Son of God is plainly shown to be other than the whole creation and not a creature. For if He is a creature, He will be First-born of Himself. How then is it possible, O Arians, for Him to be before and after Himself? Next, if He is a creature, and the whole creation through Him came to be, and in Him consists, how can He both create the creation and be one of the things which consist in Him? Since then such a notion is in itself unseemly, it is proved against them by the truth, that He is called 'First-born among many brethren?' because of the relationship of the flesh, and 'First-born from the dead,' because the resurrection of the dead is from Him and after Him; and 'First-born of the whole creation,' because of the Father's love to man, which brought it to pass that in His Word not only 'all things consist,' but the creation itself, of which the Apostle speaks,

'waiting for the manifestation of the sons of God, shall be delivered' one time 'from the bondage of corruption into the glorious liberty of the children of God. ' Of this creation thus delivered, the Lord will be First-born, both of it and of all those who are made children, that by His being called first, those that come after Him may abide , as depending on the Word as a beginning.

64. And I think that the irreligious men themselves will be shamed from such a thought; for if the case stands not as we have said, but they will rule it that He is 'First-born of the whole creation' as in essence— a creature among creatures, let them reflect that they will be conceiving Him as brother and fellow of the things without reason and life. For of the whole creation these also are parts; and the 'First-born' must be first indeed in point of time but only thus, and in kind and similitude must be the same with all. How then can they say this without exceeding all measures of irreligion? Or who will endure them, if this is their language? Or who can but hate them even imagining such things? For it is evident to all, that neither for Himself, as being a creature, nor as having any connection according to essence with the whole creation, has He been called 'First-born' of it: but because the Word, when at the beginning He framed the creatures, condescended to things originate, that it might be possible for them to come to be. For they could not have endured His nature, which was untempered splendour, even that of the Father, unless condescending by the Father's love for man He had supported them and taken hold of them and brought them into existence ; and next, because, by this condescension of the Word, the creation too is made a son through Him, that He might be in all respects 'First-born' of it, as has been said, both in creating, and also in being brought for the sake of all into this very world. For so it is written, 'When He brings the First-born into the world, He says, Let all the Angels

of God worship Him [[Hebrews 1:6](#)].' Let Christ's enemies hear and tear themselves to pieces, because His coming into the world is what makes Him called 'First-born' of all; and thus the Son is the Father's 'Only-begotten,' because He alone is from Him, and He is the 'First-born of creation,' because of this adoption of all as sons. And as He is First-born among brethren and rose from the dead 'the first fruits of them that slept [[1 Corinthians 15:20](#)];' so, since it became Him 'in all things to have the preeminence [[Colossians 1:18](#)],' therefore He is created 'a beginning of ways,' that we, walking along it and entering through Him who says, 'I am the Way' and 'the Door,' and partaking of the knowledge of the Father, may also hear the words, 'Blessed are the undefiled in the Way,' and 'Blessed are the pure in heart, for they shall see God. '

65. And thus since the truth declares that the Word is not by nature a creature, it is fitting now to say, in what sense He is 'beginning of ways.' For when the first way, which was through Adam, was lost, and in place of paradise we deviated unto death, and heard the words, 'Dust you are, and unto dust [[Genesis 3:19](#)] shall you return,' therefore the Word of God, who loves man, puts on Him created flesh at the Father's will , that whereas the first man had made it dead through the transgression, He Himself might quicken it in the blood of His own body , and might open 'for us a way new and living,' as the Apostle says, 'through the veil, that is to say, His flesh [[Hebrews 10:20](#)];' which he signifies elsewhere thus, 'Wherefore, if any man be in Christ, he is a new creation; old things are passed away, behold all things have become new [[2 Corinthians 5:17](#)].' But if a new creation has come to pass, some one must be first of this creation; now a man, made of earth only, such as we have become from the transgression, he could not be. For in the first creation, men had become unfaithful, and through them that first creation had been lost; and there was need of some one else to

renew the first creation, and preserve the new which had come to be. Therefore from love to man none other than the Lord, the 'beginning' of the new creation, is created as 'the Way,' and consistently says, 'The Lord created me a beginning of ways for His works;' that man might walk no longer according to that first creation, but there being as it were a beginning of a new creation, and with the Christ 'a beginning of its ways,' we might follow Him henceforth, who says to us, 'I am the Way:'— as the blessed Apostle teaches in Colossians, saying, 'He is the Head of the body, the Church, who is the Beginning, the First-born from the dead, that in all things He might have the preeminence.'

66. For if, as has been said, because of the resurrection from the dead He is called a beginning, and then a resurrection took place when He, bearing our flesh, had given Himself to death for us, it is evident that His words, 'He created me a beginning of ways,' is indicative not of His essence, but of His bodily presence. For to the body death was proper; and in like manner to the bodily presence are the words proper, 'The Lord created me a beginning of His ways.' For since the Saviour was thus created according to the flesh, and had become a beginning of things new created, and had our first fruits, viz. that human flesh which He took to Himself, therefore after Him, as is fit, is created also the people to come, David saying, 'Let this be written for another generation, and the people that shall be created shall praise the Lord.' And again in the twenty-first Psalm, 'The generation to come shall declare unto the Lord, and they shall declare His righteousness, unto a people that shall be born whom the Lord made.' For we shall no more hear, 'In the day that you eat thereof, you shall surely die [[Genesis 2:17](#)],' but 'Where I am, there ye' shall 'be also;' so that we may say, 'We are His workmanship, created unto good works [[John 14:3](#); [Ephesians 2:10](#)].' And again, since God's work, that is, man, though created perfect, has

become wanting through the transgression, and dead by sin, and it was unbecoming that the work of God should remain imperfect (wherefore all the saints were praying concerning this, for instance in the hundred and thirty-seventh Psalm, saying, 'Lord, You shall requite for me; despise not then the works of Your hands '); therefore the perfect Word of God puts around Him an imperfect body, and is said to be created 'for the works;' that, paying the debt in our stead, He might, by Himself, perfect what was wanting to man. Now immortality was wanting to him, and the way to paradise. This then is what the Saviour says, 'I glorified You on the earth, I perfected the work which You have given Me to do [[John 17:4](#)];' and again, 'The works which the Father has given Me to perfect, the same works that I do, bear witness of Me;' but 'the works ' He here says that the Father had given Him to perfect, are those for which He is created, saying in the Proverbs, 'The Lord created me a beginning of His ways, for His works;' for it is all one to say, 'The Father has given me the works,' and 'The Lord created me for the works.'

67. When then received He the works to perfect, O God's enemies? For from this also 'He created' will be understood. If you say, 'At the beginning when He brought them into being out of what was not,' it is an untruth; for they were not yet made; whereas He appears to speak as taking what was already in being. Nor is it pious to refer to the time which preceded the Word's becoming flesh, lest His coming should thereupon seem superfluous, since for the sake of these works that coming took place. Therefore it remains for us to say that when He has become man, then He took the works. For then He perfected them, by healing our wounds and vouchsafing to us the resurrection from the dead. But if, when the Word became flesh, then were given to Him the works, plainly when He became man, then also is He created for the works. Not of His essence then is 'He

created' indicative, as has many times been said, but of His bodily generation. For then, because the works had become imperfect and mutilated from the transgression, He is said in respect to the body to be created; that by perfecting them and making them whole, He might present the Church unto the Father, as the Apostle says, 'not having spot or wrinkle or any such thing, but holy and without blemish [[Ephesians 5:27](#)].'

Mankind then is perfected in Him and restored, as it was made at the beginning, nay, with greater grace. For, on rising from the dead, we shall no longer fear death, but shall ever reign in Christ in the heavens. And this has been done, since the own Word of God Himself, who is from the Father, has put on the flesh, and become man. For if, being a creature, He had become man, man had remained just what he was, not joined to God; for how had a work been joined to the Creator by a work ? Or what succour had come from like to like, when one as well as other needed it ? And how, were the Word a creature, had He power to undo God's sentence, and to remit sin, whereas it is written in the Prophets, that this is God's doing? For 'who is a God like You, that pardons iniquity, and passes by transgression [[Micah 7:18](#)]?' For whereas God has said, 'Dust you are, and unto dust shall you return [[Genesis 3:19](#)],' men have become mortal; how then could things originate undo sin? But the Lord is He who has undone it, as He says Himself, 'Unless the Son shall make you free ;' and the Son, who made free, has shown in truth that He is no creature, nor one of things originate, but the proper Word and Image of the Father's Essence, who at the beginning sentenced, and alone remits sins. For since it is said in the Word, 'Dust you are, and unto dust you shall return,' suitably through the Word Himself and in Him the freedom and the undoing of the condemnation has come to pass.

68. 'Yet,' they say, 'though the Saviour were a creature, God was able to speak the word only and undo the curse.' And so another will tell them in

like manner, 'Without His coming among us at all, God was able just to speak and undo the curse.' but we must consider what was expedient for mankind, and not what simply is possible with God. He could have destroyed, before the ark of Noah, the then transgressors; but He did it after the ark. He could too, without Moses, have spoken the word only and have brought the people out of Egypt; but it profited to do it through Moses. And God was able without the judges to save His people; but it was profitable for the people that for a season judges should be raised up to them. The Saviour too might have come among us from the beginning, or on His coming might not have been delivered to Pilate; but He came 'at the fullness of the ages [[Galatians 4:4](#)],' and when sought for said, 'I am He [[John 18:5](#)].' For what He does, that is profitable for men, and was not fitting in any other way; and what is profitable and fitting, for that He provides.

Accordingly He came, not 'that He might be ministered unto, but that He might minister ,' and might work our salvation. Certainly He was able to speak the Law from heaven, but He saw that it was expedient to men for Him to speak from Sinai; and that He has done, that it might be possible for Moses to go up, and for them hearing the word near them the rather to believe. Moreover, the good reason of what He did may be seen thus; if God had but spoken, because it was in His power, and so the curse had been undone, the power had been shown of Him who gave the word, but man had become such as Adam was before the transgression, having received grace from without , and not having it united to the body; (for he was such when he was placed in Paradise) nay, perhaps had become worse, because he had learned to transgress. Such then being his condition, had he been seduced by the serpent, there had been fresh need for God to give command and undo the curse; and thus the need had become interminable , and men had remained under guilt not less than before, as being enslaved to sin; and,

ever sinning, would have ever needed one to pardon them, and had never become free, being in themselves flesh, and ever worsted by the Law because of the infirmity of the flesh.

69. Again, if the Son were a creature, man had remained mortal as before, not being joined to God; for a creature had not joined creatures to God, as seeking itself one to join it ; nor would a portion of the creation have been the creation's salvation, as needing salvation itself. To provide against this also, He sends His own Son, and He becomes Son of Man, by taking created flesh; that, since all were under sentence of death, He, being other than them all, might Himself for all offer to death His own body; and that henceforth, as if all had died through Him, the word of that sentence might be accomplished (for 'all died [[2 Corinthians 5:14](#)]' in Christ), and all through Him might thereupon become free from sin and from the curse which came upon it, and might truly abide for ever, risen from the dead and clothed in immortality and incorruption. For the Word being clothed in the flesh, as has many times been explained, every bite of the serpent began to be utterly staunchd from out it; and whatever evil sprung from the motions of the flesh, to be cut away, and with these death also was abolished, the companion of sin, as the Lord Himself says , 'The prince of this world comes, and finds nothing in Me;' and 'For this end was He manifested,' as John has written, 'that He might destroy the works of the devil [[1 John 3:8](#)].' And these being destroyed from the flesh, we all were thus liberated by the kinship of the flesh, and for the future were joined, even we, to the Word. And being joined to God, no longer do we abide upon earth; but, as He Himself has said, where He is, there shall we be also; and henceforward we shall fear no longer the serpent, for he was brought to nought when he was assailed by the Saviour in the flesh, and heard Him say, 'Get behind Me, Satan [[Matthew 16:23](#)],' and thus he is cast out of paradise into the

eternal fire. Nor shall we have to watch against woman beguiling us, for 'in the resurrection they neither marry nor are given in marriage, but are as the Angels [[Mark 12:25](#)]'; and in Christ Jesus it shall be 'a new creation,' and 'neither male nor female, but all and in all Christ ;' and where Christ is, what fear, what danger can still happen?

70. But this would not have come to pass, had the Word been a creature; for with a creature, the devil, himself a creature, would have ever continued the battle, and man, being between the two, had been ever in peril of death, having none in whom and through whom he might be joined to God and delivered from all fear. Whence the truth shows us that the Word is not of things originate, but rather Himself their Framer. For therefore did He assume the body originate and human, that having renewed it as its Framer, He might deify it in Himself, and thus might introduce us all into the kingdom of heaven after His likeness. For man had not been deified if joined to a creature, or unless the Son were very God; nor had man been brought into the Father's presence, unless He had been His natural and true Word who had put on the body. And as we had not been delivered from sin and the curse, unless it had been by nature human flesh, which the Word put on (for we should have had nothing common with what was foreign), so also the man had not been deified, unless the Word who became flesh had been by nature from the Father and true and proper to Him. For therefore the union was of this kind, that He might unite what is man by nature to Him who is in the nature of the Godhead, and his salvation and deification might be sure. Therefore let those who deny that the Son is from the Father by nature and proper to His Essence, deny also that He took true human flesh of Mary Ever-Virgin ; for in neither case had it been of profit to us men, whether the Word were not true and naturally Son of God, or the flesh not true which He assumed. But surely He took true flesh, though

Valentinus rave; yea the Word was by nature Very God, though Arian-
maniacs rave ; and in that flesh has come to pass the beginning of our new
creation, He being created man for our sake, and having made for us that
new way, as has been said.

71. The Word then is neither creature nor work; for creature, thing
made, work, are all one; and were He creature and thing made, He would
also be work. Accordingly He has not said, 'He created Me a work,' nor 'He
made Me with the works,' lest He should appear to be in nature and essence
a creature; nor, 'He created Me to make works,' lest, on the other hand,
according to the perverseness of the irreligious, He should seem as an
instrument made for our sake. Nor again has He declared, 'He created Me
before the works,' lest, as He really is before all, as an Offspring, so, if
created also before the works, He should give 'Offspring' and 'He created'
the same meaning. But He has said with exact discrimination , 'for the
works;' as much as to say, 'The Father has made Me, into flesh, that I might
be man,' which again shows that He is not a work but an offspring. For as
he who comes into a house, is not part of the house, but is other than the
house, so He who is created for the works, must be by nature other than the
works. But if otherwise, as you hold, O Arians, the Word of God be a work,
by what Hand and Wisdom did He Himself come into being? For all things
that came to be, came by the Hand and Wisdom of God, who Himself says,
'My hand has made all these things [[Isaiah 66:2](#)];' and David says in the
Psalm, 'And You, Lord, in the beginning hast laid the foundations of the
earth, and the heavens are the work of Your hands ;' and again, in the
hundred and forty-second Psalm, 'I do remember the time past, I muse upon
all Your works, yea I exercise myself in the works of Your hands. '
Therefore if by the Hand of God the works are wrought, and it is written
that 'all things were made through the Word,' and 'without Him was not

made one thing [[John 1:3](#)],' and again, 'One Lord Jesus, through whom are all things [[1 Corinthians 8:9](#)],' and 'in Him all things consist [[Colossians 1:17](#)],' it is very plain that the Son cannot be a work, but He is the Hand of God and the Wisdom. This knowing, the martyrs in Babylon, Ananias, Azarias, and Misael, arraign the Arian irreligion. For when they say, 'O all you works of the Lord, bless ye the Lord,' they recount things in heaven, things on earth, and the whole creation, as works; but the Son they name not. For they say not, 'Bless, O Word, and praise, O Wisdom;' to show that all other things are both praising and are works; but the Word is not a work nor of those that praise, but is praised with the Father and worshipped and confessed as God , being His Word and Wisdom, and of the works the Framer. This too the Spirit has declared in the Psalms with a most apposite distinction, 'the Word of the Lord is true, and all His works are faithful ;' as in another Psalm too He says, 'O Lord, how manifold are Your works! In Wisdom have You made them all. '

72. But if the Word were a work, then certainly He as others had been made in Wisdom; nor would Scripture distinguish Him from the works, nor while it named them works, preach Him as Word and own Wisdom of God. But, as it is, distinguishing Him from the works, He shows that Wisdom is Framer of the works, and not a work. This distinction Paul also observes, writing to the Hebrews, 'The Word of God is quick and powerful, and sharper than any two-edged sword, reaching even to the dividing of soul and spirit, joints and marrow, and a discerner of the thoughts and intents of the heart, neither is there any creature hidden before Him, but all things are naked and open unto the eyes of Him with whom is our account [[Hebrews 4:12-13](#)].' For behold he calls things originate 'creature;' but the Son he recognises as the Word of God, as if He were other than the creatures. And again saying, 'All things are naked and open to the eyes of Him with whom

is our account,' he signifies that He is other than all of them. For hence it is that He judges, but each of all things originate is bound to give account to Him. And so also, when the whole creation is groaning together with us in order to be set free from the bondage of corruption, the Son is thereby shown to be other than the creatures. For if He were creature, He too would be one of those who groan, and would need one who should bring adoption and deliverance to Himself as well as others. But if the whole creation groans together, for the sake of freedom from the bondage of corruption, whereas the Son is not of those that groan nor of those who need freedom, but He it is who gives sonship and freedom to all, saying to the Jews of His time , 'The servant remains not in the house for ever, but the Son remains for ever; if then the Son shall make you free, you shall be free indeed [[John 8:35-36](#)]'; it is clearer than the light from these considerations also, that the Word of God is not a creature but true Son, and by nature genuine, of the Father. Concerning then 'The Lord has created me a beginning of the ways,' this is sufficient, as I think, though in few words, to afford matter to the learned to frame more ample refutations of the Arian heresy.

Chapter 22. Texts Explained; Sixthly, the Context of Proverbs 8:22, and application of it to created Wisdom as seen in the works. The Son reveals the Father, first by the works, then by the Incarnation.

But since the heretics, reading the next verse, take a perverse view of that also, because it is written, 'He founded me before the world [[Proverbs 8:23](#)],' namely, that this is said of the Godhead of the Word and not of His incarnate Presence , it is necessary, explaining this verse also, to show their error.

73. It is written, 'The Lord in Wisdom founded the earth [[Proverbs 3:19](#)],' if then by Wisdom the earth is founded, how can He who founds be founded? Nay, this too is said after the manner of proverbs , and we must in like manner investigate its sense; that we may know that, while by Wisdom the Father frames and founds the earth to be firm and steadfast , Wisdom Itself is founded for us, that It may become beginning and foundation of our new creation and renewal. Accordingly here as before, He says not, 'Before the world He has made me Word or Son,' lest there should be as it were a beginning of His making. For this we must seek before all things, whether He is Son , 'and on this point specially search the Scriptures ;' for this it was, when the Apostles were questioned, that Peter answered, saying, 'You are the Christ, the Son of the Living God [[Matthew 16:16](#)].' This also the father of the Arian heresy asked as one of his first questions; 'If Thou be the Son of God [[Matthew 4:3](#)];' for he knew that this is the truth and the sovereign principle of our faith; and that, if He were Himself the Son, the tyranny of the devil would have its end; but if He were a creature, He too

was one of those descended from that Adam whom he deceived, and he had no cause for anxiety. For the same reason the Jews of the day were angered, because the Lord said that He was Son of God, and that God was His proper Father. For had He called Himself one of the creatures, or said, 'I am a work,' they had not been startled at the intelligence, nor thought such words blasphemy, knowing, as they did, that even Angels had come among their fathers; but since He called Himself Son, they perceived that such was not the note of a creature, but of Godhead and of the Father's nature. The Arians then ought, even in imitation of their own father the devil, to take some special pains on this point; and if He has said, 'He founded me to be Word or Son,' then to think as they do; but if He has not so spoken, not to invent for themselves what is not.

74. For He says not, 'Before the world He founded me as Word or Son,' but simply, 'He founded me,' to show again, as I have said, that not for His own sake but for those who are built upon Him does He here also speak, after the way of proverbs. For this knowing, the Apostle also writes, 'Other foundation can no man lay than that is laid, which is Jesus Christ; but let every man take heed how he builds thereupon.' And it must be that the foundation should be such as the things built on it, that they may admit of being well compacted together. Being then the Word, He has not, as Word, any such as Himself, who may be compacted with Him; for He is Only-begotten; but having become man, He has the like of Him, those namely the likeness of whose flesh He has put on. Therefore according to His manhood He is founded, that we, as precious stones, may admit of building upon Him, and may become a temple of the Holy Ghost who dwells in us. And as He is a foundation, and we stones built upon Him, so again He is a Vine and we knit to Him as branches—not according to the Essence of the Godhead; for this surely is impossible; but according to His manhood, for the

branches must be like the vine, since we are like Him according to the flesh. Moreover, since the heretics have such human notions, we may suitably confute them with human resemblances contained in the very matter they urge. Thus He says not, 'He made me a foundation,' lest He might seem to be made and to have a beginning of being, and they might thence find a shameless occasion of irreligion; but, 'He founded me.' Now what is founded is founded for the sake of the stones which are raised upon it; it is not a random process, but a stone is first transported from the mountain and set down in the depth of the earth. And while a stone is in the mountain, it is not yet founded; but when need demands, and it is transported, and laid in the depth of the earth, then immediately if the stone could speak, it would say, 'He now founded me, who brought me hither from the mountain.' Therefore the Lord also did not when founded take a beginning of existence; for He was the Word before that; but when He put on our body, which He severed and took from Mary, then He says 'He has founded me;' as much as to say, 'Me, being the Word, He has enveloped in a body of earth.' For so He is founded for our sakes, taking on Him what is ours, that we, as incorporated and compacted and bound together in Him through the likeness of the flesh, may attain unto a perfect man, and abide immortal and incorruptible.

75. Nor let the words 'before the world' and 'before He made the earth' and 'before the mountains were settled' disturb any one; for they very well accord with 'founded' and 'created;' for here again allusion is made to the Economy according to the flesh. For though the grace which came to us from the Saviour appeared, as the Apostle says, just now, and has come when He sojourned among us; yet this grace had been prepared even before we came into being, nay, before the foundation of the world, and the reason why is kindly and wonderful. It beseemed not that God should counsel

concerning us afterwards, lest He should appear ignorant of our fate. The God of all then—creating us by His own Word, and knowing our destinies better than we, and foreseeing that, being made 'good [[Genesis 1:31](#)],' we should in the event be transgressors of the commandment, and be thrust out of paradise for disobedience—being loving and kind, prepared beforehand in His own Word, by whom also He created us , the Economy of our salvation; that though by the serpent's deceit we fell from Him, we might not remain quite dead, but having in the Word the redemption and salvation which was afore prepared for us, we might rise again and abide immortal, what time He should have been created for us 'a beginning of the ways,' and He who was the 'First-born of creation' should become 'first-born' of the 'brethren,' and again should rise 'first-fruits of the dead.' This Paul the blessed Apostle teaches in his writings; for, as interpreting the words of the Proverbs 'before the world' and 'before the earth was,' he thus speaks to Timothy ; 'Be partaker of the afflictions of the Gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who has abolished death, and brought to light life [[2 Timothy 1:8-10](#)].' And to the Ephesians; 'Blessed be God even the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessing in heavenly places in Christ Jesus, according as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us to the adoption of children by Jesus Christ to Himself [[Ephesians 1:3-5](#)].'

76. How then has He chosen us, before we came into existence, but that, as he says himself, in Him we were represented beforehand? And how at all, before men were created, did He predestinate us unto adoption, but

that the Son Himself was 'founded before the world,' taking on Him that economy which was for our sake? Or how, as the Apostle goes on to say, have we 'an inheritance being predestinated,' but that the Lord Himself was founded 'before the world,' inasmuch as He had a purpose, for our sakes, to take on Him through the flesh all that inheritance of judgment which lay against us, and we henceforth were made sons in Him? And how did we receive it 'before the world was,' when we were not yet in being, but afterwards in time, but that in Christ was stored the grace which has reached us? Wherefore also in the Judgment, when every one shall receive according to his conduct, He says, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world [[Matthew 25:34](#)].' How then, or in whom, was it prepared before we came to be, save in the Lord who 'before the world' was founded for this purpose; that we, as built upon Him, might partake, as well-compacted stones, the life and grace which is from Him? And this took place, as naturally suggests itself to the religious mind, that, as I said, we, rising after our brief death, may be capable of an eternal life, of which we had not been capable, men as we are, formed of earth, but that 'before the world' there had been prepared for us in Christ the hope of life and salvation. Therefore reason is there that the Word, on coming into our flesh, and being created in it as 'a beginning of ways for His works,' is laid as a foundation according as the Father's will was in Him before the world, as has been said, and before land was, and before the mountains were settled, and before the fountains burst forth; that, though the earth and the mountains and the shapes of visible nature pass away in the fullness of the present age, we on the contrary may not grow old after their pattern, but may be able to live after them, having the spiritual life and blessing which before these things have been prepared for us in the Word Himself according to election. For thus we shall be capable

of a life not temporary, but ever afterwards abide and live in Christ; since even before this our life had been founded and prepared in Christ Jesus.

77. Nor in any other way was it fitting that our life should be founded, but in the Lord who is before the ages, and through whom the ages were brought to be; that, since it was in Him, we too might be able to inherit that everlasting life. For God is good; and being good always, He willed this, as knowing that our weak nature needed the succour and salvation which is from Him. And as a wise architect, proposing to build a house, consults also about repairing it, should it at any time become dilapidated after building, and, as counselling about this, makes preparation and gives to the workmen materials for a repair; and thus the means of the repair are provided before the house; in the same way prior to us is the repair of our salvation founded in Christ, that in Him we might even be new-created. And the will and the purpose were made ready 'before the world,' but have taken effect when the need required, and the Saviour came among us. For the Lord Himself will stand us in place of all things in the heavens, when He receives us into everlasting life. This then suffices to prove that the Word of God is not a creature, but that the sense of the passage is right. But since that passage, when scrutinized, has a right sense in every point of view, it may be well to state what it is; perhaps many words may bring these senseless men to shame. Now here I must recur to what has been said before, for what I have to say relates to the same proverb and the same Wisdom. The Word has not called Himself a creature by nature, but has said in proverbs, 'The Lord created me;' and He plainly indicates a sense not spoken 'plainly' but latent, such as we shall be able to find by taking away the veil from the proverb. For who, on hearing from the Framing Wisdom, 'The Lord created me a beginning of His ways,' does not at once question the meaning, reflecting how that creative Wisdom can be created? Who on hearing the Only-

begotten Son of God say, that He was created 'a beginning of ways,' does not investigate the sense, wondering how the Only-begotten Son can become a Beginning of many others? For it is a dark saying ; but 'a man of understanding,' says he, 'shall understand a proverb and the interpretation, the words of the wise and their dark sayings [[Proverbs 1:5-6](#)].'

78. Now the Only-begotten and very Wisdom of God is Creator and Frammer of all things; for 'in Wisdom have You made them all ,' he says, and 'the earth is full of Your creation.' But that what came into being might not only be, but be good , it pleased God that His own Wisdom should condescend to the creatures, so as to introduce an impress and semblance of Its Image on all in common and on each, that what was made might be manifestly wise works and worthy of God. For as of the Son of God, considered as the Word, our word is an image, so of the same Son considered as Wisdom is the wisdom which is implanted in us an image; in which wisdom we, having the power of knowledge and thought, become recipients of the All-framing Wisdom; and through It we are able to know Its Father. 'For he who has the Son,' says He, 'has the Father also;' and 'he that receives Me, receives Him that sent Me. ' Such an impress then of Wisdom being created in us, and being in all the works, with reason does the true and framing Wisdom take to Itself what belongs to its own impress, and say, 'The Lord created me for His works;' for what the wisdom in us says, that the Lord Himself speaks as if it were His own; and, whereas He is not Himself created, being Creator, yet because of the image of Him created in the works , He says this as if of Himself. And as the Lord Himself has said, 'He that receives you, receives Me [[Matthew 10:40](#)],' because His impress is in us, so, though He be not among the creatures, yet because His image and impress is created in the works, He says, as if in His own person, 'The Lord created me a beginning of His ways for His works.' And therefore

has this impress of Wisdom in the works been brought into being, that, as I said before, the world might recognise in it its own Creator the Word, and through Him the Father. And this is what Paul said, 'Because that which may be known of God is manifest in them, for God has showed it unto them: for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made [[Romans 1:19-20](#)].' But if so, the Word is not a creature in essence ; but the wisdom which is in us and so called, is spoken of in this passage in the Proverbs.

79. But if this too fails to persuade them, let them tell us themselves, whether there is any wisdom in the creatures or not ? If not how is it that the Apostle complains, 'For after that in the Wisdom of God the world by wisdom knew not God [[1 Corinthians 1:21](#)]?' or how is it if there is no wisdom, that a 'multitude of wise men ' are found in Scripture? For 'a wise man fears and departs from evil [[Proverbs 14:16](#)];' and 'through wisdom is a house built ;' and the Preacher says, 'A man's wisdom makes his face to shine;' and he blames those who are headstrong thus, 'Say not thou, what is the cause that the former days were better than these? For thou dost not inquire in wisdom concerning this. ' But if, as the Son of Sirach says, 'He poured her out upon all His works; she is with all flesh according to His gift, and He has given her to them that love Him [[Sirach 1:9-10](#)],' and this outpouring is a note, not of the Essence of the Very Wisdom and Only-begotten, but of that wisdom which is imaged in the world, how is it incredible that the All-framing and true Wisdom Itself, whose impress is the wisdom and knowledge poured out in the world, should say, as I have already explained, as if of Itself, 'The Lord created me for His works?' For the wisdom in the world is not creative, but is that which is created in the works, according to which 'the heavens declare the glory of God, and the firmament shows His handywork. ' This if men have within them , they will

acknowledge the true Wisdom of God; and will know that they are made really after God's Image. And, as some son of a king, when the father wished to build a city, might cause his own name to be printed upon each of the works that were rising, both to give security to them of the works remaining, by reason of the show of his name on everything, and also to make them remember him and his father from the name, and having finished the city might be asked concerning it, how it was made, and then would answer, 'It is made securely, for according to the will of my father, I am imaged in each work, for my name was made in the works;' but saying this, he does not signify that his own essence is created, but the impress of himself by means of his name; in the same manner, to apply the illustration, to those who admire the wisdom in the creatures, the true Wisdom makes answer, 'The Lord created me for the works,' for my impress is in them; and I have thus condescended for the framing of all things.

80. Moreover, that the Son should be speaking of the impress that is within us as if it were Himself, should not startle any one, considering (for we must not shrink from repetition) that, when Saul was persecuting the Church, in which was His impress and image, He said, as if He were Himself under persecution, 'Saul, why do you persecute Me [[Acts 9:4](#)]?' Therefore (as has been said), as, supposing the impress itself of Wisdom which is in the works had said, 'The Lord created me for the works,' no one would have been startled, so, if He, the True and Framing Wisdom, the Only-begotten Word of God, should use what belongs to His image as about Himself, namely, 'The Lord created me for the works,' let no one, overlooking the wisdom created in the world and in the works, think that 'He created' is said of the Substance of the Very Wisdom, lest, diluting the wine with water, he be judged a defrauder of the truth. For It is Creative and Framer; but Its impress is created in the works, as the copy of the

image. And He says, 'Beginning of ways,' since such wisdom becomes a sort of beginning. and, as it were, rudiments of the knowledge of God; for a man entering, as it were, upon this way first, and keeping it in the fear of God (as Solomon says, 'The fear of the Lord is the beginning of wisdom'), then advancing upwards in his thoughts and perceiving the Framing Wisdom which is in the creation, will perceive in It also Its Father, as the Lord Himself has said, 'He that has seen Me, has seen the Father,' and as John writes, 'He who acknowledges the Son, has the Father also.' And He says, 'Before the world He founded me,' since in Its impress the works remain settled and eternal. Then, lest any, hearing concerning the wisdom thus created in the works, should think the true Wisdom, God's Son, to be by nature a creature, He has found it necessary to add, 'Before the mountains, and before the earth, and before the waters, and before all hills He begets me,' that in saying, 'before every creature' (for He includes all the creation under these heads), He may show that He is not created together with the works according to Essence. For if He was created 'for the works,' yet is before them, it follows that He is in being before He was created. He is not then a creature by nature and essence, but as He Himself has added, an Offspring. But in what differs a creature from an offspring, and how it is distinct by nature, has been shown in what has gone before.

81. But since He proceeds to say, 'When He prepared the heaven, I was present with Him,' we ought to know that He says not this as if without Wisdom the Father prepared the heaven or the clouds above (for there is no room to doubt that all things are created in Wisdom, and without It was made not even one [[John 1:3](#)] thing); but this is what He says, 'All things took place in Me and through Me, and when there was need that Wisdom should be created in the works, in My Essence indeed I was with the Father, but by a condescension to things originate, I was disposing over the works

My own impress, so that the whole world as being in one body, might not be at variance but in concord with itself.' All those then who with an upright understanding, according to the wisdom given unto them, come to contemplate the creatures, are able to say for themselves, 'By Your appointment all things continue ;' but they who make light of this must be told, 'Professing themselves to be wise, they became fools;' for 'that which may be known of God is manifest in them; for God has revealed it unto them; for the invisible things of Him from the creation of the world are clearly seen, being perceived by the things that are made, even His eternal Power and Godhead, so that they are without excuse. Because that when they knew God, they glorified Him not as God, but served the creature more than the Creator of all, who is blessed for ever. Amen. ' And they will surely be shamed at hearing, 'For, after that in the wisdom of God (in the mode we have explained above), the world by wisdom knew not God, it pleased God by the foolishness of the preaching to save them that believe [[1 Corinthians 1:21](#)].' For no longer, as in the former times, God has willed to be known by an image and shadow of wisdom, that namely which is in the creatures, but He has made the true Wisdom Itself to take flesh, and to become man, and to undergo the death of the cross; that by the faith in Him, henceforth all that believe may obtain salvation. However, it is the same Wisdom of God, which through Its own Image in the creatures (whence also It is said to be created), first manifested Itself, and through Itself Its own Father; and afterwards, being Itself the Word, has 'become flesh [[John 1:14](#)],' as John says, and after abolishing death and saving our race, still more revealed Himself and through Him His own Father, saying, 'Grant unto them that they may know You the only true God, and Jesus Christ whom You have sent. '

82. Hence the whole earth is filled with the knowledge of Him; for the knowledge of Father through Son and of Son from Father is one and the same, and the Father delights in Him, and in the same joy the Son rejoices in the Father, saying, 'I was by Him, daily His delight, rejoicing always before Him [[Proverbs 8:30](#)].' And this again proves that the Son is not foreign, but proper to the Father's Essence. For behold, not because of us has He come to be, as the irreligious men say, nor is He out of nothing (for not from without did God procure for Himself a cause of rejoicing), but the words denote what is His own and like. When then was it, when the Father rejoiced not? But if He ever rejoiced, He was ever, in whom He rejoiced. And in whom does the Father rejoice, except as seeing Himself in His own Image, which is His Word? And though in sons of men also He had delight, on finishing the world, as it is written in these same Proverbs [[Proverbs 8:31](#)], yet this too has a consistent sense. For even thus He had delight, not because joy was added to Him, but again on seeing the works made after His own Image; so that even this rejoicing of God is on account of His Image. And how too has the Son delight, except as seeing Himself in the Father? For this is the same as saying, 'He that has seen Me, has seen the Father,' and 'I am in the Father and the Father in Me [[John 14:9-10](#)].' Vain then is your vaunt as is on all sides shown, O Christ's enemies, and vainly did ye parade and circulate everywhere your text, 'The Lord created me a beginning of His ways,' perverting its sense, and publishing, not Solomon's meaning, but your own comment. For behold your sense is proved to be but a fantasy; but the passage in the Proverbs, as well as all that is above said, proves that the Son is not a creature in nature and essence, but the proper Offspring of the Father, true Wisdom and Word, by whom 'all things were made,' and 'without Him was made not one thing. [[John 1:3](#)]'

Discourse 3 Against the Arians

Chapter 23. Texts Explained; Seventhly, John 14:10 Introduction. The doctrine of the coinherence. The Father and the Son Each whole and perfect God. They are in Each Other, because their Essence is One and the Same. They are Each Perfect and have One Essence, because the Second Person is the Son of the First. Asterius's evasive explanation of the text under review; refuted. Since the Son has all that the Father has, He is His Image; and the Father is the One God, because the Son is in the Father.

1. The Ario-maniacs, as it appears, having once made up their minds to transgress and revolt from the Truth, are strenuous in appropriating the words of Scripture, 'When the impious comes into a depth of evils, he despises ;' for refutation does not stop them, nor perplexity abash them; but, as having 'a whore's forehead,' they 'refuse to be ashamed [[Jeremiah 3:3](#)] ' before all men in their irreligion. For whereas the passages which they alleged, 'The Lord created me ,' and 'Made better than the Angels ,' and 'First-born ,' and 'Faithful to Him that made Him ' have a right sense , and inculcate religiousness towards Christ, so it is that these men still, as if bedewed with the serpent's poison, not seeing what they ought to see, nor understanding what they read, as if in vomit from the depth of their irreligious heart, have next proceeded to disparage our Lord's words, 'I in the Father and the Father in Me [[John 14:10](#)];' saying, 'How can the One be contained in the Other and the Other in the One?' or 'How at all can the

Father who is the greater be contained in the Son who is the less?' or 'What wonder, if the Son is in the Father,' considering it is written even of us, 'In Him we live and move and have our being ?' And this state of mind is consistent with their perverseness, who think God to be material, and understand not what is 'True Father?' and 'True Son,' nor 'Light Invisible' and 'Eternal,' and Its 'Radiance Invisible,' nor 'Invisible Subsistence,' and 'Immaterial Expression' and 'Immaterial Image.' For did they know, they would not dishonour and ridicule the Lord of glory, nor interpreting things immaterial after a material manner, pervert good words. It were sufficient indeed, on hearing only words which are the Lord's, at once to believe, since the faith of simplicity is better than an elaborate process of persuasion; but since they have endeavoured to profane even this passage to their own heresy, it becomes necessary to expose their perverseness and to show the mind of the truth, at least for the security of the faithful. For when it is said, 'I in the Father and the Father in Me,' They are not therefore, as these suppose, discharged into Each Other, filling the One the Other, as in the case of empty vessels, so that the Son fills the emptiness of the Father and the Father that of the Son , and Each of Them by Himself is not complete and perfect (for this is proper to bodies, and therefore the mere assertion of it is full of irreligion), for the Father is full and perfect, and the Son is the Fulness of Godhead. Nor again, as God, by coming into the Saints, strengthens them, thus is He also in the Son. For He is Himself the Father's Power and Wisdom, and by partaking of Him things originate are sanctified in the Spirit; but the Son Himself is not Son by participation, but is the Father's own Offspring. Nor again is the Son in the Father, in the sense of the passage, 'In Him we live and move and have our being;' for, He as being from the Fount of the Father is the Life, in which all things are

both quickened and consist; for the Life does not live in life , else it would not be Life, but rather He gives life to all things.

2. But now let us see what Asterius the Sophist says, the retained pleader for the heresy. In imitation then of the Jews so far, he writes as follows; 'It is very plain that He has said, that He is in the Father and the Father again in Him, for this reason, that neither the word on which He was discoursing is, as He says, His own, but the Father's, nor the works belong to Him, but to the Father who gave Him the power.' Now this, if uttered at random by a little child, had been excused from his age; but when one who bears the title of Sophist, and professes universal knowledge , is the writer, what a serious condemnation does he deserve! And does he not show himself a stranger to the Apostle [[1 Corinthians 2:4](#)], as being puffed up with persuasive words of wisdom, and thinking thereby to succeed in deceiving, not understanding himself what he says nor whereof he affirms [[1 Timothy 1:7](#)]? For what the Son has said as proper and suitable to a Son only, who is Word and Wisdom and Image of the Father's Essence, that he levels to all the creatures, and makes common to the Son and to them; and he says, lawless man, that the Power of the Father receives power, that from this his irreligion it may follow to say that in a son the Son was made a son, and the Word received a word's authority; and, far from granting that He spoke this as a Son, He ranks Him with all things made as having learned it as they have. For if the Son said, 'I am in the Father and the Father in Me,' because His discourses were not His own words but the Father's, and so of His works, then—since David says, 'I will hear what the Lord God shall say in me , ' and again Solomon , 'My words are spoken by God,' and since Moses was minister of words which were from God, and each of the Prophets spoke not what was his own but what was from God, 'Thus says the Lord,' and since the works of the Saints, as they professed, were not

their own but God's who gave the power, Elijah for instance and Elisha invoking God that He Himself would raise the dead, and Elisha saying to Naaman, on cleansing him from the leprosy, 'that you may know that there is a God in Israel [[2 Kings 5:8, 15](#)],' and Samuel too in the days of the harvest praying to God to grant rain, and the Apostles saying that not in their own power they did miracles but in the Lord's grace—it is plain that, according to Asterius such a statement must be common to all, so that each of them is able to say, 'I in the Father and the Father in me;' and as a consequence that He is no longer one Son of God and Word and Wisdom, but, as others, is only one out of many.

3. But if the Lord said this, His words would not rightly have been, 'I in the Father and the Father in Me,' but rather, 'I too am in the Father, and the Father is in Me too,' that He may have nothing of His own and by prerogative, relatively to the Father, as a Son, but the same grace in common with all. But it is not so, as they think; for not understanding that He is genuine Son from the Father, they belie Him who is such, whom alone it befits to say, 'I in the Father and the Father in Me.' For the Son is in the Father, as it is allowed us to know, because the whole Being of the Son is proper to the Father's essence, as radiance from light, and stream from fountain; so that whoso sees the Son, sees what is proper to the Father, and knows that the Son's Being, because from the Father, is therefore in the Father. For the Father is in the Son, since the Son is what is from the Father and proper to Him, as in the radiance the sun, and in the word the thought, and in the stream the fountain: for whoso thus contemplates the Son, contemplates what is proper to the Father's Essence, and knows that the Father is in the Son. For whereas the Form and Godhead of the Father is the Being of the Son, it follows that the Son is in the Father and the Father in the Son.

4. On this account and reasonably, having said before, 'I and the Father are One,' He added, 'I in the Father and the Father in Me, [[John 10:30](#)]' by way of showing the identity of Godhead and the unity of Essence. For they are one, not as one thing divided into two parts, and these nothing but one, nor as one thing twice named, so that the Same becomes at one time Father, at another His own Son, for this Sabellius holding was judged an heretic. But They are two, because the Father is Father and is not also Son, and the Son is Son and not also Father ; but the nature is one; (for the offspring is not unlike its parent, for it is his image), and all that is the Father's, is the Son's. Wherefore neither is the Son another God, for He was not procured from without, else were there many, if a godhead be procured foreign from the Father's ; for if the Son be other, as an Offspring, still He is the Same as God; and He and the Father are one in propriety and peculiarity of nature, and in the identity of the one Godhead, as has been said. For the radiance also is light, not second to the sun, nor a different light, nor from participation of it, but a whole and proper offspring of it. And such an offspring is necessarily one light; and no one would say that they are two lights , but sun and radiance two, yet one the light from the sun enlightening in its radiance all things. So also the Godhead of the Son is the Father's; whence also it is indivisible; and thus there is one God and none other but He. And so, since they are one, and the Godhead itself one, the same things are said of the Son, which are said of the Father, except His being said to be Father :— for instance , that He is God, 'And the Word was God [[John 1:1](#)];' Almighty, 'Thus says He which was and is and is to come, the Almighty [[Revelation 1:8](#)];' Lord, 'One Lord Jesus Christ [[1 Corinthians 8:6](#)];' that He is Light, 'I am the Light [[John 8:12](#)];' that He wipes out sins, 'that you may know,' He says, 'that the Son of man has power upon earth to forgive sins [[Luke 5:24](#)];' and so with other attributes. For 'all things,' says the Son

Himself, 'whatsoever the Father has, are Mine ;' and again, 'And Mine are Yours.'

5. And on hearing the attributes of the Father spoken of a Son, we shall thereby see the Father in the Son; and we shall contemplate the Son in the Father, when what is said of the Son is said of the Father also. And why are the attributes of the Father ascribed to the Son, except that the Son is an Offspring from Him? And why are the Son's attributes proper to the Father, except again because the Son is the proper Offspring of His Essence? And the Son, being the proper Offspring of the Father's Essence, reasonably says that the Father's attributes are His own also; whence suitably and consistently with saying, 'I and the Father are One,' He adds, 'that you may know that I am in the Father and the Father in Me. ' Moreover, He has added this again, 'He that has seen Me, has seen the Father ;' and there is one and the same sense in these three passages. For he who in this sense understands that the Son and the Father are one, knows that He is in the Father and the Father in the Son; for the Godhead of the Son is the Father's, and it is in the Son; and whoso enters into this, is convinced that 'He that has seen the Son, has seen the Father.' for in the Son is contemplated the Father's Godhead. And we may perceive this at once from the illustration of the Emperor's image. For in the image is the shape and form of the Emperor, and in the Emperor is that shape which is in the image. For the likeness of the Emperor in the image is exact ; so that a person who looks at the image, sees in it the Emperor; and he again who sees the Emperor, recognises that it is he who is in the image. And from the likeness not differing, to one who after the image wished to view the Emperor, the image might say, 'I and the Emperor are one; for I am in him, and he in me; and what you see in me, that you behold in him, and what you have seen in him, that you hold in me. ' Accordingly he who worships the image, in it

worships the Emperor also; for the image is his form and appearance. Since then the Son too is the Father's Image, it must necessarily be understood that the Godhead and propriety of the Father is the Being of the Son.

6. And this is what is said, 'Who being in the form of God [[Philippians 2:6](#)],' and 'the Father in Me.' Nor is this Form of the Godhead partial merely, but the fullness of the Father's Godhead is the Being of the Son, and the Son is whole God. Therefore also, being equal to God, He 'thought it not a prize to be equal to God;' and again since the Godhead and the Form of the Son is none other's than the Father's , this is what He says, 'I in the Father.' Thus 'God was in Christ reconciling the world unto Himself [[2 Corinthians 5:19](#)];' for the propriety of the Father's Essence is that Son, in whom the creation was then reconciled with God. Thus what things the Son then wrought are the Father's works, for the Son is the Form of that Godhead of the Father, which wrought the works. And thus he who looks at the Son, sees the Father; for in the Father's Godhead is and is contemplated the Son; and the Father's Form which is in Him shows in Him the Father; and thus the Father is in the Son. And that propriety and Godhead which is from the Father in the Son, shows the Son in the Father, and His inseparability from Him; and whoso hears and beholds that what is said of the Father is also said of the Son, not as accruing to His Essence by grace or participation, but because the very Being of the Son is the proper Offspring of the Father's Essence, will fitly understand the words, as I said before, 'I in the Father, and the Father in Me;' and 'I and the Father are One. ' For the Son is such as the Father is, because He has all that is the Father's. Wherefore also is He implied together with the Father. For, a son not being, one cannot say father; whereas when we call God a Maker, we do not of necessity intimate the things which have come to be; for a maker is before his works. But when we call God Father, at once with the Father we signify

the Son's existence. Therefore also he who believes in the Son, believes also in the Father: for he believes in what is proper to the Father's Essence; and thus the faith is one in one God. And he who worships and honours the Son, in the Son worships and honours the Father; for one is the Godhead; and therefore one the honour and one the worship which is paid to the Father in and through the Son. And he who thus worships, worships one God; for there is one God and none other than He. Accordingly when the Father is called the only God, and we read that there is one God [[Mark 12:29](#)], and 'I am,' and 'beside Me there is no God,' and 'I the first and I the last , ' this has a fit meaning. For God is One and Only and First; but this is not said to the denial of the Son , perish the thought; for He is in that One, and First and Only, as being of that One and Only and First the Only Word and Wisdom and Radiance. And He too is the First, as the Fulness of the Godhead of the First and Only, being whole and full God. This then is not said on His account, but to deny that there is other such as the Father and His Word.

Chapter 24. Texts Explained; Eighthly, John 17:3. and the Like. Our Lord's divinity cannot interfere with His Father's prerogatives, as the One God, which were so earnestly upheld by the Son. 'One' is used in contrast to false gods and idols, not to the Son, through whom the Father spoke. Our Lord adds His Name to the Father's, as included in Him. The Father the First, not as if the Son were not First too, but as Origin.

7. Now that this is the sense of the Prophet is clear and manifest to all; but since the irreligious men, alleging such passages also, dishonour the Lord and reproach us, saying, 'Behold God is said to be One and Only and First; how say ye that the Son is God? For if He were God, He had not said, " I Alone, " nor " God is One ; " ' it is necessary to declare the sense of these phrases in addition, as far as we can, that all may know from this also that the Arians are really contending with God. If there then is rivalry of the Son towards the Father, then be such words uttered against Him; and if according to what is said to David concerning Adonijah and Absalom , so also the Father looks upon the Son, then let Him utter and urge such words against Himself, lest He the Son, calling Himself God, make any to revolt from the Father. But if he who knows the Son, on the contrary, knows the Father, the Son Himself revealing Him to him, and in the Word he shall rather see the Father, as has been said, and if the Son on coming, glorified not Himself but the Father, saying to one who came to Him, 'Why do you call Me good? None is good save One, that is, God ;' and to one who asked, what was the great commandment in the Law, answering, 'Hear, O Israel,

the Lord our God is One Lord [[Mark 12:29](#)];' and saying to the multitudes, 'I came down from heaven, not to do My own will, but the will of Him that sent Me ;' and teaching the disciples, 'My Father is greater than I,' and 'He that honours Me, honours Him that sent Me ;' if the Son is such towards His own Father, what is the difficulty , that one must need take such a view of such passages? And on the other hand, if the Son is the Father's Word, who is so wild, besides these Christ-opposers, as to think that God has thus spoken, as traducing and denying His own Word? This is not the mind of Christians; perish the thought; for not with reference to the Son is it thus written, but for the denial of those falsely called gods, invented by men.

8. And this account of the meaning of such passages is satisfactory; for since those who are devoted to gods falsely so called, revolt from the True God, therefore God, being good and careful for mankind, recalling the wanderers, says, 'I am Only God,' and 'I Am,' and 'Besides Me there is no God,' and the like; that He may condemn things which are not, and may convert all men to Himself. And as, supposing in the daytime when the sun was shining, a man were rudely to paint a piece of wood, which had not even the appearance of light, and call that image the cause of light, and if the sun with regard to it were to say, 'I alone am the light of the day, and there is no other light of the day but I,' he would say this, with regard, not to his own radiance, but to the error arising from the wooden image and the dissimilitude of that vain representation; so it is with 'I am,' and 'I am Only God,' and 'There is none other besides Me,' viz. that He may make men renounce falsely called gods, and that they may recognise Him the true God instead. Indeed when God said this, He said it through His own Word, unless forsooth the modern Jews add this too, that He has not said this through His Word; but so has He spoken, though they rave, these followers of the devil. For the Word of the Lord came to the Prophet, and this was

what was heard; nor is there a thing which God says or does, but He says and does it in the Word. Not then with reference to Him is this said, O Christ's enemies, but to things foreign to Him and not from Him. For according to the aforesaid illustration, if the sun had spoken those words, he would have been setting right the error and have so spoken, not as having his radiance without him, but in the radiance showing his own light.

Therefore not for the denial of the Son, nor with reference to Him, are such passages, but to the overthrow of falsehood. Accordingly God spoke not such words to Adam at the beginning, though His Word was with Him, by whom all things came to be; for there was no need, before idols came in; but when men made insurrection against the truth and named for themselves gods such as they would, then it was that need arose of such words, for the denial of gods that were not. Nay I would add, that they were said even in anticipation of the folly of these Christ-opposers, that they might know, that whatsoever god they devise external to the Father's Essence, he is not True God, nor Image and Son of the Only and First.

9. If then the Father be called the only true God, this is said not to the denial of Him who said, 'I am the Truth [[John 14:6](#)],' but of those on the other hand who by nature are not true, as the Father and His Word are. And hence the Lord Himself added at once, 'And Jesus Christ whom You sent. ' Now had He been a creature, He would not have added this, and ranked Himself with His Creator (for what fellowship is there between the True and the not true?); but as it is, by adding Himself to the Father, He has shown that He is of the Father's nature; and He has given us to know that of the True Father He is True Offspring. And John too, as he had learned, so he teaches this, writing in his Epistle, 'And we are in the True, even in His Son Jesus Christ; This is the True God and eternal life [[1 John 5:20](#)].' And when the Prophet says concerning the creation, 'That stretches forth the

heavens alone [[Isaiah 44:24](#)],' and when God says, 'I only stretch out the heavens,' it is made plain to every one, that in the Only is signified also the Word of the Only, in whom 'all things were made,' and without whom 'was made not one thing.' Therefore, if they were made through the Word, and yet He says, 'I Only,' and together with that Only is understood the Son, through whom the heavens were made, so also then, if it be said, 'One God,' and 'I Only,' and 'I the First,' in that One and Only and First is understood the Word coexisting, as in the Light the Radiance. And this can be understood of no other than the Word alone. For all other things subsisted out of nothing through the Son, and are greatly different in nature; but the Son Himself is natural and true Offspring from the Father; and thus the very passage which these insensates have thought fit to adduce, 'I the First,' in defence of their heresy, does rather expose their perverse spirit. For God says, 'I the First and I the Last;' if then, as though ranked with the things after Him, He is said to be first of them, so that they come next to Him, then certainly you will have shown that He Himself precedes the works in time only ; which, to go no further, is extreme irreligion; but if it is in order to prove that He is not from any, nor any before Him, but that He is Origin and Cause of all things, and to destroy the Gentile fables, that He has said 'I the First,' it is plain also, that when the Son is called First-born, this is done not for the sake of ranking Him with the creation, but to prove the framing and adoption of all things through the Son. For as the Father is First, so also is He both First , as Image of the First, and because the First is in Him, and also Offspring from the Father, in whom the whole creation is created and adopted into sonship.

Chapter 25. Texts Explained; Ninthly, John 10:30; 17:11, etc. Arian explanation, that the Son is one with the Father in will and judgment; but so are all good men, nay things inanimate; contrast of the Son. Oneness between Them is in nature, because oneness in operation. Angels not objects of prayer, because they do not work together with God, but the Son; texts quoted. Seeing an Angel, is not seeing God. Arians in fact hold two Gods, and tend to Gentile polytheism. Arian explanation that the Father and Son are one as we are one with Christ, is put aside by the Regula Fidei, and shown invalid by the usage of Scripture in illustrations; the true force of the comparison; force of the terms used. Force of 'in us;' force of 'as;' confirmed by St. John. In what sense we are 'in God' and His 'sons.'

10. However here too they introduce their private fictions, and contend that the Son and the Father are not in such wise 'one,' or 'like,' as the Church preaches, but, as they themselves would have it. For they say, since what the Father wills, the Son wills also, and is not contrary either in what He thinks or in what He judges, but is in all respects concordant with Him, declaring doctrines which are the same, and a word consistent and united with the Father's teaching, therefore it is that He and the Father are One;

and some of them have dared to write as well as say this. Now what can be more unseemly or irrational than this? For if therefore the Son and the Father are One and if in this way the Word is like the Father, it follows immediately that the Angels too, and the other beings above us, Powers and Authorities, and Thrones and Dominions, and what we see, Sun and Moon, and the Stars, should be sons also, as the Son; and that it should be said of them too, that they and the Father are one, and that each is God's Image and Word. For what God wills, that will they; and neither in judging nor in doctrine are they discordant, but in all things are obedient to their Maker. For they would not have remained in their own glory, unless, what the Father willed, that they had willed also. He, for instance, who did not remain, but went astray, heard the words, 'How are you fallen from heaven, O Lucifer, son of the morning [[Isaiah 14:12](#)]?' But if this be so, how is only He Only-begotten Son and Word and Wisdom? Or how, whereas so many are like the Father, is He only an Image? For among men too will be found many like the Father, numbers, for instance, of martyrs, and before them the Apostles and Prophets, and again before them the Patriarchs. And many now too keep the Saviour's command, being merciful 'as their Father which is in heaven ,' and observing the exhortation, 'Be therefore followers of God as dear children, and walk in love, as Christ also has loved us [[Ephesians 5:1-2](#)]'; many too have become followers of Paul as he also of Christ. [[1 Corinthians 11:1](#)] And yet no one of these is Word or Wisdom or Only-begotten Son or Image; nor did any one of them make bold to say, 'I and the Father are One,' or, 'I in the Father, and the Father in Me ;' but it is said of all of them, 'Who is like You among the gods, O Lord? And who shall be likened to the Lord among the sons of Gods ?' and of Him on the contrary that He only is Image true and natural of the Father. For though we have been made after the Image , and called both image and glory of God,

yet not on our own account still, but for that Image and true Glory of God inhabiting us, which is His Word, who was for us afterwards made flesh, have we this grace of our designation.

11. This their notion then being evidently unseemly and irrational as well as the rest, the likeness and the oneness must be referred to the very Essence of the Son; for unless it be so taken, He will not be shown to have anything beyond things originate, as has been said, nor will He be like the Father, but He will be like the Father's doctrines; and He differs from the Father, in that the Father is Father, but the doctrines and teaching are the Father's. If then in respect to the doctrines and the teaching the Son is like the Father, then the Father according to them will be Father in name only, and the Son will not be an exact Image, or rather will be seen to have no propriety at all or likeness of the Father; for what likeness or propriety has he who is so utterly different from the Father? For Paul taught like the Saviour, yet was not like 'Him in essence.' Having then such notions, they speak falsely; whereas the Son and the Father are one in such wise as has been said, and in such wise is the Son like the Father Himself and from Him, as we may see and understand son to be towards father, and as we may see the radiance towards the sun. Such then being the Son, therefore when the Son works, the Father is the Worker, and the Son coming to the Saints, the Father is He who comes in the Son, as He promised when He said, 'I and My Father will come, and will make Our abode with him [[John 14:23](#)];' for in the Image is contemplated the Father, and in the Radiance is the Light. Therefore also, as we said just now, when the Father gives grace and peace, the Son also gives it, as Paul signifies in every Epistle, writing, 'Grace to you and peace from God our Father and the Lord Jesus Christ.' For one and the same grace is from the Father in the Son, as the light of the sun and of the radiance is one, and as the sun's illumination is effected

through the radiance; and so too when he prays for the Thessalonians, in saying, 'Now God Himself even our Father, and the Lord Jesus Christ, may He direct our way unto you [[1 Thessalonians 3:11](#)],' he has guarded the unity of the Father and of the Son. For he has not said, 'May they direct,' as if a double grace were given from two Sources, This and That, but 'May He direct,' to show that the Father gives it through the Son;— at which these irreligious ones will not blush, though they well might.

12. For if there were no unity, nor the Word the own Offspring of the Father's Essence, as the radiance of the light, but the Son were divided in nature from the Father, it were sufficient that the Father alone should give, since none of originate things is a partner with his Maker in His givings; but, as it is, such a mode of giving shows the oneness of the Father and the Son. No one, for instance, would pray to receive from God and the Angels , or from any other creature, nor would any one say, 'May God and the Angel give you;' but from Father and the Son, because of Their oneness and the oneness of Their giving. For through the Son is given what is given; and there is nothing but the Father operates it through the Son; for thus is grace secure to him who receives it. And if the Patriarch Jacob, blessing his grandchildren Ephraim and Manasses, said, 'God which fed me all my life long unto this day, the Angel which delivered me from all evil, bless the lads ,' yet none of created and natural Angels did he join to God their Creator, nor rejecting God that fed him, did he from Angel ask the blessing on his grandsons; but in saying, 'Who delivered me from all evil,' he showed that it was no created Angel, but the Word of God, whom he joined to the Father in his prayer, through whom, whomsoever He will, God does deliver. For knowing that He is also called the Father's 'Angel of great Counsel ,' he said that none other than He was the Giver of blessing, and Deliverer from evil. Nor was it that he desired a blessing for himself from

God but for his grandchildren from the Angel, but whom He Himself had besought saying, 'I will not let You go except Thou bless me ' (for that was God, as he says himself, 'I have seen God face to face'), Him he prayed to bless also the sons of Joseph. It is proper then to an Angel to minister at the command of God, and often does he go forth to cast out the Amorite, and is sent to guard the people in the way; but these are not his doings, but of God who commanded and sent him, whose also it is to deliver, whom He will deliver. Therefore it was no other than the Lord God Himself whom he had seen, who said to him, 'And behold I am with you, to guard you in all the way wherever you go ;' and it was no other than God whom he had seen, who kept Laban from his treachery, ordering him not to speak evil words to Jacob; and none other than God did he himself beseech, saying, 'Rescue me from the hand of my brother Esau, for I fear him ;' for in conversation too with his wives he said, 'God has not suffered Laban to injure me.'

13. Therefore it was none other than God Himself that David too besought concerning his deliverance, 'When I was in trouble, I called upon the Lord, and He heard me; deliver my soul, O Lord, from lying lips and from a deceitful tongue. ' To Him also giving thanks he spoke the words of the Song in the seventeenth Psalm, in the day in which the Lord delivered him from the hand of all his enemies and from the hand of Saul, saying, 'I will love You, O Lord my strength; the Lord is my strong rock and my defence and deliverer. ' And Paul, after enduring many persecutions, to none other than God gave thanks, saying, 'Out of them all the Lord delivered me; and He will deliver in Whom we trust. ' And none other than God blessed Abraham and Isaac; and Isaac praying for Jacob, said, 'May God bless you and increase you and multiply you, and you shall be for many companies of nations, and may He give you the blessing of Abraham my father. ' But if it belong to none other than God to bless and to deliver,

and none other was the deliverer of Jacob than the Lord Himself and Him that delivered him the Patriarch besought for his grandsons, evidently none other did he join to God in his prayer, than God's Word, whom therefore he called Angel, because it is He alone who reveals the Father. Which the Apostle also did when he said, 'Grace unto you and peace from God our Father and the Lord Jesus Christ.' For thus the blessing was secure, because of the Son's indivisibility from the Father, and for that the grace given by Them is one and the same. For though the Father gives it, through the Son is the gift; and though the Son be said to vouchsafe it, it is the Father who supplies it through and in the Son; for 'I thank my God,' says the Apostle writing to the Corinthians, 'always on your behalf, for the grace of God which is given you in Christ Jesus [[1 Corinthians 1:4](#)].' And this one may see in the instance of light and radiance; for what the light enlightens, that the radiance irradiates; and what the radiance irradiates, from the light is its enlightenment. So also when the Son is beheld, so is the Father, for He is the Father's radiance; and thus the Father and the Son are one.

14. But this is not so with things originate and creatures; for when the Father works, it is not that any Angel works, or any other creature; for none of these is an efficient cause, but they are of things which come to be; and moreover being separate and divided from the only God, and other in nature, and being works, they can neither work what God works, nor, as I said before, when God gives grace, can they give grace with Him. Nor, on seeing an Angel would a man say that he had seen the Father; for Angels, as it is written, are 'ministering spirits sent forth to minister [[Hebrews 1:14](#)],' and are heralds of gifts given by Him through the Word to those who receive them. And the Angel on his appearance, himself confesses that he has been sent by his Lord; as Gabriel confessed in the case of Zacharias, and also in the case of Mary, bearer of God. And he who beholds a vision of

Angels, knows that he has seen the Angel and not God. For Zacharias saw an Angel; and Isaiah saw the Lord. Manoah, the father of Samson, saw an Angel; but Moses beheld God. Gideon saw an Angel, but to Abraham appeared God. And neither he who saw God, beheld an Angel, nor he who saw an Angel, considered that he saw God; for greatly, or rather wholly, do things by nature originate differ from God the Creator. But if at any time, when the Angel was seen, he who saw it heard God's voice, as took place at the bush; for 'the Angel of the Lord was seen in a flame of fire out of the bush, and the Lord called Moses out of the bush, saying, I am the God of your father, the God of Abraham and the God of Isaac and the God of Jacob ,' yet was not the Angel the God of Abraham, but in the Angel God spoke. And what was seen was an Angel; but God spoke in him. For as He spoke to Moses in the pillar of a cloud in the tabernacle, so also God appears and speaks in Angels. So again to the son of Nun He spoke by an Angel. But what God speaks, it is very plain He speaks through the Word, and not through another. And the Word, as being not separate from the Father, nor unlike and foreign to the Father's Essence, what He works, those are the Father's works, and His framing of all things is one with His; and what the Son gives, that is the Father's gift. And he who has seen the Son, knows that, in seeing Him, he has seen, not Angel, nor one merely greater than Angels, nor in short any creature, but the Father Himself. And he who hears the Word, knows that he hears the Father; as he who is irradiated by the radiance, knows that he is enlightened by the sun.

15. For divine Scripture wishing us thus to understand the matter, has given such illustrations, as we have said above, from which we are able both to press the traitorous Jews, and to refute the allegation of Gentiles who maintain and think, on account of the Trinity, that we profess many gods. For, as the illustration shows, we do not introduce three Origins or

three Fathers, as the followers of Marcion and Manichæus; since we have not suggested the image of three suns, but sun and radiance. And one is the light from the sun in the radiance; and so we know of but one origin; and the All-framing Word we profess to have no other manner of godhead, than that of the Only God, because He is born from Him. Rather then will the Ario-maniacs with reason incur the charge of polytheism or else of atheism, because they idly talk of the Son as external and a creature, and again the Spirit as from nothing. For either they will say that the Word is not God; or saying that He is God, because it is so written, but not proper to the Father's Essence, they will introduce many because of their difference of kind (unless forsooth they shall dare to say that by participation only, He, as all things else, is called God; though, if this be their sentiment, their irreligion is the same, since they consider the Word as one among all things). But let this never even come into our mind. For there is but one form of Godhead, which is also in the Word; and one God, the Father, existing by Himself according as He is above all, and appearing in the Son according as He pervades all things, and in the Spirit according as in Him He acts in all things through the Word. For thus we confess God to be one through the Triad, and we say that it is much more religious than the godhead of the heretics with its many kinds, and many parts, to entertain a belief of the One Godhead in a Triad.

16. For if it be not so, but the Word is a creature and a work out of nothing, either He is not True God because He is Himself one of the creatures, or if they name Him God from regard for the Scriptures, they must of necessity say that there are two Gods, one Creator, the other creature, and must serve two Lords, one Unoriginate, and the other originate and a creature; and must have two faiths, one in the True God, and the other in one who is made and fashioned by themselves and called God.

And it follows of necessity in so great blindness, that, when they worship the Unoriginate, they renounce the originate, and when they come to the creature, they turn from the Creator. For they cannot see the One in the Other, because their natures and operations are foreign and distinct. And with such sentiments, they will certainly be going on to more gods, for this will be the essay of those who revolt from the One God. Wherefore then, when the Arians have these speculations and views, do they not rank themselves with the Gentiles? For they too, as these, worship the creature rather than God the Creator of all, and though they shrink from the Gentile name, in order to deceive the unskilful, yet they secretly hold a like sentiment with them. For their subtle saying which they are accustomed to urge, We say not two 'Unoriginates,' they plainly say to deceive the simple; for in their very professing 'We say not two Unoriginates,' they imply two Gods, and these with different natures, one originate and one Unoriginate. And though the Greeks worship one Unoriginate and many originate, but these one Unoriginate and one originate, this is no difference from them; for the God whom they call originate is one out of many, and again the many gods of the Greeks have the same nature with this one, for both he and they are creatures. Unhappy are they, and the more for that their hurt is from thinking against Christ; for they have fallen from the truth, and are greater traitors than the Jews in denying the Christ, and they wallow with the Gentiles, hateful as they are to God, worshipping the creature and many deities. For there is One God, and not many, and One is His Word, and not many; for the Word is God, and He alone has the Form of the Father. Being then such, the Saviour Himself troubled the Jews with these words, 'The Father Himself which has sent Me, has borne witness of Me; you have neither heard His voice at any time nor seen His Form; and you have not His Word abiding in you; for whom He has sent, Him ye believe not [[John](#)

[5:37](#)]. Suitably has He joined the 'Word' to the 'Form,' to show that the Word of God is Himself Image and Expression and Form of His Father; and that the Jews who did not receive Him who spoke to them, thereby did not receive the Word, which is the Form of God. This too it was that the Patriarch Jacob having seen, received a blessing from Him and the name of Israel instead of Jacob, as divine Scripture witnesses, saying, 'And as he passed by the Form of God, the Sun rose upon him. ' And This it was who said, 'He that has seen Me has seen the Father,' and, 'I in the Father and the Father in Me,' and, 'I and the Father are one ;' for thus God is One, and one the faith in the Father and Son; for, though the Word be God, the Lord our God is one Lord; for the Son is proper to that One, and inseparable according to the propriety and peculiarity of His Essence.

17. The Arians, however, not even thus abashed, reply, 'Not as you say, but as we will ;' for, whereas you have overthrown our former expedients, we have invented a new one, and it is this:— So are the Son and the Father One, and so is the Father in the Son and the Son in the Father, as we too may become one in Him. For this is written in the Gospel according to John, and Christ desired it for us in these words, 'Holy Father, keep through Your own Name, those whom You have given Me, that they may be one, as We are [[John 17:11](#)].' And shortly after; 'Neither pray I for these alone, but for them also which shall believe in Me through their Word; that they all may be one, as Thou, Father, art in Me, and I in You, that they also may be one in Us, that the world may believe that You have sent Me. And the glory which You gave Me I have given them, that they may be one, even as We are one; I in them, and You in Me, that they may be made perfect in one, and that the world may know that You sent Me. ' Then, as having found an evasion, these men of craft add, 'If, as we become one in the Father, so also He and the Father are one, and thus He too is in the Father, how pretend you

from His saying, " I and the Father are One, " and " I in the Father and the Father in Me, " that He is proper and like the Father's Essence? For it follows either that we too are proper to the Father's Essence, or He foreign to it, as we are foreign.' Thus they idly babble; but in this their perverseness I see nothing but unreasoning audacity and recklessness from the devil , since it is saying after his pattern, 'We will ascend to heaven, we will be like the Most High.' For what is given to man by grace, this they would make equal to the Godhead of the Giver. Thus hearing that men are called sons, they thought themselves equal to the True Son by nature such. And now again hearing from the Saviour, 'that they may be one as We are [[John 8:44](#)],' they deceive themselves, and are arrogant enough to think that they may be such as the Son is in the Father and the Father in the Son; not considering the fall of their 'father the devil ,' which happened upon such an imagination.

18. If then, as we have many times said, the Word of God is the same with us, and nothing differs from us except in time, let Him be like us, and have the same place with the Father as we have; nor let Him be called Only-begotten, nor Only Word or Wisdom of the Father; but let the same name be of common application to all us who are like Him. For it is right, that they who have one nature, should have their name in common, though they differ from each other in point of time. For Adam was a man, and Paul a man, and he who is now born is a man, and time is not that which alters the nature of the race. If then the Word also differs from us only in time, then we must be as He. But in truth neither we are Word or Wisdom, nor is He creature or work; else why are we all sprung from one, and He the Only Word? But though it be suitable in them thus to speak, in us at least it is unsuitable to entertain their blasphemies. And yet, needless though it be to refine upon these passages, considering their so clear and religious sense,

and our own orthodox belief, yet that their irreligion may be shown here also, come let us shortly, as we have received from the fathers, expose their heterodoxy from the passage. It is a custom with divine Scripture to take the things of nature as images and illustrations for mankind; and this it does, that from these physical objects the moral impulses of man may be explained; and thus their conduct shown to be either bad or righteous. For instance, in the case of the bad, as when it charges, 'Be not like to horse and mule which have no understanding. ' Or as when it says, complaining of those who have become such, 'Man, being in honour, has no understanding, but is compared unto the beasts that perish.' And again, 'They were as wanton horses [[Jeremiah 5:8](#)].' And the Saviour to expose Herod said, 'Tell that fox [[Luke 13:32](#)];' but, on the other hand, charged His disciples, 'Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves [[Matthew 10:16](#)].' And He said this, not that we may become in nature beasts of burden, or become serpents and doves; for He has not so made us Himself, and therefore nature does not allow of it; but that we might eschew the irrational motions of the one, and being aware of the wisdom of that other animal, might not be deceived by it, and might take on us the meekness of the dove.

19. Again, taking patterns for man from divine subjects, the Saviour says; 'Be merciful, as your Father which is in heaven is merciful [[Luke 6:36](#)];' and, 'Be perfect, as your heavenly Father is perfect [[Matthew 5:48](#)].' And He said this too, not that we might become such as the Father; for to become as the Father, is impossible for us creatures, who have been brought to be out of nothing; but as He charged us, 'Be not like to horse,' not lest we should become as draught animals, but that we should not imitate their want of reason, so, not that we might become as God, did He say, 'Be merciful as your Father,' but that looking at His beneficent acts, what we do well, we

might do, not for men's sake, but for His sake, so that from Him and not from men we may have the reward. For as, although there be one Son by nature, True and Only-begotten, we too become sons, not as He in nature and truth, but according to the grace of Him that calls, and though we are men from the earth, are yet called gods, not as the True God or His Word, but as has pleased God who has given us that grace; so also, as God do we become merciful, not by being made equal to God, nor becoming in nature and truth benefactors (for it is not our gift to benefit but belongs to God), but in order that what has accrued to us from God Himself by grace, these things we may impart to others, without making distinctions, but largely towards all extending our kind service. For only in this way can we anyhow become imitators, and in no other, when we minister to others what comes from Him. And as we put a fair and right sense upon these texts, such again is the sense of the lection in John. For he does not say, that, as the Son is in the Father, such we must become:— whence could it be? When He is God's Word and Wisdom, and we were fashioned out of the earth, and He is by nature and essence Word and true God (for thus speaks John, 'We know that the Son of God has come, and He has given us an understanding to know Him that is true, and we are in Him that is true, even in His Son Jesus Christ; this is the true God and eternal life [[1 John 5:20](#)] ') and we are made sons through Him by adoption and grace, as partaking of His Spirit (for 'as many as received Him,' he says, 'to them gave He power to become children of God, even to them that believe in His Name [[John 1:12](#)] '), and therefore also He is the Truth (saying, 'I am the Truth,' and in His address to His Father, He said, 'Sanctify them through Your Truth, Your Word is Truth'); but we by imitation become virtuous and sons:— therefore not that we might become such as He, did He say 'that they may be one as We are;' but that as He, being the Word, is in His own Father, so that we too, taking an

exemplar and looking at Him, might become one towards each other in concord and oneness of spirit, nor be at variance as the Corinthians, but mind the same thing, as those five thousand in the Acts [[Acts 4:4, 32](#)], who were as one.

20. For it is as 'sons,' not as the Son; as 'gods,' not as He Himself; and not as the Father, but 'merciful as the Father.' And, as has been said, by so becoming one, as the Father and the Son, we shall be such, not as the Father is by nature in the Son and the Son in the Father, but according to our own nature, and as it is possible for us thence to be moulded and to learn how we ought to be one, just as we learned also to be merciful. For like things are naturally one with like; thus all flesh is ranked together in kind ; but the Word is unlike us and like the Father. And therefore, while He is in nature and truth one with His own Father, we, as being of one kind with each other (for from one were all made, and one is the nature of all men), become one with each other in good disposition , having as our copy the Son's natural unity with the Father. For as He taught us meekness from Himself, saying, 'Learn of Me for I am meek and lowly in heart [[Matthew 11:29](#)],' not that we may become equal to Him, which is impossible, but that looking towards Him, we may remain meek continually, so also here wishing that our good disposition towards each other should be true and firm and indissoluble, from Himself taking the pattern, He says, 'that they may be one as We are,' whose oneness is indivisible; that is, that they learning from us of that indivisible Nature, may preserve in like manner agreement one with another. And this imitation of natural conditions is especially safe for man, as has been said; for, since they remain and never change, whereas the conduct of men is very changeable, one may look to what is unchangeable by nature, and avoid what is bad and remodel himself on what is best.

21. And for this reason also the words, 'that they may be one in Us,' have a right sense. If, for instance, it were possible for us to become as the Son in the Father, the words ought to run, 'that they may be one in You,' as the Son is in the Father; but, as it is, He has not said this; but by saying 'in Us' He has pointed out the distance and difference; that He indeed is alone in the Father alone, as Only Word and Wisdom; but we in the Son, and through Him in the Father. And thus speaking, He meant this only, 'By Our unity may they also be so one with each other, as We are one in nature and truth; for otherwise they could not be one, except by learning unity in Us.' And that 'in Us' has this signification, we may learn from Paul, who says, 'These things I have in a figure transferred to myself and to Apollos, that you may learn in us not to be puffed up above that is written [[1 Corinthians 4:6](#)].' The words 'in Us' then, are not 'in the Father,' as the Son is in Him; but imply an example and image, instead of saying, 'Let them learn of Us.' For as Paul to the Corinthians, so is the oneness of the Son and the Father a pattern and lesson to all, by which they may learn, looking to that natural unity of the Father and the Son, how they themselves ought to be one in spirit towards each other. Or if it needs to account for the phrase otherwise, the words 'in Us' may mean the same as saying, that in the power of the Father and the Son they may be one, speaking the same things ; for without God this is impossible. And this mode of speech also we may find in the divine writings, as 'In God will we do great acts;' and 'In God I shall leap over the wall ;' and 'In You will we tread down our enemies. ' Therefore it is plain, that in the Name of Father and Son we shall be able, becoming one, to hold firm the bond of charity. For, dwelling still on the same thought, the Lord says, 'And the glory which You gave Me, I have given to them, that they may be one as We are one.' Suitably has He here too said, not, 'that

they may be in You as I am,' but 'as We are;' now he who says 'as' , signifies not identity, but an image and example of the matter in hand.

22. The Word then has the real and true identity of nature with the Father; but to us it is given to imitate it, as has been said; for He immediately adds, 'I in them and You in Me; that they may be made perfect in one.' Here at length the Lord asks something greater and more perfect for us; for it is plain that the Word has come to be in us , for He has put on our body. 'And Thou Father in Me;' 'for I am Your Word, and since You are in Me, because I am Your Word, and I in them because of the body, and because of You the salvation of men is perfected in Me, therefore I ask that they also may become one, according to the body that is in Me and according to its perfection; that they too may become perfect, having oneness with It, and having become one in It; that, as if all were carried by Me, all may be one body and one spirit, and may grow up unto a perfect man. ' For we all, partaking of the Same, become one body, having the one Lord in ourselves. The passage then having this meaning, still more plainly is refuted the heterodoxy of Christ's enemies. I repeat it; if He had said simply and absolutely 'that they may be one in You,' or 'that they and I may be one in You,' God's enemies had had some plea, though a shameless one; but in fact He has not spoken simply, but, 'As Thou, Father, in Me, and I in You, that they may be all one.' Moreover, using the word 'as,' He signifies those who become distantly as He is in the Father; distantly not in place but in nature; for in place nothing is far from God , but in nature only all things are far from Him. And, as I said before, whoso uses the particle 'as' implies, not identity, nor equality, but a pattern of the matter in question, viewed in a certain respect.

23. Indeed we may learn also from the Saviour Himself, when He says, 'For as Jonah was three days and three nights in the whale's belly, so shall

the Son of man be three days and three nights in the heart of the earth [[Matthew 12:40](#)].' For Jonah was not as the Saviour, nor did Jonah go down to hades; nor was the whale hades; nor did Jonah, when swallowed up, bring up those who had before been swallowed by the whale, but he alone came forth, when the whale was bidden. Therefore there is no identity nor equality signified in the term 'as,' but one thing and another; and it shows a certain kind of parallel in the case of Jonah, on account of the three days. In like manner then we too, when the Lord says 'as,' neither become as the Son in the Father, nor as the Father is in the Son. For we become one as the Father and the Son in mind and agreement of spirit, and the Saviour will be as Jonah in the earth; but as the Saviour is not Jonah, nor, as he was swallowed up, so did the Saviour descend into hades, but it is but a parallel, in like manner, if we too become one, as the Son in the Father, we shall not be as the Son, nor equal to Him; for He and we are but parallel. For on this account is the word 'as' applied to us; since things differing from others in nature, become as they, when viewed in a certain relation. Wherefore the Son Himself, simply and without any condition is in the Father; for this attribute He has by nature; but for us, to whom it is not natural, there is needed an image and example, that He may say of us, 'As Thou in Me, and I in You.' 'And when they shall be so perfected,' He says, 'then the world knows that You have sent Me, for unless I had come and borne this their body, no one of them had been perfected, but one and all had remained corruptible. Work Thou then in them, O Father, and as You have given to Me to bear this, grant to them Your Spirit, that they too in It may become one, and may be perfected in Me. For their perfecting shows that Your Word has sojourned among them; and the world seeing them perfect and full of God , will believe altogether that You have sent Me, and I have sojourned here. For whence is this their perfecting, but that I, Your Word,

having borne their body, and become man, have perfected the work, which You gave Me, O Father? And the work is perfected, because men, redeemed from sin, no longer remain dead; but being deified, have in each other, by looking at Me, the bond of charity. '

24. We then, by way of giving a rude view of the expressions in this passage, have been led into many words, but blessed John will show from his Epistle the sense of the words, concisely and much more perfectly than we can. And he will both disprove the interpretation of these irreligious men, and will teach how we become in God and God in us; and how again we become One in Him, and how far the Son differs in nature from us, and will stop the Arians from any longer thinking that they shall be as the Son, lest they hear it said to them, 'You are a man and not God,' and 'Stretch not yourself, being poor, beside a rich man. ' John then thus writes; 'Hereby know we that we dwell in Him and He in us, because He has given us of His Spirit [[1 John 4:13](#)].' Therefore because of the grace of the Spirit which has been given to us, in Him we come to be, and He in us ; and since it is the Spirit of God, therefore through His becoming in us, reasonably are we, as having the Spirit, considered to be in God, and thus is God in us. Not then as the Son in the Father, so also we become in the Father; for the Son does not merely partake the Spirit, that therefore He too may be in the Father; nor does He receive the Spirit, but rather He supplies It Himself to all; and the Spirit does not unite the Word to the Father, but rather the Spirit receives from the Word. And the Son is in the Father, as His own Word and Radiance; but we, apart from the Spirit, are strange and distant from God, and by the participation of the Spirit we are knit into the Godhead; so that our being in the Father is not ours, but is the Spirit's which is in us and abides in us, while by the true confession we preserve it in us, John again saying, 'Whosoever shall confess that Jesus is the Son of God,

God dwells in him and he in God [[1 John 4:15](#)].' What then is our likeness and equality to the Son? Rather, are not the Arians confuted on every side? And especially by John, that the Son is in the Father in one way, and we become in Him in another, and that neither we shall ever be as He, nor is the Word as we; except they shall dare, as commonly, so now to say, that the Son also by participation of the Spirit and by improvement of conduct came to be Himself also in the Father. But here again is an excess of irreligion, even in admitting the thought. For He, as has been said, gives to the Spirit, and whatever the Spirit has, He has from the Word.

25. The Saviour, then, saying of us, 'As Thou, Father, art in Me, and I in You, that they too may be one in Us,' does not signify that we were to have identity with Him; for this was shown from the instance of Jonah; but it is a request to the Father, as John has written, that the Spirit should be vouchsafed through Him to those who believe, through whom we are found to be in God, and in this respect to be conjoined in Him. For since the Word is in the Father, and the Spirit is given from the Word, He wills that we should receive the Spirit, that, when we receive It, thus having the Spirit of the Word which is in the Father, we too may be found on account of the Spirit to become One in the Word, and through Him in the Father. And if He say, 'as we,' this again is only a request that such grace of the Spirit as is given to the disciples may be without failure or revocation. For what the Word has by nature, as I said, in the Father, that He wishes to be given to us through the Spirit irrevocably; which the Apostle knowing, said, 'Who shall separate us from the love of Christ.' for 'the gifts of God?' and 'grace of His calling are without repentance.' It is the Spirit then which is in God, and not we viewed in our own selves; and as we are sons and gods because of the Word in us, so we shall be in the Son and in the Father, and we shall be accounted to have become one in Son and in Father, because that that

Spirit is in us, which is in the Word which is in the Father. When then a man falls from the Spirit for any wickedness, if he repent upon his fall, the grace remains irrevocably to such as are willing ; otherwise he who has fallen is no longer in God (because that Holy Spirit and Paraclete which is in God has deserted him), but the sinner shall be in him to whom he has subjected himself, as took place in Saul's instance; for the Spirit of God departed from him and an evil spirit was afflicting him. [[1 Samuel 16:14](#)] God's enemies hearing this ought to be henceforth abashed, and no longer to feign themselves equal to God. But they neither understand (for 'the irreligious,' he says, 'does not understand knowledge') nor endure religious words, but find them heavy even to hear.

Chapter 26. Introductory to Texts from the Gospels on the Incarnation. Enumeration of texts still to be explained. Arians compared to the Jews. We must recur to the Regula Fidei. Our Lord did not come into, but became, man, and therefore had the acts and affections of the flesh. The same works divine and human. Thus the flesh was purified, and men were made immortal. Reference to I Peter 4:1.

26. For behold, as if not wearied in their words of irreligion, but hardened with Pharaoh, while they hear and see the Saviour's human attributes in the Gospels, they have utterly forgotten, like the Samosatene, the Son's paternal Godhead, and with arrogant and audacious tongue they say, 'How can the Son be from the Father by nature, and be like Him in essence,' who says, 'All power is given unto Me;' and 'The Father judges no man, but has committed all judgment unto the Son.' and 'The Father loves the Son, and has given all things into His hand; he that believes in the Son has everlasting life;' and again, 'All things were delivered unto Me of My Father, and no one knows the Father save the Son, and he to whomsoever the Son will reveal Him;' and again, 'All that the Father has given unto Me, shall come to Me.' On this they observe, 'If He was, as you say, Son by nature, He had no need to receive, but He had by nature as a Son.' " Or how can He be the natural and true Power of the Father, who near upon the season of the passion says, 'Now is My soul troubled, and what shall I say? Father, save Me from this hour; but for this came I unto this hour. Father, glorify Your Name. Then came there a voice from heaven, saying, I have

both glorified it, and will glorify it again [[John 12:27-28](#)].' And He said the same another time; 'Father, if it be possible, let this cup pass from Me;' and 'When Jesus had thus said, He was troubled in spirit and testified and said, Verily, verily, I say unto you, that one of you shall betray Me. ' " Then these perverse men argue; 'If He were Power, He had not feared, but rather He had supplied power to others.' Further they say; 'If He were by nature the true and own Wisdom of the Father,' how is it written, 'And Jesus increased in wisdom and stature, and in favour with God and man ?' In like manner, when He had come into the parts of Cæsarea Philippi, He asked the disciples whom men said that He was; and when He was at Bethany He asked where Lazarus lay; and He said besides to His disciples, 'How many loaves have ye ? How then,' say they, 'is He Wisdom, who increased in wisdom and was ignorant of what He asked of others?' This too they urge; " How can He be the own Word of the Father, without whom the Father never was, through whom He makes all things, as you think, who said upon the Cross 'My God, My God, why have You forsaken Me?' and before that had prayed, 'Glorify Your Name,' and, 'O Father, glorify Thou Me with the glory which I had with You before the world was.' And He used to pray in the deserts and charge His disciples to pray lest they should enter into temptation; and, 'The spirit indeed is willing,' He said, 'but the flesh is weak.' And, 'Of that day and that hour knows no man, no, nor the Angels, neither the Son. ' " Upon this again say the miserable men, " If the Son were, according to your interpretation , eternally existent with God, He had not been ignorant of the Day, but had known as Word; nor had been forsaken as being coexistent; nor had asked to receive glory, as having it in the Father; nor would have prayed at all; for, being the Word, He had needed nothing; but since He is a creature and one of things originate,

therefore He thus spoke, and needed what He had not; for it is proper to creatures to require and to need what they have not. "

27. This then is what the irreligious men allege in their discourses; and if they thus argue, they might consistently speak yet more daringly; 'Why did the Word become flesh at all?' and they might add; 'For how could He, being God, become man?' or, 'How could the Immaterial bear a body?' or they might speak with Caiaphas still more Judaically, 'Wherefore at all did Christ, being a man, make Himself God ?' for this and the like the Jews then muttered when they saw, and now the Ario-maniacs disbelieve when they read, and have fallen away into blasphemies. If then a man should carefully parallel the words of these and those, he will of a certainty find them both arriving at the same unbelief, and the daring of their irreligion equal, and their dispute with us a common one. For the Jews said; 'How, being a man, can He be God.' And the Arians, 'If He were very God from God, how could He become man?' And the Jews were offended then and mocked, saying, 'Had He been Son of God, He had not endured the Cross;' and the Arians standing over against them, urge upon us, 'How dare ye say that He is the Word proper to the Father's Essence, who had a body, so as to endure all this?' Next, while the Jews sought to kill the Lord, because He said that God was His own Father and made Himself equal to Him, as working what the Father works, the Arians also, not only have learned to deny, both that He is equal to God and that God is the own and natural Father of the Word, but those who hold this they seek to kill. Again, whereas the Jews said, 'Is not this the Son of Joseph, whose father and mother we know? How then is it that He says, Before Abraham was, I am, and I came down from heaven ?' the Arians on the other hand make response and say conformably, 'How can He be Word or God who slept as man, and wept, and inquired?' Thus both parties deny the Eternity and Godhead of the Word in consequence of those

human attributes which the Saviour took on Him by reason of that flesh which He bore.

28. Such error then being Judaic, and Judaic after the mind of Judas the traitor, let them openly confess themselves scholars of Caiaphas and Herod, instead of cloaking Judaism with the name of Christianity, and let them deny outright, as we have said before, the Saviour's appearance in the flesh, for this doctrine is akin to their heresy; or if they fear openly to Judaize and be circumcised, from servility towards Constantius and for their sake whom they have beguiled, then let them not say what the Jews say; for if they disown the name, let them in fairness renounce the doctrine. For we are Christians, O Arians, Christians we; our privilege is it well to know the Gospels concerning the Saviour, and neither, with Jews to stone Him, if we hear of His Godhead and Eternity, nor with you to stumble at such lowly sayings as He may speak for our sakes as man. If then you would become Christians, put off Arius's madness, and cleanse with the words of religion those ears of yours which blaspheming has defiled; knowing that, by ceasing to be Arians, you will cease also from the malevolence of the present Jews. Then at once will truth shine on you out of darkness, and you will no longer reproach us with holding two Eternals, but you will yourselves acknowledge that the Lord is God's true Son by nature, and not as merely eternal, but revealed as co-existing in the Father's eternity. For there are things called eternal of which He is Framer; for in the twenty-third Psalm it is written, 'Lift up your gates, O you rulers, and be lifted up, you everlasting gates;' and it is plain that through Him these things were made; but if even of things everlasting He is the Framer, who of us shall be able henceforth to dispute that He is anterior to those things eternal, and in consequence is proved to be Lord not so much from His eternity, as in that He is God's Son; for being the Son, He is inseparable

from the Father, and never was there when He was not, but He was always; and being the Father's Image and Radiance, He has the Father's eternity. Now what has been briefly said above may suffice to show their misunderstanding of the passages they then alleged; and that of what they now allege from the Gospels they certainly give an unsound interpretation, we may easily see, if we now consider the scope of that faith which we Christians hold, and using it as a rule, apply ourselves, as the Apostle teaches, to the reading of inspired Scripture. For Christ's enemies, being ignorant of this scope, have wandered from the way of truth, and have stumbled [[Romans 9:32](#)] on a stone of stumbling, thinking otherwise than they should think.

29. Now the scope and character of Holy Scripture, as we have often said, is this—it contains a double account of the Saviour; that He was ever God, and is the Son, being the Father's Word and Radiance and Wisdom ; and that afterwards for us He took flesh of a Virgin, Mary Bearer of God , and was made man. And this scope is to be found throughout inspired Scripture, as the Lord Himself has said, 'Search the Scriptures, for they are they which testify of Me [[John 5:39](#)].' But lest I should exceed in writing, by bringing together all the passages on the subject, let it suffice to mention as a specimen, first John saying, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made not one thing ;' next, 'And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of one Only-begotten from the Father ;' and next Paul writing, 'Who being in the form of God, thought it not a prize to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of men, and being found in fashion like a man, He humbled Himself, becoming obedient unto death, even the death

of the Cross [[Philippians 2:6-8](#)].' Any one, beginning with these passages and going through the whole of the Scripture upon the interpretation which they suggest, will perceive how in the beginning the Father said to Him, 'Let there be light,' and 'Let there be a firmament,' and 'Let us make man ;' but in fullness of the ages, He sent Him into the world, not that He might judge the world, but that the world by Him might be saved, and how it is written 'Behold, the Virgin shall be with child, and shall bring forth a Son, and they shall call his Name Emmanuel, which, being interpreted, is God with us [[Matthew 1:23](#)].'

30. The reader then of divine Scripture may acquaint himself with these passages from the ancient books; and from the Gospels on the other hand he will perceive that the Lord became man; for 'the Word,' he says, 'became flesh, and dwelt among us [[John 1:14](#)].' And He became man, and did not come into man; for this it is necessary to know, lest perchance these irreligious men fall into this notion also, and beguile any into thinking, that, as in former times the Word was used to come into each of the Saints, so now He sojourned in a man, hallowing him also, and manifesting Himself as in the others. For if it were so, and He only appeared in a man, it were nothing strange, nor had those who saw Him been startled, saying, Whence is He? And wherefore do You, being a man, make Yourself God? For they were familiar with the idea, from the words, 'And the Word of the Lord came' to this or that of the Prophets. But now, since the Word of God, by whom all things came to be, endured to become also Son of man, and humbled Himself, taking a servant's form, therefore to the Jews the Cross of Christ is a scandal, but to us Christ is 'God's power' and 'God's wisdom [[1 Corinthians 1:24](#)];' for 'the Word,' as John says, 'became flesh' (it being the custom of Scripture to call man by the name of 'flesh,' as it says by Joel the Prophet, 'I will pour out My Spirit upon all flesh;') and as Daniel said to

Astyages, 'I do not worship idols made with hands, but the Living God, who has created the heaven and the earth, and has sovereignty over all flesh ;' for both he and Joel call mankind flesh).

31. Of old time He was wont to come to the Saints individually, and to hallow those who rightly received Him; but neither, when they were begotten was it said that He had become man, nor, when they suffered, was it said that He Himself suffered. But when He came among us from Mary once at the end of the ages for the abolition of sin (for so it was pleasing to the Father, to send His own Son 'made of a woman, made under the Law'), then it is said, that He took flesh and became man, and in that flesh He suffered for us (as Peter says, 'Christ therefore having suffered for us in the flesh [[Galatians 4:4](#); [1 Peter 4:1](#)],' that it might be shown, and that all might believe, that whereas He was ever God, and hallowed those to whom He came, and ordered all things according to the Father's will , afterwards for our sakes He became man, and 'bodily [[Colossians 2:9](#)],' as the Apostle says, the Godhead dwelt in the flesh; as much as to say, 'Being God, He had His own body, and using this as an instrument , He became man for our sakes.' And on account of this, the properties of the flesh are said to be His, since He was in it, such as to hunger, to thirst, to suffer, to weary, and the like, of which the flesh is capable; while on the other hand the works proper to the Word Himself, such as to raise the dead, to restore sight to the blind, and to cure the woman with an issue of blood, He did through His own body. And the Word bore the infirmities of the flesh, as His own, for His was the flesh; and the flesh ministered to the works of the Godhead, because the Godhead was in it, for the body was God's. And well has the Prophet said 'carried [[Isaiah 53:4](#)],' and has not said, 'He remedied our infirmities,' lest, as being external to the body, and only healing it, as He has always done, He should leave men subject still to death; but He carries our

infirmities, and He Himself bears our sins, that it might be shown that He has become man for us, and that the body which in Him bore them, was His own body; and, while He received no hurt Himself by 'bearing our sins in His body on the tree,' as Peter speaks, we men were redeemed from our own affections, and were filled with the righteousness of the Word.

32. Whence it was that, when the flesh suffered, the Word was not external to it; and therefore is the passion said to be His: and when He did divinely His Father's works, the flesh was not external to Him, but in the body itself did the Lord do them. Hence, when made man, He said, 'If I do not the works of the Father, believe Me not; but if I do, though ye believe not Me, believe the works, that you may know that the Father is in Me and I in Him.' And thus when there was need to raise Peter's wife's mother, who was sick of a fever, He stretched forth His hand humanly, but He stopped the illness divinely. And in the case of the man blind from the birth, human was the spittle which He gave forth from the flesh, but divinely did He open the eyes through the clay. And in the case of Lazarus, He gave forth a human voice as man; but divinely, as God, did He raise Lazarus from the dead. These things were so done, were so manifested, because He had a body, not in appearance, but in truth; and it became the Lord, in putting on human flesh, to put it on whole with the affections proper to it; that, as we say that the body was His own, so also we may say that the affections of the body were proper to Him alone, though they did not touch Him according to His Godhead. If then the body had been another's, to him too had been the affections attributed; but if the flesh is the Word's (for 'the Word became flesh'), of necessity then the affections also of the flesh are ascribed to Him, whose the flesh is. And to whom the affections are ascribed, such namely as to be condemned, to be scourged, to thirst, and the cross, and death, and the other infirmities of the body, of Him too is the triumph and the grace. For

this cause then, consistently and fittingly such affections are ascribed not to another , but to the Lord; that the grace also may be from Him , and that we may become, not worshippers of any other, but truly devout towards God, because we invoke no originate thing, no ordinary man, but the natural and true Son from God, who has become man, yet is not the less Lord and God and Saviour.

33. Who will not admire this? Or who will not agree that such a thing is truly divine? For if the works of the Word's Godhead had not taken place through the body, man had not been deified; and again, had not the properties of the flesh been ascribed to the Word, man had not been thoroughly delivered from them ; but though they had ceased for a little while, as I said before, still sin had remained in him and corruption, as was the case with mankind before Him; and for this reason:— Many for instance have been made holy and clean from all sin; nay, Jeremiah was hallowed even from the womb, and John, while yet in the womb, leapt for joy at the voice of Mary Bearer of God ; nevertheless 'death reigned from Adam to Moses, even over those that had not sinned after the similitude of Adam's transgression [[Romans 5:14](#)];' and thus man remained mortal and corruptible as before, liable to the affections proper to their nature. But now the Word having become man and having appropriated what pertains to the flesh, no longer do these things touch the body, because of the Word who has come in it, but they are destroyed by Him, and henceforth men no longer remain sinners and dead according to their proper affections, but having risen according to the Word's power, they abide ever immortal and incorruptible. Whence also, whereas the flesh is born of Mary Bearer of God , He Himself is said to have been born, who furnishes to others an origin of being; in order that He may transfer our origin into Himself, and we may no longer, as mere earth, return to earth, but as being knit into the

Word from heaven, may be carried to heaven by Him. Therefore in like manner not without reason has He transferred to Himself the other affections of the body also; that we, no longer as being men, but as proper to the Word, may have share in eternal life. For no longer according to our former origin in Adam do we die; but henceforward our origin and all infirmity of flesh being transferred to the Word, we rise from the earth, the curse from sin being removed, because of Him who is in us, and who has become a curse for us. And with reason; for as we are all from earth and die in Adam, so being regenerated from above of water and Spirit, in the Christ we are all quickened; the flesh being no longer earthly, but being henceforth made Word, by reason of God's Word who for our sake 'became flesh.'

34. And that one may attain to a more exact knowledge of the impassibility of the Word's nature and of the infirmities ascribed to Him because of the flesh, it will be well to listen to the blessed Peter; for he will be a trustworthy witness concerning the Saviour. He writes then in his Epistle thus; 'Christ then having suffered for us in the flesh [[1 Peter 4:1](#)].'

Therefore also when He is said to hunger and thirst and to toil and not to know, and to sleep, and to weep, and to ask, and to flee, and to be born, and to deprecate the cup, and in a word to undergo all that belongs to the flesh, let it be said, as is congruous, in each case 'Christ then hungering and thirsting " for us in the flesh; " ' and saying 'He did not know, and being buffeted, and toiling " for us in the flesh; " ' and 'being exalted too, and born, and growing " in the flesh; " ' and 'fearing and hiding " in the flesh; " ' and 'saying, " If it be possible let this cup pass from Me [[Matthew 26:39](#)], " and being beaten, and receiving, " for us in the flesh; " ' and in a word all such things 'for us in the flesh.' For on this account has the Apostle himself said, 'Christ then having suffered,' not in His Godhead, but 'for us in the

flesh,' that these affections may be acknowledged as, not proper to the very Word by nature, but proper by nature to the very flesh.

Let no one then stumble at what belongs to man, but rather let a man know that in nature the Word Himself is impassible, and yet because of that flesh which He put on, these things are ascribed to Him, since they are proper to the flesh, and the body itself is proper to the Saviour. And while He Himself, being impassible in nature, remains as He is, not harmed by these affections, but rather obliterating and destroying them, men, their passions as if changed and abolished in the Impassible, henceforth become themselves also impassible and free from them for ever, as John taught, saying, 'And ye know that He was manifested to take away our sins, and in Him is no sin [[1 John 3:5](#)].' And this being so, no heretic shall object, 'Wherefore rises the flesh, being by nature mortal? And if it rises, why not hunger too and thirst, and suffer, and remain mortal? For it came from the earth, and how can its natural condition pass from it?' since the flesh is able now to make answer to this so contentious heretic, 'I am from earth, being by nature mortal, but afterwards I have become the Word's flesh,' and He 'carried' my affections, though He is without them; and so I became free from them, being no more abandoned to their service because of the Lord who has made me free from them. For if you object to my being rid of that corruption which is by nature, see that you object not to God's Word having taken my form of servitude; for as the Lord, putting on the body, became man, so we men are deified by the Word as being taken to Him through His flesh, and henceforward inherit life 'everlasting.'

35. These points we have found it necessary first to examine, that, when we see Him doing or saying anything divinely through the instrument of His own body, we may know that He so works, being God, and also, if we see Him speaking or suffering humanly, we may not be ignorant that He

bore flesh and became man, and hence He so acts and so speaks. For if we recognise what is proper to each, and see and understand that both these things and those are done by One , we are right in our faith, and shall never stray. But if a man looking at what is done divinely by the Word, deny the body, or looking at what is proper to the body, deny the Word's presence in the flesh, or from what is human entertain low thoughts concerning the Word, such a one, as a Jewish vintner , mixing water with the wine, shall account the Cross an offense, or as a Gentile, will deem the preaching folly. This then is what happens to God's enemies the Arians; for looking at what is human in the Saviour, they have judged Him a creature. Therefore they ought, looking also at the divine works of the Word, to deny the origination of His body, and henceforth to rank themselves with Manichees. But for them, learn they, however tardily, that 'the Word became flesh;' and let us, retaining the general scope of the faith, acknowledge that what they interpret ill, has a right interpretation.

Chapter 27. Texts Explained; Tenthly, Matthew 11:27; John 3:35, etc. These texts intended to preclude the Sabellian notion of the Son; they fall in with the Catholic doctrine concerning the Son; they are explained by 'so' in John 5:26. (Anticipation of the next chapter.) Again they are used with reference to our Lord's human nature; for our sake, that we might receive and not lose, as receiving in Him. And consistently with other parts of Scripture, which show that He had the power, etc., before He received it. He was God and man, and His actions are often at once divine and human.

35 (*continued*). For, 'The Father loves the Son, and has given all things into His hand;' and, 'All things were given unto Me of My Father.' and, 'I can do nothing of Myself, but as I hear, I judge ;' and the like passages do not show that the Son once had not these prerogatives— (for had not He eternally what the Father has, who is the Only Word and Wisdom of the Father in essence, who also says, 'All that the Father has are Mine ,' and what are Mine, are the Father's? For if the things of the Father are the Son's and the Father has them ever, it is plain that what the Son has, being the Father's, were ever in the Son),— not then because once He had them not, did He say this, but because, whereas the Son has eternally what He has, yet He has them from the Father.

36. For lest a man, perceiving that the Son has all that the Father has, from the exact likeness and identity of that He has, should wander into the irreligion of Sabellius, considering Him to be the Father, therefore He has said 'Was given unto Me,' and 'I received,' and 'Were delivered to Me [[John 10:18](#); [Matthew 28:18](#)],' only to show that He is not the Father, but the Father's Word, and the Eternal Son, who because of His likeness to the Father, has eternally what He has from Him, and because He is the Son, has from the Father what He has eternally. Moreover that 'Was given' and 'Were delivered,' and the like, do not impair the Godhead of the Son, but rather show Him to be truly Son, we may learn from the passages themselves. For if all things are delivered unto Him, first, He is other than that all which He has received; next, being Heir of all things, He alone is the Son and proper according to the Essence of the Father. For if He were one of all, then He were not 'heir of all [[Hebrews 1:2](#)],' but every one had received according as the Father willed and gave. But now, as receiving all things, He is other than them all, and alone proper to the Father. Moreover that 'Was given' and 'Were delivered' do not show that once He had them not, we may conclude from a similar passage, and in like manner concerning them all; for the Saviour Himself says, 'As the Father has life in Himself, so has He given also to the Son to have life in Himself [[John 5:26](#)].' Now from the words 'Hath given,' He signifies that He is not the Father; but in saying 'so,' He shows the Son's natural likeness and propriety towards the Father. If then once the Father had not, plainly the Son once had not; for as the Father, 'so' also the Son has. But if this is irreligious to say, and religious on the contrary to say that the Father had ever, is it not unseemly in them when the Son says that, 'as' the Father has, 'so' also the Son has, to say that He has not 'so,' but otherwise? Rather then is the Word faithful, and all things which He says that He has received, He has always, yet has from the Father; and

the Father indeed not from any, but the Son from the Father. For as in the instance of the radiance, if the radiance itself should say, 'All places the light has given me to enlighten, and I do not enlighten from myself, but as the light wills,' yet, in saying this, it does not imply that it once had not, but it means, 'I am proper to the light, and all things of the light are mine;' so, and much more, must we understand in the instance of the Son. For the Father, having given all things to the Son, in the Son still has all things; and the Son having, still the Father has them; for the Son's Godhead is the Father's Godhead, and thus the Father in the Son exercises His Providence over all things.

37. And while such is the sense of expressions like these, those which speak humanly concerning the Saviour admit of a religious meaning also. For with this end have we examined them beforehand, that, if we should hear Him asking where Lazarus is laid, or when He asks on coming into the parts of Cæsarea, 'Whom do men say that I am?' or, 'How many loaves do you have?' and, 'What will you that I shall do unto you?' we may know, from what has been already said, the right sense of the passages, and may not stumble as Christ's enemies the Arians. First then we must put this question to the irreligious, why they consider Him ignorant? For one who asks, does not for certain ask from ignorance; but it is possible for one who knows, still to ask concerning what He knows. Thus John was aware that Christ, when asking, 'How many loaves do you have?' was not ignorant, for he says, 'And this He said to prove him, for He Himself knew what He would do [[John 6:6](#)].' But if He knew what He was doing, therefore not in ignorance, but with knowledge did He ask. From this instance we may understand similar ones; that, when the Lord asks, He does not ask in ignorance, where Lazarus lies, nor again, whom men do say that He is; but knowing the thing which He was asking, aware what He was about to do.

And thus with ease is their clever point exploded; but if they still persist on account of His asking, then they must be told that in the Godhead indeed ignorance is not, but to the flesh ignorance is proper, as has been said. And that this is really so, observe how the Lord who inquired where Lazarus lay, Himself said, when He was not on the spot but a great way off, 'Lazarus is dead [[John 11:14](#)],' and where he was dead; and how that He who is considered by them as ignorant, is He Himself who foreknew the reasonings of the disciples, and was aware of what was in the heart of each, and of 'what was in man,' and, what is greater, alone knows the Father and says, 'I in the Father and the Father in Me. '

38. Therefore this is plain to every one, that the flesh indeed is ignorant, but the Word Himself, considered as the Word, knows all things even before they come to be. For He did not, when He became man, cease to be God ; nor, whereas He is God does He shrink from what is man's; perish the thought; but rather, being God, He has taken to Him the flesh, and being in the flesh deifies the flesh. For as He asked questions in it, so also in it did He raise the dead; and He showed to all that He who quickens the dead and recalls the soul, much more discerns the secret of all. And He knew where Lazarus lay, and yet He asked; for the All-holy Word of God, who endured all things for our sakes, did this, that so carrying our ignorance, He might vouchsafe to us the knowledge of His own only and true Father, and of Himself, sent because of us for the salvation of all, than which no grace could be greater. When then the Saviour uses the words which they allege in their defence, 'Power is given to Me,' and, 'Glorify Your Son,' and Peter says, 'Power is given unto Him,' we understand all these passages in the same sense, that humanly because of the body He says all this. For though He had no need, nevertheless He is said to have received what He received humanly, that on the other hand, inasmuch as the

Lord has received, and the grant is lodged with Him, the grace may remain sure. For while mere man receives, he is liable to lose again (as was shown in the case of Adam, for he received and he lost), but that the grace may be irrevocable, and may be kept sure by men, therefore He Himself appropriates the gift; and He says that He has received power, as man, which He ever had as God, and He says, 'Glorify Me,' who glorifies others, to show that He has a flesh which has need of these things. Wherefore, when the flesh receives, since that which receives is in Him, and by taking it He has become man, therefore He is said Himself to have received.

39. If then (as has many times been said) the Word has not become man, then ascribe to the Word, as you would have it, to receive, and to need glory, and to be ignorant; but if He has become man (and He has become), and it is man's to receive, and to need, and to be ignorant, wherefore do we consider the Giver as receiver, and the Dispenser to others do we suspect to be in need, and divide the Word from the Father as imperfect and needy, while we strip human nature of grace? For if the Word Himself, considered as Word, has received and been glorified for His own sake, and if He according to His Godhead is He who is hallowed and has risen again, what hope is there for men? For they remain as they were, naked, and wretched, and dead, having no interest in the things given to the Son. Why too did the Word come among us, and become flesh? If that He might receive these things, which He says that He has received, He was without them before that, and of necessity will rather owe thanks Himself to the body , because, when He came into it, then He receives these things from the Father, which He had not before His descent into the flesh. For on this showing He seems rather to be Himself promoted because of the body , than the body promoted because of Him. But this notion is Judaic. But if that He might redeem mankind , the Word did come among us; and that He might hallow

and deify them, the Word became flesh (and for this He did become), who does not see that it follows, that what He says that He received, when He became flesh, that He mentions, not for His own sake, but for the flesh? For to it, in which He was speaking, pertained the gifts given through Him from the Father. But let us see what He asked, and what the things altogether were which He said that He had received, that in this way also they may be brought to feeling. He asked then glory, yet He had said, 'All things were delivered unto Me [[Luke 10:22](#)].' And after the resurrection, He says that He has received all power; but even before that He had said, 'All things were delivered unto Me,' He was Lord of all, for 'all things were made by Him;' and 'there is One Lord by whom are all things [[1 Corinthians 8:6](#)].' And when He asked glory, He was as He is, the Lord of glory; as Paul says, 'If they had known it, they would not have crucified the Lord of glory [[1 Corinthians 2:8](#)];' for He had that glory which He asked when He said, 'the glory which I had with You before the world was [[John 17:5](#)].'

40. Also the power which He said He received after the resurrection, that He had before He received it, and before the resurrection. For He of Himself rebuked Satan, saying, 'Get behind Me, Satan [[Luke 4:8](#)];' and to the disciples He gave the power against him, when on their return He said, 'I beheld Satan, as lightning, fall from heaven [[Luke 10:18-19](#)].' And again, that what He said that He had received, that He possessed before receiving it, appears from His driving away the demons, and from His unbinding what Satan had bound, as He did in the case of the daughter of Abraham; and from His remitting sins, saying to the paralytic, and to the woman who washed His feet, 'Your sins be forgiven you ;' and from His both raising the dead, and repairing the first nature of the blind, granting to him to see. And all this He did, not waiting till He should receive, but being 'possessed of power. ' From all this it is plain that what He had as Word, that

when He had become man and was risen again, He says that He received humanly ; that for His sake men might henceforward upon earth have power against demons, as having become partakers of a divine nature; and in heaven, as being delivered from corruption, might reign everlastingly. Thus we must acknowledge this once for all, that nothing which He says that He received, did He receive as not possessing before; for the Word, as being God, had them always; but in these passages He is said humanly to have received, that, whereas the flesh received in Him, henceforth from it the gift might abide surely for us. For what is said by Peter, 'receiving from God honour and glory, Angels being made subject unto Him ,' has this meaning. As He inquired humanly, and raised Lazarus divinely, so 'He received' is spoken of Him humanly, but the subjection of the Angels marks the Word's Godhead.

41. Cease then, O abhorred of God , and degrade not the Word; nor detract from His Godhead, which is the Father's , as though He needed or were ignorant; lest ye be casting your own arguments against the Christ, as the Jews who once stoned Him. For these belong not to the Word, as the Word; but are proper to men and, as when He spat, and stretched forth the hand, and called Lazarus, we did not say that the triumphs were human, though they were done through the body, but were God's, so, on the other hand, though human things are ascribed to the Saviour in the Gospel, let us, considering the nature of what is said and that they are foreign to God, not impute them to the Word's Godhead, but to His manhood. For though 'the Word became flesh,' yet to the flesh are the affections proper; and though the flesh is possessed by God in the Word, yet to the Word belong the grace and the power. He did then the Father's works through the flesh; and as truly contrariwise were the affections of the flesh displayed in Him; for instance, He inquired and He raised Lazarus, He chid His Mother, saying, 'My hour is

not yet come,' and then at once He made the water wine. For He was Very God in the flesh, and He was true flesh in the Word. Therefore from His works He revealed both Himself as Son of God, and His own Father, and from the affections of the flesh He showed that He bore a true body, and that it was His own.

Chapter 28. Texts Explained; Eleventhly, Mark 13:32 and Luke 2:52 Arian explanation of the former text is against the Regula Fidei; and against the context. Our Lord said He was ignorant of the Day, by reason of His human nature. If the Holy Spirit knowsthe Day, therefore the Son knows; if the Son knowsthe Father, therefore He knowsthe Day; if He has all that is the Father's, therefore knowledge of the Day; if in the Father, He knowsthe Day in the Father; if He created and upholds all things, He knowswhen they will cease to be. He knowsnot as Man, argued from Matthew 24:42. As He asked about Lazarus's grave, etc., yet knew, so He knows; as St. Paul says, 'whether in the body I knownot,' etc., yet knew, so He knows. He said He knew not for our profit, that we be not curious [as in Acts 1:7, where on the contrary He did not say He knew not]. As the Almighty asks of Adam and of Cain, yet knew, so the Son knows[as God]. Again, He advanced in wisdom also as man, else He made Angels perfect before Himself. He advanced, in that the Godhead was manifested in Him more fully as time went on.

42. These things being so, come let us now examine into 'But of that day and that hour knows no man, neither the Angels of God, nor the Son ;' for being in great ignorance as regards these words, and being stupefied about them, they think they have in them an important argument for their heresy. But I, when the heretics allege it and prepare themselves with it, see in them the giants again fighting against God. For the Lord of heaven and earth, by whom all things were made, has to litigate before them about day and hour; and the Word who knows all things is accused by them of ignorance about a day; and the Son who knows the Father is said to be ignorant of an hour of a day; now what can be spoken more contrary to sense, or what madness can be likened to this? Through the Word all things have been made, times and seasons and night and day and the whole creation; and is the Framer of all said to be ignorant of His work? And the very context of the lection shows that the Son of God knows that hour and that day, though the Arians fall headlong in their ignorance. For after saying, 'nor the Son,' He relates to the disciples what precedes the day, saying, 'This and that shall be, and then the end.' But He who speaks of what precedes the day, knows certainly the day also, which shall be manifested subsequently to the things foretold. But if He had not known the hour, He had not signified the events before it, as not knowing when it should be. And as any one, who, by way of pointing out a house or city to those who were ignorant of it, gave an account of what comes before the house or city, and having described all, said, 'Then immediately comes the city or the house,' would know of course where the house or the city was (for had he not known, he had not described what comes before lest from ignorance he should throw his hearers far out of the way, or in speaking he should unawares go beyond the object), so the Lord saying what precedes

that day and that hour, knows exactly, nor is ignorant, when the hour and the day are at hand.

43. Now why it was that, though He knew, He did not tell His disciples plainly at that time, no one may be curious where He has been silent; for 'Who has known the mind of the Lord, or who has been His counsellor [[Romans 11:34](#)]?' but why, though He knew, He said, 'no, not the Son knows,' this I think none of the faithful is ignorant, viz. that He made this as those other declarations as man by reason of the flesh. For this as before is not the Word's deficiency , but of that human nature whose property it is to be ignorant. And this again will be well seen by honestly examining into the occasion, when and to whom the Saviour spoke thus. Not then when the heaven was made by Him, nor when He was with the Father Himself, the Word 'disposing all things ,' nor before He became man did He say it, but when 'the Word became flesh [[John 1:14](#)].' On this account it is reasonable to ascribe to His manhood everything which, after He became man, He speaks humanly. For it is proper to the Word to know what was made, nor be ignorant either of the beginning or of the end of these (for the works are His), and He knows how many things He wrought, and the limit of their consistence. And knowing of each the beginning and the end, He knows surely the general and common end of all. Certainly when He says in the Gospel concerning Himself in His human character, 'Father, the hour has come, glorify Your Son ,' it is plain that He knows also the hour of the end of all things, as the Word, though as man He is ignorant of it, for ignorance is proper to man , and especially ignorance of these things. Moreover this is proper to the Saviour's love of man; for since He was made man, He is not ashamed, because of the flesh which is ignorant , to say 'I know not,' that He may show that knowing as God, He is but ignorant according to the flesh. And therefore He said not, 'no, not the Son of God knows,' lest the

Godhead should seem ignorant, but simply, 'no, not the Son,' that the ignorance might be the Son's as born from among men.

44. On this account, He alludes to the Angels, but He did not go further and say, 'not the Holy Ghost;' but He was silent, with a double intimation; first that if the Spirit knew, much more must the Word know, considered as the Word, from whom the Spirit receives ; and next by His silence about the Spirit, He made it clear, that He said of His human ministry, 'no, not the Son.' And a proof of it is this; that, when He had spoken humanly 'No, not the Son knows,' He yet shows that divinely He knew all things. For that Son whom He declares not to know the day, Him He declares to know the Father; for 'No one,' He says, 'knows the Father save the Son [[Matthew 11:27](#)].' And all men but the Arians would join in confessing, that He who knows the Father, much more knows the whole of the creation; and in that whole, its end. And if already the day and the hour be determined by the Father, it is plain that through the Son are they determined, and He knows Himself what through Him has been determined , for there is nothing but has come to be and has been determined through the Son. Therefore He, being the Framer of the universe, knows of what nature, and of what magnitude, and with what limits, the Father has willed it to be made; and in the how much and how far is included its period. And again, if all that is the Father's, is the Son's (and this He Himself has [[John 16:15](#)] said), and it is the Father's attribute to know the day, it is plain that the Son too knows it, having this proper to Him from the Father. And again, if the Son be in the Father and the Father in the Son, and the Father knows the day and the hour, it is clear that the Son, being in the Father and knowing the things of the Father, knows Himself also the day and the hour. And if the Son is also the Father's Very Image, and the Father knows the day and the hour, it is plain that the Son has this likeness also to the Father

of knowing them. And it is not wonderful if He, through whom all things were made, and in whom the universe consists, Himself knows what has been brought to be, and when the end will be of each and of all together; rather is it wonderful that this audacity, suitable as it is to the madness of the Ario-maniacs, should have forced us to have recourse to so long a defence. For ranking the Son of God, the Eternal Word, among things originate, they are not far from venturing to maintain that the Father Himself is second to the creation; for if He who knows the Father knows not the day nor the hour, I fear lest the knowledge of the creation, or rather of the lower portion of it, be greater, as they in their madness would say, than knowledge concerning the Father.

45. But for them, when they thus blaspheme the Spirit, they must expect no remission ever of such irreligion, as the Lord has said ; but let us, who love Christ and bear Christ within us, know that the Word, not as ignorant, considered as Word, has said 'I know not,' for He knows, but as showing His manhood , in that to be ignorant is proper to man, and that He had put on flesh that was ignorant , being in which, He said according to the flesh, 'I know not.' And for this reason, after saying, 'No not the Son knows,' and mentioning the ignorance of the men in Noah's day, immediately He added, 'Watch therefore, for you know not in what hour your Lord does come,' and again, 'In such an hour as you think not, the Son of man comes [[Matthew 24:42, 44](#)].' For I too, having become as you for you, said 'no, not the Son.' For, had He been ignorant divinely, He must have said, 'Watch therefore, for I know not,' and, 'In an hour when I think not;' but in fact this has He not said; but by saying 'You know not' and 'When ye think not,' He has signified that it belongs to man to be ignorant; for whose sake He too having a flesh like theirs and having become man, said 'No, not the Son knows,' for He knew not in flesh, though knowing as Word. And again the

example from Noah exposes the shamelessness of Christ's enemies; for there too He said not, 'I knew not,' but 'They knew not until the flood came [[Matthew 24:39](#)].' For men did not know, but He who brought the flood (and it was the Saviour Himself) knew the day and the hour in which He opened the cataracts of heaven and broke up the great deep, and said to Noah, 'Come thou and all your house into the ark [[Genesis 7:1](#)].' For were He ignorant, He had not foretold to Noah, 'Yet seven days and I will bring a flood upon the earth.' But if in describing the day He makes use of the parallel of Noah's time, and He did know the day of the flood, therefore He knows also the day of His own coming.

46. Moreover, after narrating the parable of the Virgins, again He shows more clearly who they are who are ignorant of the day and the hour, saying, 'Watch therefore, for you know neither the day nor the hour [[Matthew 25:13](#)].' He who said shortly before, 'No one knows, no not the Son,' now says not 'I know not,' but 'ye know not.' In like manner then, when His disciples asked about the end, suitably said He then, 'no, nor the Son,' according to the flesh because of the body; that He might show that, as man, He knows not; for ignorance is proper to man. If however He is the Word, if it is He who is to come, He to be Judge, He to be the Bridegroom, He knows when and in what hour He comes, and when He is to say, 'Awake, you that sleepest, and arise from the dead, and Christ shall give you light [[Ephesians 5:14](#)].' For as, on becoming man, He hungers and thirsts and suffers with men, so with men as man He knows not; though divinely, being in the Father Word and Wisdom, He knows, and there is nothing which He knows not. In like manner also about Lazarus He asks humanly, who was on His way to raise him, and knew whence He should recall Lazarus's soul; and it was a greater thing to know where the soul was, than to know where the body lay; but He asked humanly, that He might raise

divinely. So too He asks of the disciples, on coming into the parts of Cæsarea, though knowing even before Peter made answer. For if the Father revealed to Peter the answer to the Lord's question, it is plain that through the Son was the revelation, for 'No one knows the Son,' says He, 'save the Father, neither the Father save the Son, and he to whomsoever the Son will reveal Him [[Luke 10:22](#)].' But if through the Son is revealed the knowledge both of the Father and the Son, there is no room for doubting that the Lord who asked, having first revealed it to Peter from the Father, next asked humanly; in order to show, that asking after the flesh, He knew divinely what Peter was about to say. The Son then knew, as knowing all things, and knowing His own Father, than which knowledge nothing can be greater or more perfect.

47. This is sufficient to confute them; but to show still further that they are hostile to the truth and Christ's enemies, I could wish to ask them a question. The Apostle in the Second Epistle to the Corinthians writes, 'I knew a man in Christ, above fourteen years ago, whether in the body I do not know, or whether out of the body I do not know; God knows. ' What now say ye? Knew the Apostle what had happened to him in the vision, though he says 'I know not,' or knew he not? If he knew not, see to it, lest, being familiar with error, you err in the trespass of the Phrygians , who say that the Prophets and the other ministers of the Word know neither what they do nor concerning what they announce. But if he knew when he said 'I know not,' for he had Christ within him revealing to him all things, is not the heart of God's enemies indeed perverted and 'self-condemned?' for when the Apostle says, 'I know not,' they say that he knows; but when the Lord says, 'I know not,' they say that He does not know. For if since Christ was within him, Paul knew that of which he says, 'I know not,' does not much more Christ Himself know, though He say, 'I know not?' The Apostle then,

the Lord revealing it to him, knew what happened to him; for on this account he says, 'I knew a man in Christ.' and knowing the man, he knew also how the man was caught away. Thus Elisha, who beheld Elijah, knew also how he was taken up; but though knowing, yet when the sons of the Prophets thought that Elijah was cast upon one of the mountains by the Spirit, he knowing from the first what he had seen, tried to persuade them; but when they urged it, he was silent, and suffered them to go after him. Did he then not know, because he was silent? He knew indeed, but as if not knowing, he suffered them, that they being convinced, might no more doubt about the taking up of Elijah. Therefore much more Paul, himself being the person caught away, knew also how he was caught; for Elijah knew; and had any one asked, he would have said how. And yet Paul says 'I know not,' for these two reasons, as I think at least; one, as he has said himself, lest because of the abundance of the revelations any one should think of him beyond what he saw; the other, because, our Saviour having said 'I know not,' it became him also to say 'I know not,' lest the servant should appear above his Lord, and the disciple above his Master.

48. Therefore He who gave to Paul to know, much rather knew Himself; for since He spoke of the antecedents of the day, He also knew, as I said before, when the Day and when the Hour, and yet though knowing, He says, 'No, not the Son knows.' Why then said He at that time 'I know not,' what He as Lord, knew? As we may by searching conjecture, for our profit, as I think at least, did He this; and may He grant to what we are now proposing a true meaning! On both sides did the Saviour secure our advantage; for He has made known what comes before the end, that, as He said Himself, we might not be startled nor scared, when they happen, but from them may expect the end after them. And concerning the day and the hour He was not willing to say according to His divine nature, 'I know,' but

after the flesh, 'I know not,' for the sake of the flesh which was ignorant, as I have said before; lest they should ask Him further, and then either He should have to pain the disciples by not speaking, or by speaking might act to the prejudice of them and us all. For whatever He does, that altogether He does for our sakes, since also for us 'the Word became flesh.' For us therefore He said 'No, not the Son knows;' and neither was He untrue in thus saying (for He said humanly, as man, 'I know not'), nor did He suffer the disciples to force Him to speak, for by saying 'I know not' He stopped their inquiries. And so in the Acts of the Apostles it is written, when He went upon the Angels, ascending as man, and carrying up to heaven the flesh which He bore, on the disciples seeing this, and again asking, 'When shall the end be, and when will You be present?' He said to them more clearly, 'It is not for you to know the times or the seasons which the Father has put in His own power [[Acts 1:7](#)].' And He did not then say, 'No, not the Son,' as He said before humanly, but, 'It is not for you to know.' For now the flesh had risen and put off its mortality and been deified; and no longer did it become Him to answer after the flesh when He was going into the heavens; but henceforth to teach after a divine manner, 'It is not for you to know times or seasons which the Father has put in His own power; but you shall receive Power.' And what is that Power of the Father but the Son? For Christ is 'God's Power and God's Wisdom.'

49. The Son then did know, as being the Word; for He implied this in what He said—'I know but it is not for you to know;' for it was for your sakes that sitting also on the mount I said according to the flesh, 'No, not the Son knows,' for the profit of you and all. For it is profitable to you to hear so much both of the Angels and of the Son, because of the deceivers which shall be afterwards; that though demons should be transfigured as Angels, and should attempt to speak concerning the end, you should not believe,

since they are ignorant; and that, if Antichrist too, disguising himself, should say, 'I am Christ,' and should try in his turn to speak of that day and end, to deceive the hearers, ye, having these words from Me, 'No, not the Son,' may disbelieve him also. And further, not to know when the end is, or when the day of the end, is expedient for man, lest knowing, they might become negligent of the time between, awaiting the days near the end; for they will argue that then only must they attend to themselves. Therefore also has He been silent of the time when each shall die, lest men, being elated on the ground of knowledge, should immediately neglect themselves for the greater part of their time. Both then, the end of all things and the limit of each of us has the Word concealed from us (for in the end of all is the end of each, and in the end of each the end of all is comprehended), that, whereas it is uncertain and always in prospect, we may advance day by day as if summoned, reaching forward to the things before us and forgetting the things behind. For who, knowing the day of the end, would not be dilatory with the interval? But, if ignorant, would not be ready day by day? It was on this account that the Saviour added, 'Watch therefore, for you know not what hour your Lord does come;' and, 'In such an hour as you think not, the Son of man comes [[Matthew 24:42](#); [Luke 12:40](#)].' For the advantage then which comes of ignorance has He said this; for in saying it, He wishes that we should always be prepared; 'for you,' He says, 'know not; but I, the Lord, know when I come, though the Arians do not wait for Me, who am the Word of the Father.'

50. The Lord then, knowing what is good for us beyond ourselves, thus secured the disciples; and they, being thus taught, set right those of Thessalonica when likely on this point to run into error. However, since Christ's enemies do not yield even to these considerations, I wish, though knowing that they have a heart harder than Pharaoh, to ask them again

concerning this. In Paradise God asks, 'Adam, where are You ' and He inquires of Cain also, 'Where is Abel your brother ?' What then say you to this? For if you think Him ignorant and therefore to have asked, you are already of the party of the Manichees, for this is their bold thought; but if, fearing the open name, you force yourselves to say, that He asks knowing, what is there extravagant or strange in the doctrine, that you should thus fall, on finding that the Son, in whom God then inquired, that same Son who now is clad in flesh, inquires of the disciples as man? Unless forsooth, having become Manichees, you are willing to blame the question then put to Adam and all that you may give full play to your perverseness. For being exposed on all sides, you still make a whispering from the words of Luke, which are rightly said, but ill understood by you. And what this is, we must state, that so also their corrupt meaning may be shown.

51. Now Luke says, 'And Jesus advanced in wisdom and stature, and in grace with God and man [[Luke 2:52](#)].' This then is the passage, and since they stumble in it, we are compelled to ask them, like the Pharisees and the Sadducees, of the person concerning whom Luke speaks. And the case stands thus. Is Jesus Christ man, as all other men, or is He God bearing flesh? If then He is an ordinary man as the rest, then let Him, as a man, advance; this however is the sentiment of the Samosatene, which virtually indeed you entertain also, though in name you deny it because of men. But if He be God bearing flesh, as He truly is, and 'the Word became flesh,' and being God descended upon earth, what advance had He who existed equal to God? Or how had the Son increase, being ever in the Father? For if He who was ever in the Father, advanced, what, I ask, is there beyond the Father from which His advance might be made? Next it is suitable here to repeat what was said upon the point of His receiving and being glorified. If He advanced when He became man, it is plain that, before He became man,

He was imperfect; and rather the flesh became to Him a cause of perfection, than He to the flesh. And again, if, as being the Word, He advances, what has He more to become than Word and Wisdom and Son and God's Power? For the Word is all these, of which if one can anyhow partake as it were one ray, such a man becomes all perfect among men, and equal to Angels. For Angels, and Archangels, and Dominions, and all the Powers, and Thrones, as partaking the Word, behold always the face of His Father. How then does He who to others supplies perfection, Himself advance later than they? For Angels even ministered to His human birth, and the passage from Luke comes later than the ministration of the Angels. How then at all can it even come into thought of man? Or how did Wisdom advance in wisdom? Or how did He who to others gives grace (as Paul says in every Epistle, knowing that through Him grace is given, 'The grace of our Lord Jesus Christ be with you all'), how did He advance in grace? For either let them say that the Apostle is untrue, and presume to say that the Son is not Wisdom, or else if He is Wisdom as Solomon said, and if Paul wrote, 'Christ God's Power and God's Wisdom,' of what advance did Wisdom admit further?

52. For men, creatures as they are, are capable in a certain way of reaching forward and advancing in virtue. Enoch, for instance, was thus translated, and Moses increased and was perfected; and Isaac 'by advancing became great ;' and the Apostle said that he 'reached forth [[Philippians 3:13](#)]' day by day to what was before him. For each had room for advancing, looking to the step before him. But the Son of God, who is One and Only, what room had He for reaching forward? For all things advance by looking at Him; and He, being One and Only, is in the Only Father, from whom again He does not reach forward, but in Him abides ever. To men then belongs advance; but the Son of God, since He could not advance, being

perfect in the Father, humbled Himself for us, that in His humbling we on the other hand might be able to increase. And our increase is no other than the renouncing things sensible, and coming to the Word Himself; since His humbling is nothing else than His taking our flesh. It was not then the Word, considered as the Word, who advanced; who is perfect from the perfect Father, who needs nothing, nay brings forward others to an advance; but humanly is He here also said to advance, since advance belongs to man. Hence the Evangelist, speaking with cautious exactness, has mentioned stature in the advance; but being Word and God He is not measured by stature, which belongs to bodies. Of the body then is the advance; for, it advancing, in it advanced also the manifestation of the Godhead to those who saw it. And, as the Godhead was more and more revealed, by so much more did His grace as man increase before all men. For as a child He was carried to the Temple; and when He became a boy, He remained there, and questioned the priests about the Law. And by degrees His body increasing, and the Word manifesting Himself in it, He is confessed henceforth by Peter first, then also by all, 'Truly this is the Son of God;' however wilfully the Jews, both the ancient and these modern, shut fast their eyes, lest they see that to advance in wisdom is not the advance of Wisdom Itself, but rather the manhood's advance in It. For 'Jesus advanced in wisdom and grace;' and, if we may speak what is explanatory as well as true, He advanced in Himself; for 'Wisdom built herself an house,' and in herself she gave the house advancement.

53. (What moreover is this advance that is spoken of, but, as I said before, the deifying and grace imparted from Wisdom to men, sin being obliterated in them and their inward corruption, according to their likeness and relationship to the flesh of the Word?) For thus, the body increasing in stature, there developed in it the manifestation of the Godhead also, and to

all was it displayed that the body was God's Temple , and that God was in the body. And if they urge, that 'The Word become flesh' is called Jesus, and refer to Him the term 'advanced,' they must be told that neither does this impair the Father's Light , which is the Son, but that it still shows that the Word has become man, and bore true flesh. And as we said that He suffered in the flesh, and hungered in the flesh, and was fatigued in the flesh, so also reasonably may He be said to have advanced in the flesh; for neither did the advance, such as we have described it, take place with the Word external to the flesh, for in Him was the flesh which advanced and His is it called, and that as before, that man's advance might abide and fail not, because of the Word which is with it. Neither then was the advance the Word's, nor was the flesh Wisdom, but the flesh became the body of Wisdom. Therefore, as we have already said, not Wisdom, as Wisdom, advanced in respect of Itself; but the manhood advanced in Wisdom, transcending by degrees human nature, and being deified, and becoming and appearing to all as the organ of Wisdom for the operation and the shining forth of the Godhead. Wherefore neither said he, 'The Word advanced,' but Jesus, by which Name the Lord was called when He became man; so that the advance is of the human nature in such wise as we explained above.

Chapter 29. Texts Explained; Twelfthly, Matthew 26:39; John 12:27, etc. Arian inferences are against the Regula Fidei, as before. He wept and the like, as man. Other texts prove Him God. God could not fear. He feared because His flesh feared.

54. Therefore as, when the flesh advanced, He is said to have advanced, because the body was His own, so also what is said at the season of His death, that He was troubled, that He wept, must be taken in the same sense. For they, going up and down, as if thereby recommending their heresy anew, allege; " Behold, 'He wept,' and said, 'Now is My soul troubled,' and He besought that the cup might pass away; how then, if He so spoke, is He God, and Word of the Father? " Yea, it is written that He wept, O God's enemies, and that He said, 'I am troubled,' and on the Cross He said, 'Eloi, Eloi, lama sabachthani,' that is, 'My God, My God, why have You forsaken Me?' and He besought that the cup might pass away. Thus certainly it is written; but again I would ask you (for the same rejoinder must of necessity be made to each of your objections), If the speaker is mere man, let him weep and fear death, as being man; but if He is the Word in flesh (for one must not be reluctant to repeat), whom had He to fear being God? Or wherefore should He fear death, who was Himself Life, and was rescuing others from death? Or how, whereas He said, 'Fear not him that kills the body [[Luke 12:4](#)],' should He Himself fear? And how should He who said to Abraham, 'Fear not, for I am with you,' and encouraged Moses against Pharaoh, and said to the son of Nun, 'Be strong, and of a good courage,' Himself feel terror before Herod and Pilate? Further, He who succours others against fear (for 'the Lord,' says Scripture, 'is on my

side, I will not fear what man shall do unto me '), did He fear governors, mortal men? Did He who Himself had come against death, feel terror of death? Is it not both unseemly and irreligious to say that He was terrified at death or hades, whom the keepers of the gates of hades saw and shuddered? But if, as you would hold, the Word was in terror wherefore, when He spoke long before of the conspiracy of the Jews, did He not flee, nay said when actually sought, 'I am He?' for He could have avoided death, as He said, 'I have power to lay down My life, and I have power to take it again;' and 'No one takes it from Me. '

55. But these affections were not proper to the nature of the Word, as far as He was Word; but in the flesh which was thus affected was the Word, O Christ's enemies and unthankful Jews! For He said not all this prior to the flesh; but when the 'Word became flesh,' and has become man, then is it written that He said this, that is, humanly. Surely He of whom this is written was He who raised Lazarus from the dead, and made the water wine, and vouchsafed sight to the man born blind, and said, 'I and My Father are one. ' If then they make His human attributes a ground for low thoughts concerning the Son of God, nay consider Him altogether man from the earth, and not from heaven, wherefore not from His divine works recognise the Word who is in the Father, and henceforward renounce their self-willed irreligion? For they are given to see, how He who did the works is the same as He who showed that His body was passible by His permitting it to weep and hunger, and to show other properties of a body. For while by means of such He made it known that, though God impassible, He had taken a passible flesh; yet from the works He showed Himself the Word of God, who had afterwards become man, saying, Though you believe not Me, beholding Me clad in a human body, yet believe the works, that you may know that " I am in the Father, and the Father in Me. " 'And Christ's

enemies seem to me to show plain shamelessness and blasphemy;' for, when they hear 'I and the Father are one ,' they violently distort the sense, and separate the unity of the Father and the Son; but reading of His tears or sweat or sufferings, they do not advert to His body, but on account of these rank in the creation Him by whom the creation was made. What then is left for them to differ from the Jews in? For as the Jews blasphemously ascribed God's works to Beelzebub, so also will these, ranking with the creatures the Lord who wrought those works, undergo the same condemnation as theirs without mercy.

56. But they ought, when they hear 'I and the Father are one,' to see in Him the oneness of the Godhead and the propriety of the Father's Essence; and again when they hear, 'He wept' and the like, to say that these are proper to the body; especially since on each side they have an intelligible ground, viz. that this is written as of God and that with reference to His manhood. For in the incorporeal, the properties of body had not been, unless He had taken a body corruptible and mortal ; for mortal was Holy Mary, from whom was His body. Wherefore of necessity when He was in a body suffering, and weeping, and toiling, these things which are proper to the flesh, are ascribed to Him together with the body. If then He wept and was troubled, it was not the Word, considered as the Word, who wept and was troubled, but it was proper to the flesh; and if too He besought that the cup might pass away, it was not the Godhead that was in terror, but this affection too was proper to the manhood. And that the words 'Why have You forsaken Me?' are His, according to the foregoing explanations (though He suffered nothing, for the Word was impassible), is notwithstanding declared by the Evangelists; since the Lord became man, and these things are done and said as from a man, that He might Himself lighten these very sufferings of the flesh, and free it from them. Whence neither can the Lord

be forsaken by the Father, who is ever in the Father, both before He spoke, and when He uttered this cry. Nor is it lawful to say that the Lord was in terror, at whom the keepers of hell's gates shuddered and set open hell, and the graves did gape, and many bodies of the saints arose and appeared to their own people. Therefore be every heretic dumb, nor dare to ascribe terror to the Lord whom death, as a serpent, flees, at whom demons tremble, and the sea is in alarm; for whom the heavens are rent and all the powers are shaken. For behold when He says, 'Why have You forsaken Me?' the Father showed that He was ever and even then in Him; for the earth knowing its Lord who spoke, straightway trembled, and the veil was rent, and the sun was hidden, and the rocks were torn asunder, and the graves, as I have said, did gape, and the dead in them arose; and, what is wonderful, they who were then present and had before denied Him, then seeing these signs, confessed that 'truly He was the Son of God. '

57. And as to His saying, 'If it be possible, let the cup pass,' observe how, though He thus spoke, He rebuked Peter, saying, 'Thou savourest not the things that be of God, but those that be of men.' For He willed what He deprecated, for therefore had He come; but His was the willing (for for it He came), but the terror belonged to the flesh. Wherefore as man He utters this speech also, and yet both were said by the Same, to show that He was God, willing in Himself, but when He had become man, having a flesh that was in terror. For the sake of this flesh He combined His own will with human weakness , that destroying this affection He might in turn make man undaunted in face of death. Behold then a thing strange indeed! He to whom Christ's enemies impute words of terror, He by that so-called tenor renders men undaunted and fearless. And so the Blessed Apostles after Him from such words of His conceived so great a contempt of death, as not even to care for those who questioned them, but to answer, 'We ought to obey

God rather than men [[Acts 5:29](#)].' And the other Holy Martyrs were so bold, as to think that they were rather passing to life than undergoing death. Is it not extravagant then, to admire the courage of the servants of the Word, yet to say that the Word Himself was in terror, through whom they despised death? But from that most enduring purpose and courage of the Holy Martyrs is shown, that the Godhead was not in terror, but the Saviour took away our terror. For as He abolished death by death, and by human means all human evils, so by this so-called terror did He remove our terror, and brought about that never more should men fear death. His word and deed go together. For human were the sayings, 'Let the cup pass,' and 'Why have You forsaken Me?' and divine the act whereby the Same did cause the sun to fail and the dead to rise. Again He said humanly, 'Now is My soul troubled;' and He said divinely, 'I have power to lay down My life, and power to take it again. ' For to be troubled was proper to the flesh, and to have power to lay down His life and take it again, when He will, was no property of men but of the Word's power. For man dies, not by his own power, but by necessity of nature and against his will; but the Lord, being Himself immortal, but having a mortal flesh, had power, as God, to become separate from the body and to take it again, when He would. Concerning this too speaks David in the Psalm, 'You shall not leave My soul in hades, neither shall Thou suffer Your Holy One to see corruption. ' For it beseemed that the flesh, corruptible as it was, should no longer after its own nature remain mortal, but because of the Word who had put it on, should abide incorruptible. For as He, having come in our body, was conformed to our condition, so we, receiving Him, partake of the immortality that is from Him.

58. Idle then is the excuse for stumbling, and petty the notions concerning the Word, of these Ario-maniacs, because it is written, 'He was

troubled,' and 'He wept.' For they seem not even to have human feeling, if they are thus ignorant of man's nature and properties; which do but make it the greater wonder, that the Word should be in such a suffering flesh, and neither prevented those who were conspiring against Him, nor took vengeance of those who were putting Him to death, though He was able, He who hindered some from dying, and raised others from the dead. And He let His own body suffer, for therefore did He come, as I said before, that in the flesh He might suffer, and thenceforth the flesh might be made impassible and immortal, and that, as we have many times said, contumely and other troubles might determine upon Him and come short of others after Him, being by Him annulled utterly; and that henceforth men might for ever abide incorruptible, as a temple of the Word. Had Christ's enemies thus dwelt on these thoughts, and recognised the ecclesiastical scope as an anchor for the faith, they would not have made shipwreck of the faith, nor been so shameless as to resist those who would fain recover them from their fall, and to deem those as enemies who are admonishing them to be religious.

Chapter 30. Objections continued, as in Chapters vii.— x. Whether the Son is begotten of the Father's will? This virtually the same as whether once He was not? And used by the Ariansto introduce the latter question. The Regula Fidei answers it at once in the negative by contrary texts. The Ariansfollow the Valentinians in maintaining a precedent will; which really is only exercised by God towards creatures. Instances from Scripture. Inconsistency of Asterius. If the Son by will, there must be another Word before Him. If God is good, or exist, by His will, then is the Son by His will. If He willed to have reason or wisdom, then is His Word and Wisdom at His will. The Son is the Living Will, and has all titles which denote connaturality. That will which the Father has to the Son, the Son has to the Father. The Father wills the Son and the Son wills the Father

58. (*continued*). But , as it seems, a heretic is a wicked thing in truth, and in every respect his heart is depraved and irreligious. For behold, though convicted on all points, and shown to be utterly bereft of understanding, they feel no shame; but as the hydra of Gentile fable, when its former serpents were destroyed, gave birth to fresh ones, contending against the slayer of the old by the production of new, so also they, hostile

and hateful to God , as hydras , losing their life in the objections which they advance, invent for themselves other questions Judaic and foolish, and new expedients, as if Truth were their enemy, thereby to show the rather that they are Christ's opponents in all things.

59. After so many proofs against them, at which even the devil who is their father had himself been abashed and gone back, again as from their perverse heart they mutter forth other expedients, sometimes in whispers, sometimes with the drone of gnats; 'Be it so,' say they; 'interpret these places thus, and gain the victory in reasonings and proofs; still you must say that the Son has received being from the Father at His will and pleasure;' for thus they deceive many, putting forward the will and the pleasure of God. Now if any of those who believe aright were to say this in simplicity, there would be no cause to be suspicious of the expression, the right intention prevailing over that somewhat simple use of words. But since the phrase is from the heretics and the words of heretics are suspicious, and, as it is written, 'The wicked are deceitful,' and 'The words of the wicked are deceit ,' even though they but make signs , for their heart is depraved, come let us examine this phrase also, lest, though convicted on all sides, still, as hydras, they invent a fresh word, and by such clever language and specious evasion, they sow again that irreligion of theirs in another way. For he who says, 'The Son came to be at the Divine will,' has the same meaning as another who says, 'Once He was not,' and 'The Son came to be out of nothing,' and 'He is a creature.' But since they are now ashamed of these phrases, these crafty ones have endeavoured to convey their meaning in another way, putting forth the word 'will,' as cuttlefish their blackness, thereby to blind the simple , and to keep in mind their peculiar heresy. For whence bring they 'by will and pleasure?' or from what Scripture? Let them say, who are so suspicious in their words and so inventive of irreligion. For the Father

who revealed from heaven His own Word, declared, 'This is My beloved Son.' and by David He said, 'My heart uttered a good Word.' and John He bade say, 'In the beginning was the Word.' and David says in the Psalm, 'With You is the well of life, and in Your light shall we see light;' and the Apostle writes, 'Who being the Radiance of Glory,' and again, 'Who being in the form of God,' and, 'Who is the Image of the invisible God. '

60. All everywhere tell us of the being of the Word, but none of His being 'by will,' nor at all of His making; but they, where, I ask, did they find will or pleasure 'precedent ' to the Word of God, unless forsooth, leaving the Scriptures, they simulate the perverseness of Valentinus? For Ptolemy the Valentinian said that the Unoriginate had a pair of attributes, Thought and Will, and first He thought and then He willed; and what He thought, He could not put forth , unless when the power of the Will was added. Thence the Arians taking a lesson, wish will and pleasure to precede the Word. For them then, let them rival the doctrine of Valentinus; but we, when we read the divine discourses, found 'He was' applied to the Son, but of Him only did we hear as being in the Father and the Father's Image; while in the case of things originate only, since also by nature these things once were not, but afterwards came to be , did we recognise a precedent will and pleasure, David saying in the hundred and thirteenth Psalm, 'As for our God He is in heaven, He has done whatsoever pleased Him,' and in the hundred and tenth, 'The works of the Lord are great, sought out unto all His good pleasure;' and again, in the hundred and thirty-fourth, 'Whatsoever the Lord pleased, that did He in heaven, and in earth, and in the sea, and in all deep places. ' If then He be work and thing made, and one among others, let Him, as others, be said 'by will?' to have come to be, and Scripture shows that these are thus brought into being. And Asterius, the advocate for the heresy, acquiesces, when he thus writes, 'For if it be unworthy of the Framers of all,

to make at pleasure, let His being pleased be removed equally in the case of all, that His Majesty be preserved unimpaired. Or if it be befitting God to will, then let this better way obtain in the case of the first Offspring. For it is not possible that it should be fitting for one and the same God to make things at His pleasure, and not at His will also.' In spite of the Sophist having introduced abundant irreligion in his words, namely, that the Offspring and the thing made are the same, and that the Son is one offspring out of all offsprings that are, He ends with the conclusion that it is fitting to say that the works are by will and pleasure.

61. Therefore if He be other than all things, as has been above shown , and through Him the works rather came to be, let not 'by will?' be applied to Him, or He has similarly come to be as the things consist which through Him come to be. For Paul, whereas he was not before, became afterwards an Apostle 'by the will of God ;' and our own calling, as itself once not being, but now taking place afterwards, is preceded by will, and, as Paul himself says again, has been made 'according to the good pleasure of His will [[Ephesians 1:5](#)].' And what Moses relates, 'Let there be light,' and 'Let the earth appear,' and 'Let Us make man,' is, I think, according to what has gone before , significant of the will of the Agent. For things which once were not but happened afterwards from external causes, these the Framer counsels to make; but His own Word begotten from Him by nature, concerning Him He did not counsel beforehand; for in Him the Father makes, in Him frames, other things whatever He counsels; as also James the Apostle teaches, saying, 'Of His own will begot He us with the Word of truth [[James 1:18](#)].' Therefore the Will of God concerning all things, whether they be begotten again or are brought into being at the first, is in His Word, in whom He both makes and begets again what seems right to Him; as the Apostle [[1 Thessalonians 5:18](#)] again signifies, writing to

Thessalonica; 'for this is the will of God in Christ Jesus concerning you.' But if, in whom He makes, in Him also is the will, and in Christ is the pleasure of the Father, how can He, as others, come into being by will and pleasure? For if He too came to be as you maintain, by will, it follows that the will concerning Him consists in some other Word, through whom He in turn comes to be; for it has been shown that God's will is not in the things which He brings into being, but in Him through whom and in whom all things made are brought to be. Next, since it is all one to say 'By will?' and 'Once He was not,' let them make up their minds to say, 'Once He was not,' that, perceiving with shame that times are signified by the latter, they may understand that to say 'by will?' is to place times before the Son; for counselling goes before things which once were not, as in the case of all creatures. But if the Word is the Framer of the creatures, and He coexists with the Father, how can to counsel precede the Everlasting as if He were not? For if counsel precedes, how through Him are all things? For rather He too, as one among others is by will begotten to be a Son, as we too were made sons by the Word of Truth; and it rests, as was said, to seek another Word, through whom He too has come to be, and was begotten together with all things, which were according to God's pleasure.

62. If then there is another Word of God, then be the Son originated by a word; but if there be not, as is the case, but all things by Him have come to be, which the Father has willed, does not this expose the many-headed craftiness of these men? That feeling shame at saying 'work,' and 'creature,' and 'God's Word was not before His generation,' yet in another way they assert that He is a creature, putting forward 'will,' and saying, 'Unless He has by will come to be, therefore God had a Son by necessity and against His good pleasure.' And who is it then who imposes necessity on Him, O men most wicked, who draw everything to the purpose of your heresy? For

what is contrary to will they see; but what is greater and transcends it has escaped their perception. For as what is beside purpose is contrary to will, so what is according to nature transcends and precedes counselling. A man by counsel builds a house, but by nature he begets a son; and what is in building began to come into being at will, and is external to the maker; but the son is proper offspring of the father's essence, and is not external to him; wherefore neither does he counsel concerning him, lest he appear to counsel about himself. As far then as the Son transcends the creature, by so much does what is by nature transcend the will. And they, on hearing of Him, ought not to measure by will what is by nature; forgetting however that they are hearing about God's Son, they dare to apply human contrarities in the instance of God, 'necessity' and 'beside purpose,' to be able thereby to deny that there is a true Son of God. For let them tell us themselves—that God is good and merciful, does this attach to Him by will or not? If by will, we must consider that He began to be good, and that His not being good is possible; for to counsel and choose implies an inclination two ways, and is incidental to a rational nature. But if it be too unseemly that He should be called good and merciful upon will, then what they have said themselves must be retorted on them—'therefore by necessity and not at His pleasure He is good;' and, 'who is it that imposes this necessity on Him?' But if it be unseemly to speak of necessity in the case of God, and therefore it is by nature that He is good, much more is He, and more truly, Father of the Son by nature and not by will.

63. Moreover let them answer us this:— (for against their shamelessness I wish to urge a further question, bold indeed, but with a religious intent; be propitious, O Lord!)— the Father Himself, does He exist, first having counselled, then being pleased, or before counselling? For since they are so bold in the instance of the Word, they must receive the like

answer, that they may know that this their presumption reaches even to the Father Himself. If then they shall themselves take counsel about will, and say that even He is from will, what then was He before He counselled, or what gained He, as you consider, after counselling? But if such a question be unseemly and self-destructive, and shocking even to ask (for it is enough only to hear God's Name for us to know and understand that He is He that Is), will it not also be against reason to have parallel thoughts concerning the Word of God, and to make pretences of will and pleasure? For it is enough in like manner only to hear the Name of the Word, to know and understand that He who is God not by will, has not by will but by nature His own Word. And does it not surpass all conceivable madness, to entertain the thought only, that God Himself counsels and considers and chooses and proceeds to have a good pleasure, that He be not without Word and without Wisdom, but have both? For He seems to be considering about Himself, who counsels about what is proper to His Essence. There being then much blasphemy in such a thought, it will be religious to say that things originate have come to be 'by favour and will,' but the Son is not a work of will, nor has come after, as the creation, but is by nature the own Offspring of God's Essence. For being the own Word of the Father, He allows us not to account of will as before Himself, since He is Himself the Father's Living Counsel, and Power, and Framer of the things which seemed good to the Father. And this is what He says of Himself in the Proverbs; 'Counsel is mine and security, mine is understanding, and mine strength [[Proverbs 8:14](#)].' For as, although Himself the 'Understanding,' in which He prepared the heavens, and Himself 'Strength and Power' (for Christ is 'God's Power and God's Wisdom' [[1 Corinthians 1:24](#)]), He here has altered the terms and said, 'Mine is understanding' and 'Mine strength,' so while He says, 'Mine is counsel,' He must Himself be the Living Counsel

of the Father; as we have learned from the Prophet also, that He becomes 'the Angel of great Counsel [[Isaiah 9:6](#)],' and was called the good pleasure of the Father; for thus we must refute them, using human illustrations concerning God.

64. Therefore if the works subsist 'by will and favour,' and the whole creature is made 'at God's good pleasure,' and Paul was called to be an Apostle 'by the will of God,' and our calling has come about 'by His good pleasure and will,' and all things have come into being through the Word, He is external to the things which have come to be by will, but rather is Himself the Living Counsel of the Father, by which all these things have come to be; by which David also gives thanks in the seventy-second Psalm. 'You have holden me by my right hand; You shall guide me with Your Counsel. ' How then can the Word, being the Counsel and Good Pleasure of the Father, come into being Himself 'by good pleasure and will,' like every one else? Unless, as I said before, in their madness they repeat that He has come into being through Himself, or through some other. Who then is it through whom He has come to be? Let them fashion another Word; and let them name another Christ, rivalling the doctrine of Valentinus ; for Scripture it is not. And though they fashion another, yet assuredly he too comes into being through some one; and so, while we are thus reckoning up and investigating the succession of them, the many-headed heresy of the Atheists is discovered to issue in polytheism and madness unlimited; in the which, wishing the Son to be a creature and from nothing, they imply the same thing in other words by pretending the words will and pleasure, which rightly belong to things originate and creatures. Is it not irreligious then to impute the characteristics of things originate to the Framers of all? And is it not blasphemous to say that will was in the Father before the Word? For if will precedes in the Father, the Son's words are not true, 'I in the Father.' or

even if He is in the Father, yet He will hold but a second place, and it became Him not to say 'I in the Father,' since will was before Him, in which all things were brought into being and He Himself subsisted, as you hold. For though He excel in glory, He is not the less one of the things which by will come into being. And, as we have said before, if it be so, how is He Lord and they servants ? But He is Lord of all, because He is one with the Father's Lordship; and the creation is all in bondage, since it is external to the Oneness of the Father, and, whereas it once was not, was brought to be.

65. Moreover, if they say that the Son is by will, they should say also that He came to be by understanding; for I consider understanding and will to be the same. For what a man counsels, about that also he has understanding; and what he has in understanding, that also he counsels. Certainly the Saviour Himself has made them correspond, as being cognate, when He says, 'Counsel is mine and security; mine is understanding, and mine strength [[Proverbs 8:14](#)].' For as strength and security are the same (for they mean one attribute), so we may say that Understanding and Counsel are the same, which is the Lord. But these irreligious men are unwilling that the Son should be Word and Living Counsel; but they fable that there is with God , as if a habit , coming and going , after the manner of men, understanding, counsel, wisdom; and they leave nothing undone, and they put forward the 'Thought' and 'Will' of Valentinus, so that they may but separate the Son from the Father, and may call Him a creature instead of the proper Word of the Father. To them then must be said what was said to Simon Magus; 'the irreligion of Valentinus perish with you [[Acts 8:20](#)];' and let every one rather trust to Solomon, who says, that the Word is Wisdom and Understanding. For he says, 'The Lord by Wisdom founded the earth, by Understanding He established the heavens.' And as here by Understanding, so in the Psalms, 'By the Word of the Lord were the heavens

made.' And as by the Word the heavens, so 'He has done whatsoever pleased Him.' And as the Apostle writes to Thessalonians, 'the will of God is in Christ Jesus. ' The Son of God then, He is the 'Word' and the 'Wisdom;' He the 'Understanding' and the Living 'Counsel;' and in Him is the 'Good Pleasure of the Father.' He is 'Truth' and 'Light' and 'Power' of the Father. But if the Will of God is Wisdom and Understanding, and the Son is Wisdom, he who says that the Son is 'by will,' says virtually that Wisdom has come into being in wisdom, and the Son is made in a son, and the Word created through the Word ; which is incompatible with God and is opposed to His Scriptures. For the Apostle proclaims the Son to be the own Radiance and Expression, not of the Father's will , but of His Essence Itself, saying, 'Who being the Radiance of His glory and the Expression of His Subsistence [[Hebrews 1:3](#)].' But if, as we have said before, the Father's Essence and Subsistence be not from will, neither, as is very plain, is what is proper to the Father's Subsistence from will; for such as, and so as, that Blessed Subsistence, must also be the proper Offspring from It. And accordingly the Father Himself said not, 'This is the Son originated at My will,' nor 'the Son whom I have by My favour,' but simply 'My Son,' and more than that, 'in whom I am well pleased;' meaning by this, This is the Son by nature; and 'in Him is lodged My will about what pleases Me.'

66. Since then the Son is by nature and not by will, is He without the pleasure of the Father and not with the Father's will? No, verily; but the Son is with the pleasure of the Father, and, as He says Himself, 'The Father loves the Son, and shows Him all things. ' For as not 'from will?' did He begin to be good, nor yet is good without will and pleasure (for what He is, that also is His pleasure), so also that the Son should be, though it came not 'from will,' yet it is not without His pleasure or against His purpose. For as His own Subsistence is by His pleasure, so also the Son, being proper to His

Essence, is not without His pleasure. Be then the Son the object of the Father's pleasure and love; and thus let every one religiously account of the pleasure and the not-unwillingness of God. For by that good pleasure wherewith the Son is the object of the Father's pleasure, is the Father the object of the Son's love, pleasure, and honour; and one is the good pleasure which is from Father in Son, so that here too we may contemplate the Son in the Father and the Father in the Son. Let no one then, with Valentinus, introduce a precedent will; nor let any one, by this pretence of 'counsel,' intrude between the Only Father and the Only Word; for it were madness to place will and consideration between them. For it is one thing to say, 'Of will He came to be,' and another, that the Father has love and good pleasure towards His Son who is His own by nature. For to say, 'Of will He came to be,' in the first place implies that once He was not; and next it implies an inclination two ways, as has been said, so that one might suppose that the Father could even not will the Son. But to say of the Son, 'He might not have been,' is an irreligious presumption reaching even to the Essence of the Father, as if what is His own might not have been. For it is the same as saying, 'The Father might not have been good.' And as the Father is always good by nature, so He is always generative by nature; and to say, 'The Father's good pleasure is the Son,' and 'The Word's good pleasure is the Father,' implies, not a precedent will, but genuineness of nature, and propriety and likeness of Essence. For as in the case of the radiance and light one might say, that there is no will preceding radiance in the light, but it is its natural offspring, at the pleasure of the light which begot it, not by will and consideration, but in nature and truth, so also in the instance of the Father and the Son, one might rightly say, that the Father has love and good pleasure towards the Son, and the Son has love and good pleasure towards the Father.

67. Therefore call not the Son a work of good pleasure; nor bring in the doctrine of Valentinus into the Church; but be He the Living Counsel, and Offspring in truth and nature, as the Radiance from the Light. For thus has the Father spoken, 'My heart uttered a good Word.' and the Son conformably, 'I in the Father and the Father in Me. ' But if the Word be in the heart, where is will? And if the Son in the Father, where is good pleasure? And if He be Will Himself, how is counsel in Will? It is unseemly; lest the Word come into being in a word, and the Son in a son, and Wisdom in a wisdom, as has been repeatedly said. For the Son is the Father's All; and nothing was in the Father before the Word; but in the Word is will also, and through Him the objects of will are carried into effect, as holy Scriptures have shown. And I could wish that the irreligious men, having fallen into such want of reason as to be considering about will, would now ask their childbearing women no more, whom they used to ask, 'Had you a son before conceiving him ?' but the father, 'Do ye become fathers by counsel, or by the natural law of your will.' or 'Are your children like your nature and essence ?' that, even from fathers they may learn shame, from whom they assumed this proposition about birth, and from whom they hoped to gain knowledge in point. For they will reply to them, 'What we beget, is like, not our good pleasure , but like ourselves; nor become we parents by previous counsel, but to beget is proper to our nature; since we too are images of our fathers.' Either then let them condemn themselves , and cease asking women about the Son of God, or let them learn from them, that the Son is begotten not by will, but in nature and truth. Becoming and suitable to them is a refutation from human instances , since the perverse-minded men dispute in a human way concerning the Godhead. Why then are Christ's enemies still mad? For this, as well as their other pretences, is shown and proved to be mere fantasy and fable; and on

this account, they ought, however late, contemplating the precipice of folly down which they have fallen, to rise again from the depth and to flee the snare of the devil, as we admonish them. For Truth is loving unto men and cries continually, 'If because of My clothing of the body ye believe Me not, yet believe the works, that you may know that " I am in the Father and the Father in Me, " and " I and the Father are one, " and " He that has seen Me has seen the Father. " ' But the Lord according to His wont is loving to man, and would fain 'help them that are fallen,' as the praise of David says; but the irreligious men, not desirous to hear the Lord's voice, nor bearing to see Him acknowledged by all as God and God's Son, go about, miserable men, as beetles, seeking with their father the devil pretexts for irreligion. What pretexts then, and whence will they be able next to find? Unless they borrow blasphemies of Jews and Caiaphas, and take atheism from Gentiles? For the divine Scriptures are closed to them, and from every part of them they are refuted as insensate and Christ's enemies.

Discourse 4 Against the Arians

1-5. The substantiality of the Word proved from Scripture. If the One Origin be substantial, Its Word is substantial. Unless the Word and Son be a second Origin, or a work, or an attribute (and so God be compounded), or at the same time Father, or involve a second nature in God, He is from the Father's Essence and distinct from Him.

Illustration of John 10:30, drawn from Deuteronomy 4:4.

1. The Word is God from God; for 'the Word was God [[John 1:1](#)],' and again, 'Of whom are the Fathers, and of whom Christ, who is God over all, blessed for ever. Amen [[Romans 9:5](#)].' And since Christ is God from God, and God's Word, Wisdom, Son, and Power, therefore but One God is declared in the divine Scriptures. For the Word, being Son of the One God, is referred to Him of whom also He is; so that Father and Son are two, yet the Monad of the Godhead is indivisible and inseparable. And thus too we preserve One Beginning of Godhead and not two Beginnings, whence there is strictly a Monarchy. And of this very Beginning the Word is by nature Son, not as if another beginning, subsisting by Himself, nor having come into being externally to that Beginning, lest from that diversity a Dyarchy and Polyarchy should ensue; but of the one Beginning He is own Son, own Wisdom, own Word, existing from It. For, according to John, 'in' that 'Beginning was the Word, and the Word was with God,' for the Beginning was God; and since He is from It, therefore also 'the Word was God.' And as

there is one Beginning and therefore one God, so one is that Essence and Subsistence which indeed and truly and really is, and which said 'I am that I am [[Exodus 3:14](#)],' and not two, that there be not two Beginnings; and from the One, a Son in nature and truth, is Its own Word, Its Wisdom, Its Power, and inseparable from It. And as there is not another essence, lest there be two Beginnings, so the Word which is from that One Essence has no dissolution, nor is a sound significative, but is an essential Word and essential Wisdom, which is the true Son. For were He not essential, God will be speaking into the air [[1 Corinthians 14:9](#)], and having a body, in nothing differently from men; but since He is not man, neither is His Word according to the infirmity of man. For as the Beginning is one Essence, so Its Word is one, essential, and subsisting, and Its Wisdom. For as He is God from God, and Wisdom from the Wise, and Word from the Rational, and Son from Father, so is He from Subsistence Subsistent, and from Essence Essential and Substantive, and Being from Being.

2. Since were He not essential Wisdom and substantive Word, and Son existing, but simply Wisdom and Word and Son in the Father, then the Father Himself would have a nature compounded of Wisdom and Word. But if so, the forementioned absurdities would follow; and He will be His own Father, and the Son begetting and begotten by Himself; or Word, Wisdom, Son, is a name only, and He does not subsist who owns, or rather who is, these titles. If then He does not subsist, the names are idle and empty, unless we say that God is Very Wisdom and Very Word. But if so, He is His own Father and Son; Father, when Wise, Son, when Wisdom; but these things are not in God as a certain quality; away with the dishonourable thought; for it will issue in this, that God is compounded of essence and quality. For whereas all quality is in essence, it will clearly follow that the Divine Monad, indivisible as it is, must be compound, being

severed into essence and accident. We must ask then these headstrong men; The Son was proclaimed as God's Wisdom and Word; how then is He such? If as a quality, the absurdity has been shown; but if God is that Very Wisdom, then it is the absurdity of Sabellius; therefore He is so, as an Offspring in a proper sense from the Father Himself, according to the illustration of light. For as there is light from fire, so from God is there a Word, and Wisdom from the Wise, and from the Father a Son. For in this way the Monad remains undivided and entire, and Its Son, Word not unessential, nor not subsisting, but essential truly. For were it not so, all that is said would be said notionally and verbally. But if we must avoid that absurdity, then is a true Word essential. For as there is a Father truly, so Wisdom truly. In this respect then they are two; not because, as Sabellius said, Father and Son are the same, but because the Father is Father and the Son Son, and they are one, because He is Son of the Essence of the Father by nature, existing as His own Word. This the Lord said, viz. 'I and the Father are One [[John 10:30](#)]'; for neither is the Word separated from the Father, nor was or is the Father ever Wordless; on this account He says, 'I in the Father and the Father in Me. '

3. And again, Christ is the Word of God. Did He then subsist by Himself, and subsisting, has He become joined to the Father, or did God make Him or call Him His Word? If the former, I mean if He subsisted by Himself and is God, then there are two Beginnings; and moreover, as is plain, He is not the Father's own, as being not of the Father, but of Himself. But if on the contrary He be made externally, then is He a creature. It remains then to say that He is from God Himself; but if so, that which is from another is one thing, and that from which it is, is a second; according to this then there are two. But if they be not two, but the names belong to the same, cause and effect will be the same, and begotten and begetting,

which has been shown absurd in the instance of Sabellius. But if He be from Him, yet not another, He will be both begetting and not begetting; begetting because He produces from Himself, and not begetting, because it is nothing other than Himself. But if so, the same is called Father and Son notionally. But if it be unseemly so to say, Father and Son must be two; and they are one, because the Son is not from without, but begotten of God. But if any one shrinks from saying 'Offspring,' and only says that the Word exists with God, let such a one fear lest, shrinking from what is said in Scripture, he fall into absurdity, making God a being of double nature. For not granting that the Word is from the Monad, but simply as if He were joined to the Father, he introduces a twofold essence, and neither of them Father of the other. And the same of Power. And we may see this more clearly, if we consider it with reference to the Father; for there is One Father, and not two, but from that One the Son. As then there are not two Fathers, but One, so not two Beginnings, but One, and from that One the Son essential.

4. But the Arians we must ask contrariwise: (for the Sabellianisers must be confuted from the notion of a Son, and the Arians from that of a Father:) let us say then— Is God wise and not word-less: or on the contrary, is He wisdom-less and word-less? If the latter, there is an absurdity at once; if the former, we must ask, how is He wise and not word-less? Does He possess the Word and the Wisdom from without, or from Himself? If from without, there must be one who first gave to Him, and before He received He was wisdom-less and word-less. But if from Himself, it is plain that the Word is not from nothing, nor once was not; for He was ever; since He of whom He is the Image, exists ever. But if they say that He is indeed wise and not word-less, but that He has in Himself His own wisdom and own word, and that, not Christ, but that by which He made Christ, we must

answer that, if Christ in that word was brought to be, plainly so were all things; and it must be He of whom John says, 'All things were made by Him,' and the Psalmist, 'In Wisdom have You made them all. ' And Christ will be found to speak untruly, 'I in the Father,' there being another in the Father. And 'the Word became flesh [[John 1:14](#)] ' is not true according to them. For if He in whom 'all things came to be,' Himself became flesh, but Christ is not in the Father, as Word 'by whom all things came to be,' then Christ has not become flesh, but perhaps Christ was named Word. But if so, first, there will be another besides the name, next, all things were not by Him brought to be, but in that other, in whom Christ also was made. But if they say that Wisdom is in the Father as a quality or that He is Very Wisdom , the absurdities will follow already mentioned. For He will be compound , and will prove His own Son and Father. Moreover, we must confute and silence them on the ground, that the Word which is in God cannot be a creature nor out of nothing; but if once a Word be in God, then He must be Christ who says, 'I am in the Father and the Father in Me [[John 14:20](#)],' who also is therefore the Only-begotten, since no other was begotten from Him. This is One Son, who is Word, Wisdom, Power; for God is not compounded of these, but is generative of them. For as He frames the creatures by the Word, so according to the nature of His own Essence has He the Word as an Offspring, through whom He frames and creates and dispenses all things. For by the Word and the Wisdom all things have come to be, and all things together remain according to His ordinance. And the same concerning the word 'Son;' if God be without Son , then is He without Work; for the Son is His Offspring through whom He works ; but if not, the same questions and the same absurdities will follow their audacity.

5. From Deuteronomy; 'But ye that did attach yourselves unto the Lord your God are alive every one of you this day [[Deuteronomy 4:4](#)].' From

this we may see the difference, and know that the Son of God is not a creature. For the Son says, 'I and the Father are One,' and, 'I in the Father, and the Father in Me;' but things originate, when they make advance, are attached unto the Lord. The Word then is in the Father as being His own; but things originate, being external, are attached, as being by nature foreign, and attached by free choice. For a son which is by nature, is one with him who begot him; but he who is from without, and is made a son, will be attached to the family. Therefore he immediately adds, 'What nation is there so great who has God drawing near unto them ?' and elsewhere, 'I a God drawing near ;' for to things originate He draws near, as being strange to Him, but to the Son, as being His own, He does not draw near, but He is in Him. And the Son is not attached to the Father, but co-exists with Him; whence also Moses says again in the same Deuteronomy, 'You shall obey His voice, and apply yourselves unto Him [[Deuteronomy 13:4](#)];' but what is applied, is applied from without.

6, 7. When the Word and Son hungered, wept, and was wearied, He acted as our Mediator, taking on Him what was ours, that He might impart to us what was His.

6. But in answer to the weak and human notion of the Arians, their supposing that the Lord is in want, when He says, 'Is given unto Me,' and 'I received,' and if Paul says, 'Wherefore He highly exalted Him,' and 'He set Him at the right hand,' and the like, we must say that our Lord, being Word and Son of God, bore a body, and became Son of Man, that, having become Mediator between God, and men, He might minister the things of God to us, and ours to God. When then He is said to hunger and weep and weary, and to cry Eloi, Eloi, which are our human affections, He receives them from us and offers to the Father, interceding for us, that in Him they may be annulled. And when it is said, 'All power is given unto Me,' and 'I received,' and 'Wherefore God highly exalted Him,' these are gifts given from God to us through Him. For the Word was never in want, nor has come into being; nor again were men sufficient to minister these things for themselves, but through the Word they are given to us; therefore, as if given to Him, they are imparted to us. For this was the reason of His becoming man, that, as being given to Him, they might pass on to us. For of such gifts mere man had not become worthy; and again the mere Word had not needed them; the Word then was united to us, and then imparted to us power, and highly exalted us. For the Word being in man, highly exalted man himself; and, when the Word was in man, man himself received. Since then, the Word being in flesh, man himself was exalted, and received power, therefore these things are referred to the Word, since they were given on His

account; for on account of the Word in man were these gifts given. And as 'the Word became flesh [[John 1:14](#)],' so also man himself received the gifts which came through the Word. For all that man himself has received, the Word is said to have received ; that it might be shown, that man himself, being unworthy to receive, as far as his own nature is concerned, yet has received because of the Word become flesh. Wherefore if anything be said to be given to the Lord, or the like, we must consider that it is given, not to Him as needing it, but to man himself through the Word. For every one interceding for another, receives the gift in his own person, not as needing, but on his account for whom he intercedes.

7. For as He takes our infirmities, not being infirm , and hungers not hungering, but sends up what is ours that it may be abolished, so the gifts which come from God instead of our infirmities, does He too Himself receive, that man, being united to Him, may be able to partake them. Hence it is that the Lord says, 'All things whatsoever You have given Me, I have given them,' and again, 'I pray for them [[John 17:7-9](#)].' For He prayed for us, taking on Him what is ours, and He was giving what He received. Since then, the Word being united to man himself, the Father, regarding Him, vouchsafed to man to be exalted, to have all power and the like; therefore are referred to the Word Himself, and are as if given to Him, all things which through Him we receive. For as He for our sake became man, so we for His sake are exalted. It is no absurdity then, if, as for our sake He humbled Himself, so also for our sake He is said to be highly exalted. So 'He gave to Him,' that is, 'to us for His sake;' 'and He highly exalted Him [[Philippians 2:9](#)],' that is, 'us in Him.' And the Word Himself, when we are exalted, and receive, and are succoured, as if He Himself were exalted and received and were succoured, gives thanks to the Father, referring what is

ours to Himself, and saying, 'All things, whatsoever You have given Me, I have given unto them [[John 17:7-8](#)].'

8. Arians date the Son's beginning earlier than Marcellus, etc.

8. Eusebius and his fellows, that is, the Ario-maniacs, ascribing a beginning of being to the Son, yet pretend not to wish Him to have a beginning of kingship. But this is ridiculous; for he who ascribes to the Son a beginning of being, very plainly ascribes to Him also a beginning of reigning; so blind are they, confessing what they deny. Again, those who say that the Son is only a name, and that the Son of God, that is, the Word of the Father, is unessential and non-subsistent, pretend to be angry with those who say, 'Once He was not.' This is ridiculous also; for they who give Him no being at all, are angry with those who at least grant Him to be in time. Thus these also confess what they deny, in the act of censuring the others. And again Eusebius and his fellows, confessing a Son, deny that He is the Word by nature, and would have the Son called Word notionally; and the others confessing Him to be Word, deny Him to be Son, and would have the Word called Son notionally, equally void of footing.

9, 10. Unless Father and Son are two in name only, or as parts and so each imperfect, or two gods, they are coessential, one in Godhead, and the Son from the Father.

9. 'I and the Father are One [[John 10:30](#)].' You say that the two things are one, or that the one has two names, or again that the one is divided into two. Now if the one is divided into two, that which is divided must need be a body, and neither part perfect, for each is a part and not a whole. But if again the one have two names, this is the expedient of Sabellius, who said that Son and Father were the same, and did away with either, the Father when there is a Son, and the Son when there is a Father. But if the two are one, then of necessity they are two, but one according to the Godhead, and according to the Son's coessentiality with the Father, and the Word's being from the Father Himself; so that there are two, because there is Father, and Son, namely the Word; and one because one God. For if not, He would have said, 'I am the Father,' or 'I and the Father am;' but, in fact, in the 'I' He signifies the Son, and in the 'And the Father,' Him who begot Him; and in the 'One' the one Godhead and His coessentiality. For the Same is not, as the Gentiles hold, Wise and Wisdom, or the Same Father and Word; for it were unfit for Him to be His own Father, but the divine teaching knows Father and Son, and Wise and Wisdom, and God and Word; while it ever guards Him indivisible and inseparable and indissoluble in all respects.

10. But if any one, on hearing that the Father and the Son are two, misrepresent us as preaching two Gods (for this is what some feign to themselves, and immediately mock, saying, 'You hold two God. '), we must answer to such, If to acknowledge Father and Son, is to hold two Gods, it

instantly follows that to confess but one we must deny the Son and Sabellianise. For if to speak of two is to fall into Gentilism, therefore if we speak of one, we must fall into Sabellianism. But this is not so; perish the thought! But, as when we say that Father and Son are two, we still confess one God, so when we say that there is one God, let us consider Father and Son two, while they are one in the Godhead, and in the Father's Word being indissoluble and indivisible and inseparable from Him. And let the fire and the radiance from it be a similitude of man, which are two in being and in appearance, but one in that its radiance is from it indivisibly.

11, 12. Marcellus and his disciples, like Arians, say that the Word was, not indeed created, but issued, to create us, as if the Divine silence were a state of inaction, and when God spoke by the Word, He acted; or that there was a going forth and return of the Word; a doctrine which implies change and imperfection in Father and Son.

11. They fall into the same folly with the Arians; for Arians also say that He was created for us, that He might create us, as if God waited till our creation for His issue, as the one party say, or His creation, as the other. Arians then are more bountiful to us than to the Son; for they say, not we for His sake, but He for ours, came to be; that is, if He was therefore created, and subsisted, that God through Him might create us. And these, as irreligious or more so, give to God less than to us. For we oftentimes, even when silent, yet are active in thinking, so as to form the results of our thoughts into images; but God they would have inactive when silent, and when He speaks then to exert strength; if, that is, when silent He could not make, and when speaking He began to create. For it is just to ask them, whether the Word, when He was in God, was perfect, so as to be able to make. If on the one hand He was imperfect, when in God, but by being begotten became perfect, we are the cause of His perfection, that is, if He has been begotten for us; for on our behalf He has received the power of making. But if He was perfect in God, so as to be able to make, His generation is superfluous; for He, even when in the Father, could frame the world; so that either He has not been begotten, or He was begotten, not for us, but because He is ever from the Father. For His generation evidences,

not that we were created, but that He is from God; for He was even before our creation.

12. And the same presumption will be proved against them concerning the Father; for if, when silent, He could not make, of necessity He has gained power by begetting, that is, by speaking. And whence has He gained it? And wherefore? If, when He had the Word within Him, He could make, He begets needlessly, being able to make even in silence. Next, if the Word was in God before He was begotten, then being begotten He is without and external to Him. But if so, how says He now, 'I in the Father and the Father in Me [[John 14:10](#)]?' but if He is now in the Father, then always was He in the Father, as He is now, and needless is it to say, 'For us was He begotten, and He reverts after we are formed, that He may be as He was.' For He was not anything which He is not now, nor is He what He was not; but He is as He ever was, and in the same state and in the same respects; otherwise He will seem to be imperfect and alterable. For if, what He was, that He shall be afterwards, as if now He were not so, it is plain, He is not now what He was and shall be. I mean, if He was before in God, and afterwards shall be again, it follows that now the Word is not in God. But the Lord refutes such persons when He says, 'I in the Father and the Father in Me;' for so is He now as He ever was. But if so He now is, as He was ever, it follows, not that at one time He was begotten and not at another, nor that once there was silence with God, and then He spoke, but there is ever a Father, and a Son who is His Word, not in name alone a Word, nor the Word in notion only a Son, but existing coessential with the Father, not begotten for us, for we are brought into being for Him. For, if He were begotten for us, and in His begetting we were created, and in His generation the creature consists, and then He returns that He may be what He was before, first, He that was begotten will be again not begotten. For if His progression be generation,

His return will be the close of that generation, for when He has come to be in God, God will be silent again. But if He shall be silent, there will be what there was when He was silent, stillness and not creation, for the creation will cease to be. For, as on the Word's outgoing, the creation came to be, and existed, so on the Word's retiring, the creation will not exist. What use then for it to come into being, if it is to cease? Or why did God speak, that then He should be silent? And why did He issue One whom He recalls? And why did He beget One whose generation He willed to cease? Again it is uncertain what He shall be. For either He will ever be silent, or He will again beget, and will devise a different creation (for He will not make the same, else that which was made would have remained, but another); and in due course He will bring that also to a close, and will devise another, and so on without end.

**13, 14. Such a doctrine precludes all real
distinctions of personality in the Divine Nature.
Illustration of the Scripture doctrine from 2
Corinthians 6:11, etc.**

13. This perhaps he borrowed from the Stoics, who maintain that their God contracts and again expands with the creation, and then rests without end. For what is dilated is first straitened; and what is expanded is at first contracted; and it is what it was, and does but undergo an affection. If then the Monad being dilated became a Triad, and the Monad was the Father, and the Triad is Father, Son, and Holy Ghost, first the Monad being dilated, underwent an affection and became what it was not; for it was dilated, whereas it had not been dilate. Next, if the Monad itself was dilated into a Triad, and that, Father and Son and Holy Ghost, then Father and Son and Spirit prove the same, as Sabellius held, unless the Monad which he speaks of is something besides the Father, and then he ought not to speak of dilatation, since the Monad was to make Three, so that there was a Monad, and then Father, Son, and Spirit. For if the Monad were dilated, and expanded itself, it must itself be that which was expanded. And a Triad when dilated is no longer a Monad, and when a Monad it is not yet a Triad. And so, He that was Father was not yet Son and Spirit; but, when become These, is no longer only Father. And a man who thus should lie, must ascribe a body to God, and represent Him as passible; for what is dilatation, but an affection of that which is dilated? Or what the dilated, but what before was not so, but was strait indeed; for it is the same, in time only differing from itself.

14. And this the divine Apostle knows, when he writes to the Corinthians, 'Be not straitened in us, but be yourselves dilated, O Corinthians [[2 Corinthians 6:12-13](#)];' for he advises identical persons to change from straitness to dilatation. And as, supposing the Corinthians being straitened were in turn dilated, they had not been others, but still Corinthians, so if the Father was dilated into a Triad, the Triad again is the Father alone. And he says again the same thing, 'Our heart is dilated ;' and Noah says, 'May God dilate for Japheth ,' for the same heart and the same Japheth is in the dilatation. If then the Monad dilated, it would dilate for others; but if it dilated for itself, then it would be that which was dilated; and what is that but the Son and Holy Spirit? And it is well to ask him, when thus speaking, what was the action of this dilatation? Or, in very truth, wherefore at all it took place? For what does not remain the same, but is in course of time dilated, must necessarily have a cause of dilatation. If then it was in order that Word and Spirit should be with Him, it is beside the purpose to say, 'First Monad, and then dilated;' for Word and Spirit were not afterwards, but ever, or God would be wordless , as the Arians hold. So that if Word and Spirit were ever, ever was it dilated, and not at first a Monad; but if it were dilated afterwards, then afterwards is there a Word. But if for the Incarnation it was dilated, and then became a Triad, then before the Incarnation there was not yet a Triad. And it will seem even that the Father became flesh, if, that is, He be the Monad, and was dilated in the Man; and thus perhaps there will only be a Monad, and flesh, and thirdly Spirit; if, that is, He was Himself dilated; and there will be in name only a Triad. It is absurd too to say that it was dilated for creating; for it were possible for it, remaining a Monad, to make all; for the Monad did not need dilatation, nor was wanting in power before being dilated; it is absurd surely and impious, to think or speak thus in the case of God. Another absurdity too will follow.

For if it was dilated for the sake of the creation, and while it was a Monad the creation was not, but upon the Consummation it will be again a Monad after dilatation, then the creation too will come to nought. For as for the sake of creating it was dilated, so, the dilatation ceasing, the creation will cease also.

15-24. Since the Word is from God, He must be Son. Since the Son is from everlasting, He must be the Word; else either He is superior to the Word, or the Word is the Father. Texts of the New Testament which state the unity of the Son with the Father; therefore the Son is the Word. Three hypotheses refuted— 1. That the Man is the Son; 2. That the Word and Man together are the Son; 3. That the Word became Son on His incarnation. Texts of the Old Testament which speak of the Son. If they are merely prophetic, then those concerning the Word may be such also.

15. Such absurdities will be the consequence of saying that the Monad is dilated into a Triad. But since those who say so venture to separate Word and Son, and to say that the Word is one and the Son another, and that first was the Word and then the Son, come let us consider this doctrine also. Now their presumption takes various forms; for some say that the man whom the Saviour assumed is the Son ; and others both that the man and the Word then became Son, when they were united. And others say that the Word Himself then became Son when He became man ; for from being Word, they say, He has become Son, not being Son before, but only Word. Now both are Stoic doctrines, whether to say that God was dilated or to deny the Son, but especially is it absurd to name the Word, yet deny Him to be Son. For if the Word be not from God, reasonably might they deny Him to be Son; but if He is from God, how see they not that what exists from

anything is son of him from whom it is? Next, if God is Father of the Word, why is not the Word Son of His own Father? For one is and is called father, whose is the son; and one is and is called son of another, whose is the father. If then God is not Father of Christ, neither is the Word Son; but if God be Father, then reasonably also the Word is Son. But if afterwards there is Father, and first God, this is an Arian thought. Next, it is absurd that God should change; for that belongs to bodies; but if they argue that in the instance of creation He became afterwards a Maker, let them know that the change is in the things which afterwards came to be, and not in God.

16. If then the Son too were a work, well might God begin to be a Father towards Him as others; but if the Son is not a work, then ever was the Father and ever the Son. But if the Son was ever, He must be the Word; for if the Word be not Son, and this is what a man waxes bold to say, either he holds that Word to be Father or the Son superior to the Word. For the Son being 'in the bosom of the Father [[John 1:18](#)],' of necessity either the Word is not before the Son (for nothing is before Him who is in the Father), or if the Word be other than the Son, the Word must be the Father in whom is the Son. But if the Word is not Father but Word, the Word must be external to the Father, since it is the Son who is 'in the bosom of the Father.' For not both the Word and the Son are in the bosom, but one must be, and He the Son, who is Only-begotten. And it follows for another reason, if the Word is one, and the Son another, that the Son is superior to the Word; for 'no one knows the Father save the Son [[Matthew 11:27](#)],' not the Word. Either then the Word does not know, or if He knows, it is not true that 'no one knows.' And the same of 'He that has seen Me, has seen the Father,' and 'I and the Father are One,' for this is uttered by the Son, not the Word, as they would have it, as is plain from the Gospel; for according to John when the Lord said, 'I and the Father are One,' the Jews took up stones to stone

Him. 'Jesus answered them, Many good works have I showed you from My Father, for which of those works do ye stone Me? The Jews answered Him, saying, For a good work we stone You not, but for blasphemy, and because that Thou, being a man, makest Yourself God. Jesus answered them, Is it not written in your law, I said, You are gods? If he called them gods unto whom the Word of God came, and the Scripture cannot be broken, say ye of Him, whom the Father has sanctified and sent into the world, Thou blaspheme, because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father.' And yet, as far as the surface of the words intimated, He said neither 'I am God,' nor 'I am Son of God,' but 'I and the Father are One.'

17. The Jews then, when they heard 'One,' thought like Sabellius that He said that He was the Father, but our Saviour shows their sin by this argument: 'Though I had said " God, " you should have remembered what is written, " I said, You are gods; " ' then to clear up 'I and the Father are One,' He has explained the Son's oneness with the Father in the words, 'Because I said, I am the Son of God.' For if He did not say it in words, still He has referred the sense of 'are One' to the Son. For nothing is one with the Father, but what is from Him. What is that which is from Him but the Son? And therefore He adds, 'that you may know that I am in the Father, and the Father in Me.' For, when expounding the 'One,' He said that the union and the inseparability lay, not in This being That, with which It was One, but in His being in the Father and the Father in the Son. For thus He overthrows both Sabellius, in saying, 'I am' not, " the Father, " but, 'the Son of God;' and Arius, in saying, 'are One.' If then the Son and the Word are not the same, it is not that the Word is one with the Father, but the Son; nor he that has seen the Word 'has seen the Father,' but 'he that has seen' the Son. And from this

it follows, either that the Son is greater than the Word, or the Word has nothing beyond the Son. For what can be greater or more perfect than 'One,' and 'I in the Father and the Father in Me,' and 'He that has seen Me, has seen the Father.' for these utterances also belong to the Son. And hence the same John says, 'He that has seen Me, has seen Him that sent Me,' and, 'He that receives Me, receives Him that sent Me;' and, 'I have come a light into the world, that whosoever believes in Me, should not abide in darkness. And, if any one hear My words and observe them not, I judge him not; for I came not to judge the world, but to save the world. The word which he shall hear, the same shall judge him in the last day, because I go unto the Father. ' The preaching, He says, judges him who has not observed the commandment; 'for if,' He says, 'I had not come and spoken unto them, they had not had sin; but now they shall have no cloke [[John 15:22](#)],' He says, having heard My words, through which those who observe them shall reap salvation.

18. Perhaps they will have so little shame as to say, that this utterance belongs not to the Son but to the Word; but from what preceded it appeared plainly that the speaker was the Son. For He who here says, 'I came not to judge the world but to save [[John 12:47](#)],' is shown to be no other than the Only-begotten Son of God, by the same John's saying before , 'For God so loved the world that He gave His Only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believes in Him is not condemned, but he that believes not is condemned already, because he has not believed in the Name of the Only-begotten Son of God. And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil. ' If He who says, 'For I came not to judge the world, but

that I might save it,' is the Same as says, 'He that sees Me, sees Him that sent Me ,' and if He who came to save the world and not judge it is the Only-begotten Son of God, it is plain that it is the same Son who says, 'He that sees Me, sees Him that sent Me.' For He who said, 'He that believes in Me,' and, 'If any one hear My words, I judge him not,' is the Son Himself, of whom Scripture says, 'He that believes in Him is not condemned, but He that believes not is condemned already, because He has not believed in the Name of the Only-begotten Son of God.' And again: 'And this is the condemnation' of him who believes not on the Son, 'that light has come into the world,' and they believed not in Him, that is, in the Son; for He must be 'the Light which lights every man that comes into the world. ' And as long as He was upon earth according to the Incarnation, He was Light in the world, as He said Himself, 'While you have light, believe in the light, that you may be the children of light;' for 'I,' says He, 'have come a light into the world. '

19. This then being shown, it follows that the Word is the Son. But if the Son is the Light, which has come into the world, beyond all dispute the world was made by the Son. For in the beginning of the Gospel, the Evangelist, speaking of John the Baptist, says, 'He was not that Light, but that he might bear witness concerning that Light. ' For Christ Himself was, as we have said before, the True Light that lights every man that comes into the world. For if 'He was in the world, and the world was made by Him ,' of necessity He is the Word of God, concerning whom also the Evangelist witnesses that all things were made by Him. For either they will be compelled to speak of two worlds, that the one may have come into being by the Son and the other by the Word, or, if the world is one and the creation one, it follows that Son and Word are one and the same before all creation, for by Him it came into being. Therefore if as by the Word, so by

the Son also all things came to be, it will not be contradictory, but even identical to say, for instance, 'In the beginning was the Word,' or, 'In the beginning was the Son.' But if because John did not say, 'In the beginning was the Son,' they shall maintain that the attributes of the Word do not suit with the Son, it at once follows that the attributes of the Son do not suit with the Word. But it was shown that to the Son belongs, 'I and the Father are One,' and that it is He 'Who is in the bosom of the Father,' and, 'He that sees Me, sees Him that sent Me ;' and that 'the world was brought into being by Him,' is common to the Word and the Son; so that from this the Son is shown to be before the world; for of necessity the Framer is before the things brought into being. And what is said to Philip must belong, according to them, not to the Word, but to the Son. For, 'Jesus said,' says Scripture, 'Have I been so long time with you, and yet you have not known Me, Philip? He that has seen Me, has seen the Father. And how do you say then, Show us the Father? Do you not believe, that I am in the Father and the Father in Me? The words that I speak unto you, I speak not of Myself, but the Father that dwells in Me, He does the works. Believe Me that I am in the Father and the Father in Me, or else, believe Me for the very works' sake. Verily, verily, I say unto you, he that believes in Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father. And whatsoever you shall ask in My Name, that will I do, that the Father may be glorified in the Son. ' Therefore if the Father be glorified in the Son, the Son must be He who said, 'I in the Father and the Father in Me;' and He who said, 'He that has seen Me, has seen the Father.' for He, the same who thus spoke, shows Himself to be the Son, by adding, 'that the Father may be glorified in the Son.'

20. If then they say that the Man whom the Word wore, and not the Word, is the Son of God the Only-begotten, the Man must be by

consequence He who is in the Father, in whom also the Father is; and the Man must be He who is One with the Father, and who is in the bosom of the Father, and the True Light. And they will be compelled to say that through the Man Himself the world came into being, and that the Man was He who came not to judge the world but to save it; and that He it was who was in being before Abraham came to be. For, says Scripture, Jesus said to them, 'Verily, verily, I say unto you, before Abraham was, I am [[John 8:58](#)].' And is it not absurd to say, as they do, that one who came of the seed of Abraham after two and forty generations, should exist before Abraham came to be? Is it not absurd, if the flesh, which the Word bore, itself is the Son, to say that the flesh from Mary is that by which the world was made? And how will they retain 'He was in the world?' for the Evangelist, by way of signifying the Son's antecedence to the birth according to the flesh, goes on to say, 'He was in the world.' And how, if not the Word but the Man is the Son, can He save the world, being Himself one of the world? And if this does not shame them, where shall be the Word, the Man being in the Father? And where will the Word stand to the Father, the Man and the Father being One? But if the Man be Only-begotten, what will be the place of the Word? Either one must say that He comes second, or, if He be above the Only-begotten, He must be the Father Himself. For as the Father is One, so also the Only-begotten from Him is One; and what has the Word above the Man, if the Word is not the Son? For, while Scripture says that through the Son and the Word the world was brought to be, and it is common to the Word and to the Son to frame the world, yet Scripture proceeds to place the sight of the Father, not in the Word but in the Son, and to attribute the saving of the world, not to the Word, but to the Only-begotten Son. For, says it, Jesus said, 'Have I been so long while with you, and yet have you not known Me, Philip? He that has seen Me, has seen the Father.' Nor does

Scripture say that the Word knows the Father, but the Son; and that not the Word sees the Father, but the Only-begotten Son who is in the bosom of the Father.

21. And what more does the Word contribute to our salvation than the Son, if, as they hold, the Son is one, and the Word another? For the command is that we should believe, not in the Word, but in the Son. For John says, 'He that believes in the Son, has everlasting life; but he that believes not the Son, shall not see life [[John 3:36](#)].' And Holy Baptism, in which the substance of the whole faith is lodged, is administered not in the Word, but in Father, Son, and Holy Ghost. If then, as they hold, the Word is one and the Son another, and the Word is not the Son, Baptism has no connection with the Word. How then are they able to hold that the Word is with the Father, when He is not with Him in the giving of Baptism? But perhaps they will say, that in the Father's Name the Word is included? Wherefore then not the Spirit also? Or is the Spirit external to the Father? And the Man indeed (if the Word is not Son) is named after the Father, but the Spirit after the Man? And then the Monad, instead of dilating into a Triad, dilates according to them into a Tetrad, Father, Word, Son, and Holy Ghost. Being brought to shame on this ground, they have recourse to another, and say that not the Man by Himself whom the Lord bore, but both together, the Word and the Man, are the Son; for both joined together are named Son, as they say. Which then is cause of which? And which has made which a Son? Or, to speak more clearly, is the Word a Son because of the flesh? Or is the flesh called Son because of the Word? Or is neither the cause, but the concurrence of the two? If then the Word be a Son because of the flesh, of necessity the flesh is Son, and all those absurdities follow which have been already drawn from saying that the Man is Son. But if the flesh is called Son because of the Word, then even before the flesh the Word

certainly, being such, was Son. For how could a being make other sons, not being himself a son, especially when there was a father ? If then He makes sons for Himself, then is He Himself Father; but if for the Father, then must He be Son, or rather that Son, by reason of Whom the rest are made sons.

22. For if, while He is not Son, we are sons, God is our Father and not His. How then does He appropriate the name instead, saying, 'My Father,' and 'I from the Father ?' for if He be common Father of all, He is not His Father only, nor did He alone come out from the Father. But he says, that He is sometimes called our Father also, because He has Himself become partaker in our flesh. For on this account the Word has become flesh, that, since the Word is Son, therefore, because of the Son dwelling in us , He may be called our Father also; for 'He sent forth,' says Scripture, 'the Spirit of His Son into our hearts, crying, Abba, Father [[Galatians 4:6](#)].' Therefore the Son in us, calling upon His own Father, causes Him to be named our Father also. Surely in whose hearts the Son is not, of them neither can God be called Father. But if because of the Word the Man is called Son, it follows necessarily, since the ancients are called sons even before the Incarnation, that the Word is Son even before His sojourn among us; for 'I begot sons,' says Scripture; and in the time of Noah, 'When the sons of God saw,' and in the Song, 'Is not He your Father ?' Therefore there was also that True Son, for whose sake they too were sons. But if, as they say again, neither of the two is Son, but it depends on the concurrence of the two, it follows that neither is Son; I say, neither the Word nor the Man, but some cause, on account of which they were united; and accordingly that cause which makes the Son will precede the uniting. Therefore in this way also the Son was before the flesh. When this then is urged, they will take refuge in another pretext, saying, neither that the Man is Son, nor both together, but that the Word was Word indeed simply in the beginning, but when He

became Man, then He was named Son; for before His appearing He was not Son but Word only; and as the 'Word became flesh,' not being flesh before, so the Word became Son, not being Son before. Such are their idle words; but they admit of an obvious refutation.

23. For if simply, when made Man, He has become Son, the becoming Man is the cause. And if the Man is cause of His being Son, or both together, then the same absurdities result. Next, if He is first Word and then Son, it will appear that He knew the Father afterwards, not before; for not as being Word does He know Him, but as Son. For 'No one knows the Father but the Son.' And this too will result, that He has come afterwards to be 'in the bosom of the Father [[Matthew 11:27](#); [John 1:18](#)],' and afterwards He and the Father have become One; and afterwards is, 'He that has seen Me, has seen the Father [[John 14:9](#)].' For all these things are said of the Son. Hence they will be forced to say, The Word was nothing but a name. For neither is it He who is in us with the Father, nor whoso has seen the Word, has seen the Father, nor was the Father known to any one at all, for through the Son is the Father known (for so it is written, 'And he to whomsoever the Son will reveal Him'), and, the Word not being yet Son, not yet did any know the Father. How then was He seen by Moses, how by the fathers? For He says Himself in the Kingdoms, 'Was I not plainly revealed to the house of your father ?' But if God was revealed, there must have been a Son to reveal, as He says Himself, 'And he to whomsoever the Son will reveal Him.' It is irreligious then and foolish to say that the Word is one and the Son another, and whence they gained such an idea it were well to ask them. They answer, Because no mention is made in the Old Testament of the Son, but of the Word; and for this reason they are positive in their opinion that the Son came later than the Word, because not in the Old, but in the New only, is He spoken of. This is what they irreligiously

say; for first to separate between the Testaments, so that the one does not hold with the other, is the device of Manichees and Jews, the one of whom oppose the Old, and the other the New. Next, on their showing, if what is contained in the Old is of older date, and what in the New of later, and times depend upon the writing, it follows that 'I and the Father are One,' and 'Only-begotten,' and 'He that has seen Me has seen the Father ,' are later, for these testimonies are adduced not from the Old but from the New.

24. But it is not so; for in truth much is said in the Old also about the Son, as in the second Psalm, 'You are My Son, this day have I begotten You ;' and in the ninth the title , Unto the 'end concerning the hidden things of the Son, a Psalm of David;' and in the forty-fourth, 'Unto the end, concerning the things that shall be changed to the Sons of Korah for understanding, a song about the Well-beloved;' and in Isaiah, 'I will sing to my Well-beloved a song of my Well-beloved touching my vineyard. My Well-beloved has a vineyard [[Isaiah 5:1](#)];' Who is this 'Well-beloved' but the Only-begotten Son? As also in the hundred and ninth, 'From the womb I begot You before the morning star ,' concerning which I shall speak afterwards; and in the Proverbs, 'Before the hills He begot me;' and in Daniel, 'And the form of the Fourth is like the Son of God ;' and many others. If then from the Old be ancientness, ancient must be the Son, who is clearly described in the Old Testament in many places. 'Yes,' they say, 'so it is, but it must be taken prophetically.' Therefore also the Word must be said to be spoken of prophetically; for this is not to be taken one way, that another. For if 'You are My Son?' refer to the future, so does 'By the Word of the Lord were the heavens established;' for it is not said 'were brought to be,' nor 'He made.' But that 'established' refers to the future, it states elsewhere: 'The Lord reigned ,' followed by 'He so established the earth that it can never be moved.' And if the words in the forty-fourth Psalm 'for My

Well-beloved' refer to the future, so does what follows upon them, 'My heart uttered a good Word.' And if 'From the womb' relates to a man, therefore also 'From the heart.' For if the womb is human, so is the heart corporeal. But if what is from the heart is eternal, then what is 'From the womb' is eternal. And if the 'Only-begotten' is 'in the bosom,' therefore the 'Well-beloved' is 'in the bosom.' For 'Only-begotten' and 'Well-beloved' are the same, as in the words 'This is My Well-beloved Son. ' For not as wishing to signify His love towards Him did He say 'Well-beloved,' as if it might appear that He hated others, but He made plain thereby His being Only-begotten, that He might show that He alone was from Him. And hence the Word, with a view of conveying to Abraham the idea of 'Only-begotten,' says, 'Offer your son your well-beloved [[Genesis 22:2](#)];' but it is plain to any one that Isaac was the only son from Sara. The Word then is Son, not lately come to be, or named Son, but always Son. For if not Son, neither is He Word; and if not Word, neither is He Son. For that which is from the father is a son; and what is from the Father, but that Word that went forth from the heart, and was born from the womb? For the Father is not Word, nor the Word Father, but the one is Father, and the other Son; and one begets, and the other is begotten.

25. Marcellian illustration from 1 Corinthians 12:4, refuted.

25. Arius then raves in saying that the Son is from nothing, and that once He was not, while Sabellius also raves in saying that the Father is Son, and again, the Son Father, in subsistence One, in name Two; and he raves also in using as an example the grace of the Spirit. For he says, 'As there are " diversities of gifts, but the same Spirit, " so also the Father is the same, but is dilated into Son and Spirit.' Now this is full of absurdity; for if as with the Spirit, so it is with God, the Father will be Word and Holy Spirit, to one becoming Father, to another Son, to another Spirit, accommodating himself to the need of each, and in name indeed Son and Spirit, but in reality Father only; having a beginning in that He becomes a Son, and then ceasing to be called Father, and made man in name, but in truth not even coming among us; and untrue in saying 'I and the Father,' but in reality being Himself the Father, and the other absurdities which result in the instance of Sabellius. And the name of the Son and the Spirit will necessarily cease, when the need has been supplied; and what happens will altogether be but make-belief, because it has been displayed, not in truth, but in name. And the Name of Son ceasing, as they hold, then the grace of Baptism will cease too; for it was given in the Son. Nay, what will follow but the annihilation of the creation? For if the Word came forth that we might be created, and when He had come forth, we were, it is plain that when He retires into the Father, as they say, we shall be no longer. For He will be as He was; so also we shall not be, as then we were not; for when He is no more gone forth, there will no more be a creation. This then is absurd.

26-36. That the Son is the Co-existing Word, argued from the New Testament. Texts from the Old Testament continued; especially Psalm 110:3. Besides, the Word in Old Testament may be Son in New, as Spirit in Old Testament is Paraclete in New. Objection from Acts 10:36; answered by parallels, such as 1 Corinthians 1:5. Lev. 9:7. etc. Necessity of the Word's taking flesh, viz. to sanctify, yet without destroying, the flesh.

26. But that the Son has no beginning of being, but before He was made man was ever with the Father, John makes clear in his first Epistle, writing thus: 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; and the Life was manifested, and we have seen it; and we bear witness and declare unto you that Eternal Life, which was with the Father, and was manifested unto us [[1 John 1:1-2](#)].' While he says here that 'the Life,' not 'became,' but 'was with the Father,' in the end of his Epistle he says the Son is the Life, writing, 'And we are in Him that is True, even in His Son, Jesus Christ; this is the True God and Eternal Life. ' But if the Son is the Life, and the Life was with the Father, and if the Son was with the Father, and the same Evangelist says, 'And the Word was with God [[John 1:1](#)],' the Son must be the Word, which is ever with the Father. And as the 'Son' is 'Word,' so 'God' must be 'the Father.' Moreover, the Son, according to John, is not merely 'God' but 'True God;' for according to the same Evangelist, 'And the Word was God;' and the Son said, 'I am the Life. ' Therefore the Son is the Word and Life which is with

the Father. And again, what is said in the same John, 'The Only-begotten Son which is in the bosom of the Father ,' shows that the Son was ever. For whom John calls Son, Him David mentions in the Psalm as God's Hand , saying, 'Why stretchest Thou not forth Your Right Hand out of Your bosom ?' Therefore if the Hand is in the bosom, and the Son in the bosom, the Son will be the Hand, and the Hand will be the Son, through whom the Father made all things; for it is written, 'Your Hand made all these things,' and 'He led out His people with His Hand ;' therefore through the Son. And if 'this is the changing of the Right Hand of the Most Highest,' and again, 'Unto the end, concerning the things that shall be changed, a song for My Well-beloved ;' the Well-beloved then is the Hand that was changed; concerning whom the Divine Voice also says, 'This is My Beloved Son.' This 'My Hand' then is equivalent to 'This My Son.'

27. But since there are ill-instructed men who, while resisting the doctrine of a Son, think little of the words, 'From the womb before the morning star I begot You ;' as if this referred to His relation to Mary, alleging that He was born of Mary 'before the morning star,' for that to say 'womb' could not refer to His relation towards God, we must say a few words here. If then, because the 'womb' is human, therefore it is foreign to God, plainly 'heart' too has a human meaning , for that which has heart has womb also. Since then both are human, we must deny both, or seek to explain both. Now as a word is from the heart, so is an offspring from the womb; and as when the heart of God is spoken of, we do not conceive of it as human, so if Scripture says 'from the womb,' we must not take it in a corporeal sense. For it is usual with divine Scripture to speak and signify in the way of man what is above man. Thus speaking of the creation it says, 'Your hands made me and fashioned me,' and, 'Your hand made all these things,' and, 'He commanded and they were created. ' Suitable then is its

language about everything; attributing to the Son 'propriety' and 'genuineness,' and to the creation 'the beginning of being.' For the one God makes and creates; but Him He begets from Himself, Word or Wisdom. Now 'womb' and 'heart' plainly declare the proper and the genuine; for we too have this from the womb; but our works we make by the hand.

28. What means then, say they, 'Before the morning star?' I would answer, that if 'Before the morning star' shows that His birth from Mary was wonderful, many others besides have been born before the rising of the star. What then is said so wonderful in His instance, that He should record it as some choice prerogative, when it is common to many? Next, to beget differs from bringing forth; for begetting involves the primary foundation, but to bring forth is nothing else than the production of what exists. If then the term belongs to the body, let it be observed that He did not then receive a beginning of coming to be when he was evangelized to the shepherds by night, but when the Angel spoke to the Virgin. And that was not night, for this is not said; on the contrary, it was night when He issued from the womb. This difference Scripture makes, and says on the one hand that He was begotten before the morning star, and on the other speaks of His proceeding from the womb, as in the twenty-first Psalm, 'You are he that drew Me from the womb.' Besides, He did not say, 'before the rising of the morning star,' but simply 'before the morning star.' If then the phrase must be taken of the body, then either the body must be before Adam, for the stars were before Adam, or we have to investigate the sense of the letter. And this John enables us to do, who says in the Apocalypse, 'I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they who make broad their robes, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever

makes and loves a lie. I Jesus have sent My Angel, to testify these things in the Churches. I am the Root and the Offspring of David, the Bright and Morning Star. And the Spirit and the Bride say, Come; and let him that hears say, Come; and let him that is thirsty, Come; and whosoever will, let him take of the water of life freely. ' If then 'the Offspring of David' be the 'Bright and Morning Star,' it is plain that the flesh of the Saviour is called 'the Morning Star,' which the Offspring from God preceded; so that the sense of the Psalm is this, 'I have begotten You from Myself before Your appearance in the flesh;' for 'before the Morning Star' is equivalent to 'before the Incarnation of the Word.'

29. Thus in the Old also, statements are plainly made concerning the Son; at the same time it is superfluous to argue the point; for if what is not stated in the Old is of later date, let them who are thus disputatious, say where in the Old is mention made of the Spirit, the Paraclete? For of the Holy Spirit there is mention, but nowhere of the Paraclete. Is then the Holy Spirit one, and the Paraclete another, and the Paraclete the later, as not mentioned in the Old? But far be it to say that the Spirit is later, or to distinguish the Holy Ghost as one and the Paraclete as another; for the Spirit is one and the same, then and now hallowing and comforting those who are His recipients; as one and the same Word and Son led even then to adoption of sons those who were worthy. For sons under the Old were made such through no other than the Son. For unless even before Mary there were a Son who was of God, how is He before all, when they are sons before Him? And how also 'First-born,' if He comes second after many? But neither is the Paraclete second, for He was before all, nor the Son later; for 'in the beginning was the Word [[John 1:1](#)].' And as the Spirit and Paraclete are the same, so the Son and Word are the same; and as the Saviour says concerning the Spirit, 'But the Paraclete which is the Holy Ghost, whom the

Father will send in My Name , ' speaking of One and Same, and not distinguishing, so John describes similarly when he says, 'And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of one Only-begotten from the Father. ' For here too he does not distinguish but witnesses the identity. And as the Paraclete is not one and the Holy Ghost another, but one and the same, so Word is not one, and Son another, but the Word is Only-Begotten; for He says not the glory of the flesh itself, but of the Word. He then who dares distinguish between Word and Son, let him distinguish between Spirit and Paraclete; but if the Spirit cannot be distinguished, so neither can the Word, being also Son and Wisdom and Power. Moreover, the word 'Well-beloved' even the Greeks who are skilful in phrases know to be equivalent with 'Only-begotten.' For Homer speaks thus of Telemachus, who was the only-begotten of Ulysses, in the second book of the Odyssey:

O'er the wide earth, dear youth, why seek to run,
An only child, a well-beloved son?
He whom you mourn, divine Ulysses, fell
Far from his country, where the strangers dwell.

Therefore he who is the only son of his father is called well-beloved.

30. Some of the followers of the Samosatene, distinguishing the Word from the Son, pretend that the Son is Christ, and the Word another; and they ground this upon Peter's words in the Acts, which he spoke well, but they explain badly. It is this: 'The Word He sent to the children of Israel, preaching peace by Jesus Christ; this is Lord of all [[Acts 10:36](#)].' For they say that since the Word spoke through Christ, as in the instance of the Prophets, 'Thus says the Lord,' the prophet was one and the Lord another. But to this it is parallel to oppose the words in the first to the Corinthians,

'waiting for the revelation of our Lord Jesus Christ, who shall also confirm you unto the end unblameable in the day of our Lord Jesus Christ [[1 Corinthians 1:7-8](#)].' For as one Christ does not confirm the day of another Christ, but He Himself confirms in His own day those who wait for Him, so the Father sent the Word made flesh, that being made man He might preach by means of Himself. And therefore he straightway adds, 'This is Lord of all;' but Lord of all is the Word.

31. 'And Moses said unto Aaron, Go unto the altar and offer your sin-offering, and your burnt-offering, and make an atonement for yourself and for the people; and offer the offering of the people, and make an atonement for them, as the Lord commanded Moses [[Leviticus 9:7](#)].' See now here, though Moses be one, Moses himself speaks as if about another Moses, 'as the Lord commanded Moses.' In like manner then, if the blessed Peter speak of the Divine Word also, as sent to the children of Israel by Jesus Christ, it is not necessary to understand that the Word is one and Christ another, but that they were one and the same by reason of the uniting which took place in His divine and loving condescension and becoming man. And even if He be considered in two ways, still it is without any division of the Word, as when the inspired John says, 'And the Word became flesh, and dwelt among us [[John 1:14](#)].' What then is said well and rightly by the blessed Peter, the followers of the Samosatene, understanding badly and wrongly, stand not in the truth. For Christ is understood in both ways in Divine Scripture, as when it says Christ 'God's power and God's wisdom [[1 Corinthians 1:24](#)].' If then Peter says that the Word was sent through Jesus Christ unto the children of Israel, let him be understood to mean, that the Word incarnate has appeared to the children of Israel, so that it may correspond to 'And the Word became flesh.' But if they understand it otherwise, and, while confessing the Word to be divine, as He is, separate from Him the Man that

He has taken, with which also we believe that He is made one, saying that He has been sent through Jesus Christ, they are, without knowing it, contradicting themselves. For those who in this place separate the divine Word from the divine Incarnation, have, it seems, a degraded notion of the doctrine of His having become flesh, and entertain Gentile thoughts, as they do, conceiving that the divine Incarnation is an alteration of the Word. But it is not so; perish the thought.

32. For in the same way that John here preaches that incomprehensible union. 'the mortal being swallowed up of life [[2 Corinthians 5:4](#)],' nay, of Him who is Very Life (as the Lord said to Martha, 'I am the Life [[John 11:25](#)] '), so when the blessed Peter says that through Jesus Christ the Word was sent, he implies the divine union also. For as when a man heard 'The Word became flesh,' he would not think that the Word ceased to be, which is absurd, as has been said before, so also hearing of the Word which has been united to the flesh, let him understand the divine mystery one and simple. More clearly however and indisputably than all reasoning does what was said by the Archangel to the Bearer of God herself, show the oneness of the Divine Word and Man. For he says, 'The Holy Ghost shall come upon you, and the Power of the Highest shall overshadow you: therefore also that Holy Thing which shall be born of you, shall be called the Son of God [[Luke 1:35](#)].' Irrationally then do the followers of the Samosatene separate the Word who is clearly declared to be made one with the Man from Mary. He is not therefore sent through that Man; but He rather in Him sent, saying, 'Go, teach all nations [[Matthew 28:19](#)].'

33. And this is usual with Scripture , to express itself in inartificial and simple phrases. For so also in Numbers we shall find, Moses said to Raguel the Midianite, the father-in-law of Moses; for there was not one Moses who spoke, and another whose father-in-law was Raguel, but Moses was one.

And if in like manner the Word of God is called Wisdom and Power and Right-Hand and Arm and the like, and if in His love to man He has become one with us, putting on our first-fruits and blended with it, therefore the other titles also have, as was natural, become the Word's portions. For that John has said, that in the beginning was the Word, and He with God and Himself God, and all things through Him, and without Him nothing made, shows clearly that even man is the formation of God the Word. If then after taking him, when enfeebled, into Himself, He renews him again through that sure renewal unto endless permanence, and therefore is made one with him in order to raise him to a diviner lot, how can we possibly say that the Word was sent through the Man who was from Mary, and reckon Him, the Lord of Apostles, with the other Apostles, I mean prophets, who were sent by Him? And how can Christ be called a mere man? On the contrary, being made one with the Word, He is with reason called Christ and Son of God, the prophet having long since loudly and clearly ascribed the Father's subsistence to Him, and said, 'And I will send My Son Christ,' and in the Jordan, 'This is My Well-beloved Son.' For when He had fulfilled His promise, He showed, as was suitable, that He was He whom He said He had sent.

34. Let us then consider Christ in both ways, the divine Word made one in Mary with Him which is from Mary. For in her womb the Word fashioned for Himself His house, as at the beginning He formed Adam from the earth; or rather more divinely, concerning whom Solomon too says openly, knowing that the Word was also called Wisdom, 'Wisdom built herself an house [[Proverbs 9:1](#)];' which the Apostle interprets when he says, 'Which house are we [[Hebrews 3:6](#)],' and elsewhere calls us a temple, as far as it is fitting to God to inhabit a temple, of which the image, made of stones, He by Solomon commanded the ancient people to build;

whence, on the appearance of the Truth, the image ceased. For when the ruthless men wished to prove the image to be the truth, and to destroy that true habitation which we surely believe His union with us to be, He threatened them not; but knowing that their crime was against themselves, He says to them, 'Destroy this Temple, and in three days I will raise it up [[John 2:19](#)],' He, our Saviour, surely showing thereby that the things about which men busy themselves, carry their dissolution with them. For unless the Lord had built the house, and kept the city, in vain did the builders toil, and the keepers watch. And so the works of the Jews are undone, for they were a shadow; but the Church is firmly established; it is 'founded on the rock,' and 'the gates of hades shall not prevail against it.' Theirs it was to say, 'Why do You, being a man, make Yourself God ?' and their disciple is the Samosatene; whence to his followers with reason does he teach his heresy. But 'we did not so learn Christ, if so be that we heard' Him, and were taught from Him, 'putting off the old man, which is corrupt according to the deceitful lusts,' and taking up 'the new, which after God is created in righteousness and true holiness.' Let Christ then in both ways be religiously considered.

35. But if Scripture often calls even the body by the name of Christ, as in the blessed Peter's words to Cornelius, when he teaches him of 'Jesus of Nazareth, whom God anointed with the Holy Ghost,' and again to the Jews, 'Jesus of Nazareth, a Man approved of God for you ,' and again the blessed Paul to the Athenians, 'By that Man, whom He ordained, giving assurance to all men, in that He raised Him from the dead [[Acts 17:31](#)]' (for we find the appointment and the mission often synonymous with the anointing; from which any one who will may learn, that there is no discordance in the words of the sacred writers, but that they but give various names to the union of God the Word with the Man from Mary, sometimes as anointing,

sometimes as mission, sometimes as appointment), it follows that what the blessed Peter says is right , and he proclaims in purity the Godhead of the Only begotten, without separating the subsistence of God the Word from the Man from Mary (perish the thought! For how should he, who had heard in so many ways, 'I and the Father are one,' and 'He that has seen Me, has seen the Father ?)' In which Man, after the resurrection also, when the doors were shut, we know of His coming to the whole band of the Apostles, and dispersing all that was hard to believe in it by His words, 'Handle Me and see, for a spirit has not flesh and bones, as you see Me have [[Luke 24:39](#)].' And He did not say, 'This,' or 'this Man which I have taken to Me,' but 'Me.' Wherefore the Samosatene will gain no allowance, being refuted by so many arguments for the union of God the Word, nay by God the Word Himself, who now brings the news to all, and assures them by eating, and permitting to them that handling of Him which then took place. For certainly he who gives food to others, and they who give him, touch hands. For 'they gave Him,' Scripture says, 'a piece of a broiled fish and of an honey-comb, and' when He had 'eaten before them, He took the remains and gave to them. ' See now, though not as Thomas was allowed, yet by another way, He afforded to them full assurance, in being touched by them; but if you would now see the scars, learn from Thomas. 'Reach hither your hand and thrust it into My side, and reach hither your finger and behold My hands [[John 20:27](#)];' so says God the Word, speaking of His own side and hands, and of Himself as whole man and God together, first affording to the Saints even perception of the Word through the body , as we may consider, by entering when the doors were shut; and next standing near them in the body and affording full assurance. So much may be conveniently said for confirmation of the faithful, and correction of the unbelieving.

36. And so let Paul of Samosata also stand corrected on hearing the divine voice of Him who said 'My body,' not 'Christ besides Me who am the Word,' but 'Him with Me, and Me with Him.' For I the Word am the chrism, and that which has the chrism from Me is the Man ; not then without Me could He be called Christ, but being with Me and I in Him. Therefore the mention of the mission of the Word shows the uniting which took place with Jesus, born of Mary, Whose Name means Saviour, not by reason of anything else, but from the Man's being made one with God the Word. This passage has the same meaning as 'the Father that sent Me,' and 'I came not of Myself, but the Father sent Me. ' For he has given the name of mission to the uniting with the Man, with Whom the Invisible nature might be known to men, through the visible. For God changes not place, like us who are hidden in places, when in the fashion of our littleness He displays Himself in His existence in the flesh; for how should He, who fills the heaven and the earth? But on account of the presence in the flesh the just have spoken of His mission. Therefore God the Word Himself is Christ from Mary, God and Man; not some other Christ but One and the Same; He before ages from the Father, He too in the last times from the Virgin; invisible before even to the holy powers of heaven, visible now because of His being one with the Man who is visible; seen, I say, not in His invisible Godhead but in the operation of the Godhead through the human body and whole Man, which He has renewed by its appropriation to Himself. To Him be the adoration and the worship, who was before, and now is, and ever shall be, even to all ages. Amen.

De Synodis

Councils of Ariminum and Seleucia.

Part 1. History of the Councils

Reason why two Councils were called. Inconsistency and folly of calling any; and of the style of the Arian formularies; occasion of the Nicene Council; proceedings at Ariminum; Letter of the Council to Constantius; its decree. Proceedings at Seleucia; reflections on the conduct of the Arians.

1. Perhaps news has reached even yourselves concerning the Council, which is at this time the subject of general conversation; for letters both from the Emperor and the Prefects were circulated far and wide for its convocation. However, you take that interest in the events which have occurred, that I have determined upon giving you an account of what I have seen myself, and accurately ascertained, which may save you from the suspense attendant on the reports of others; and this the more, because there are parties who are in the habit of misrepresenting what has happened. At Nicæa then, which had been fixed upon, the Council has not met, but a second edict was issued, convening the Western Bishops at Ariminum in Italy, and the Eastern at Seleucia the Rugged, as it is called, in Isauria. The professed reason of such a meeting was to treat of the faith touching our Lord Jesus Christ; and those who alleged it, were Ursacius, Valens, and one Germinius from Pannonia; and from Syria, Acacius, Eudoxius, and Patrophilus of Scythopolis. These men who had always been of the Arian party, and 'understood neither how they believe or whereof they affirm,' and were silently deceiving first one and then another, and scattering the second sowing of their heresy, influenced some who seemed to be somewhat, and the Emperor Constantius among them, being a heretic, on some pretence about the Faith, to call a Council; under the idea that they should be able to

put into the shade the Nicene Council, and prevail upon all to turn round, and to establish irreligion everywhere instead of the Truth.

2. Now here I marvel first, and think that I shall carry every sensible man whatever with me, that, whereas a General Council had been fixed, and all were looking forward to it, it was all of a sudden divided into two, so that one part met here, and the other there. However, this was surely the doing of Providence, in order in the respective Councils to exhibit the faith without guile or corruption of the one party, and to expose the dishonesty and duplicity of the other. Next, this too was on the mind of myself and my true brethren here, and made us anxious, the impropriety of this great gathering which we saw in progress; for what pressed so much, that the whole world was to be put in confusion, and those who at the time bore the profession of clergy, should run about far and near, seeking how best to learn to believe in our Lord Jesus Christ? Certainly if they were believers already, they would not have been seeking, as though they were not. And to the catechumens, this was no small scandal; but to the heathen, it was something more than common, and even furnished broad merriment, that Christians, as if waking out of sleep at this time of day, should be enquiring how they were to believe concerning Christ; while their professed clergy, though claiming deference from their flocks, as teachers, were unbelievers on their own showing, in that they were seeking what they had not. And the party of Ursacius, who were at the bottom of all this, did not understand what wrath they were storing up [[Romans 2:5](#)] against themselves, as our Lord says by His saints, 'Woe unto them, through whom My Name is blasphemed among the Gentiles' [[Isaiah 52:5](#); [Romans 2:24](#)]; and by His own mouth in the Gospels [[Matthew 18:6](#)], 'Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about

his neck and that he were drowned in the depth of the sea, than,' as Luke adds, 'that he should offend one of these little ones' [[Luke 17:2](#)].

3. What defect of teaching was there for religious truth in the Catholic Church, that they should enquire concerning faith now, and should prefix this year's Consulate to their profession of faith? For Ursacius and Valens and Germinius and their friends have done what never took place, never was heard of among Christians. After putting into writing what it pleased them to believe, they prefix to it the Consulate, and the month and the day of the current year; thereby to show all sensible men, that their faith dates, not from of old, but now, from the reign of Constantius; for whatever they write has a view to their own heresy. Moreover, though pretending to write about the Lord, they nominate another master for themselves, Constantius, who has bestowed on them this reign of irreligion; and they who deny that the Son is everlasting, have called him Eternal Emperor; such foes of Christ are they in addition to irreligion. But perhaps the dates in the holy Prophets form their excuse for the Consulate; so bold a pretence, however, will serve but to publish more fully their ignorance of the subject. For the prophecies of the saints do indeed specify their times (for instance, Isaiah and Hosea lived in the days of Uzziah, Jotham, Ahaz, and Hezekiah; Jeremiah in the days of Josiah; Ezekiel and Daniel prophesied under Cyrus and Darius; and others in other times); yet they were not laying the foundations of divine religion; it was before them, and was always, for before the foundation of the world God prepared it for us in Christ. Nor were they signifying the respective dates of their own faith; for they had been believers before these dates. But the dates did but belong to their own preaching. And this preaching spoke beforehand of the Saviour's coming, but directly of what was to happen to Israel and the nations; and the dates denoted not the commencement of faith, as I said before, but of the prophets themselves,

that is, when it was they thus prophesied. But our modern sages, not in historical narration, nor in prediction of the future, but, after writing, 'The Catholic Faith was published,' immediately add the Consulate and the month and the day, that, as the saints specified the dates of their histories, and of their own ministries, so these may mark the date of their own faith. And would that they had written, touching 'their own ' (for it does date from today); and had not made their essay as touching 'the Catholic,' for they did not write, 'Thus we believe,' but 'the Catholic Faith was published.'

4. The boldness then of their design shows how little they understand the subject; while the novelty of their phrase matches the Arian heresy. For thus they show, when it was they began their own faith, and that from that same time present they would have it proclaimed. And as according to the Evangelist Luke, there 'was made a decree' [[Luke 2:1](#)] concerning the taxing, and this decree before was not, but began from those days in which it was made by its framer, they also in like manner, by writing, 'The Faith is now published,' showed that the sentiments of their heresy are novel, and were not before. But if they add 'of the Catholic Faith,' they fall before they know it into the extravagance of the Phrygians, and say with them, 'To us first was revealed,' and 'from us dates the Faith of Christians.' And as those inscribe it with the names of Maximilla and Montanus , so do these with 'Constantius, Master,' instead of Christ. If, however, as they would have it, the faith dates from the present Consulate, what will the Fathers do, and the blessed Martyrs? Nay, what will they themselves do with their own catechumens, who departed to rest before this Consulate? How will they wake them up, that so they may obliterate their former lessons, and may sow in turn the seeming discoveries which they have now put into writing ? So ignorant they are on the subject; with no knowledge but that of making

excuses, and those unbecoming and unpalatable, and carrying with them their own refutation.

5. As to the Nicene Council, it was not a common meeting, but convened upon a pressing necessity, and for a reasonable object. The Syrians, Cilicians, and Mesopotamians, were out of order in celebrating the Feast, and kept Easter with the Jews ; on the other hand, the Arian heresy had risen up against the Catholic Church, and found supporters in Eusebius and his fellows, who were both zealous for the heresy, and conducted the attack upon religious people. This gave occasion for an Ecumenical Council, that the feast might be everywhere celebrated on one day, and that the heresy which was springing up might be anathematized. It took place then; and the Syrians submitted, and the Fathers pronounced the Arian heresy to be the forerunner of Antichrist , and drew up a suitable formula against it. And yet in this, many as they are, they ventured on nothing like the proceedings of these three or four men. Without pre-fixing Consulate, month, and day, they wrote concerning Easter, 'It seemed good as follows,' for it did then seem good that there should be a general compliance; but about the faith they wrote not, 'It seemed good,' but, 'Thus believes the Catholic Church;' and thereupon they confessed how they believed, in order to show that their own sentiments were not novel, but Apostolical; and what they wrote down was no discovery of theirs, but is the same as was taught by the Apostles.

6. But the Councils which they are now setting in motion, what colourable pretext have they ? If any new heresy has risen since the Arian, let them tell us the positions which it has devised, and who are its inventors? And in their own formula, let them anathematize the heresies antecedent to this Council of theirs, among which is the Arian, as the Nicene Fathers did, that it may appear that they too have some cogent

reason for saying what is novel. But if no such event has happened, and they have it not to show, but rather they themselves are uttering heresies, as holding Arius's irreligion, and are exposed day by day, and day by day shift their ground, what need is there of Councils, when the Nicene is sufficient, as against the Arian heresy, so against the rest, which it has condemned one and all by means of the sound faith? For even the notorious Aetius, who was surnamed godless, vaunts not of the discovering of any mania of his own, but under stress of weather has been wrecked upon Arianism, himself and the persons whom he has beguiled. Vainly then do they run about with the pretext that they have demanded Councils for the faith's sake; for divine Scripture is sufficient above all things; but if a Council be needed on the point, there are the proceedings of the Fathers, for the Nicene Bishops did not neglect this matter, but stated the doctrine so exactly, that persons reading their words honestly, cannot but be reminded by them of the religion towards Christ announced in divine Scripture.

7. Having therefore no reason on their side, but being in difficulty whichever way they turn, in spite of their pretences, they have nothing left but to say; 'Forasmuch as we contradict our predecessors, and transgress the traditions of the Fathers, therefore we have thought good that a Council should meet; but again, whereas we fear lest, should it meet at one place, our pains will be thrown away, therefore we have thought good that it be divided into two; that so when we put forth our documents to these separate portions, we may overreach with more effect, with the threat of Constantius the patron of this irreligion, and may supersede the acts of Nicæa, under pretence of the simplicity of our own documents.' If they have not put this into words, yet this is the meaning of their deeds and their disturbances. Certainly, many and frequent as have been their speeches and writings in various Councils, never yet have they made mention of the Arian heresy as

objectionable; but, if any present happened to accuse the heresies, they always took up the defence of the Arian, which the Nicene Council had anathematized; nay, rather, they cordially welcomed the professors of Arianism. This then is in itself a strong argument, that the aim of the present Councils was not truth, but the annulling of the acts of Nicæa; but the proceedings of them and their friends in the Councils themselves, make it equally clear that this was the case:— For now we must relate everything as it occurred.

8. When all were in expectation that they were to assemble in one place, whom the Emperor's letters convoked, and to form one Council, they were divided into two; and, while some betook themselves to Seleucia called the Rugged, the others met at Ariminum, to the number of those four hundred bishops and more, among whom were Germinius, Auxentius, Valens, Ursacius, Demophilus, and Gaius. And, while the whole assembly was discussing the matter from the Divine Scriptures, these men produced a paper, and, reading out the Consulate, they demanded that it should be preferred to every Council, and that no questions should be put to the heretics beyond it, nor inquiry made into their meaning, but that it should be sufficient by itself—and what they had written ran as follows:—

The Catholic Faith was published in the presence of our Master the most religious and gloriously victorious Emperor, Constantius, Augustus, the eternal and august, in the Consulate of the most illustrious Flavii, Eusebius and Hypatius, in Sirmium on the 11th of the Calends of June.

We believe in one Only and True God, the Father Almighty, Creator and Frammer of all things:

And in one Only-begotten Son of God, who, before all ages, and before all origin, and before all conceivable time, and before all comprehensible essence, was begotten impassibly from God: through whom

the ages were disposed and all things were made; and Him begotten as the Only-begotten, Only from the Only Father, God from God, like to the Father who begot Him, according to the Scriptures; whose origin no one knows save the Father alone who begot Him. We know that He, the Only-begotten Son of God, at the Father's bidding came from the heavens for the abolishment of sin, and was born of the Virgin Mary, and conversed with the disciples, and fulfilled the Economy according to the Father's will, and was crucified, and died and descended into the parts beneath the earth, and regulated the things there, Whom the gate-keepers of hell saw [[Job 38:17](#)] and shuddered; and He rose from the dead the third day, and conversed with the disciples, and fulfilled all the Economy, and when the forty days were full, ascended into the heavens, and sits on the right hand of the Father, and is coming in the last day of the resurrection in the glory of the Father, to render to every one according to his works.

And in the Holy Ghost, whom the Only-begotten of God Himself, Jesus Christ, had promised to send to the race of men, the Paraclete, as it is written, 'I go to My Father, and I will ask the Father, and He shall send unto you another Paraclete, even the Spirit of Truth. He shall take of Mine and shall teach and bring to your remembrance all things' [[Job 14:16-26](#); [16:14](#)].

But whereas the term 'essence,' has been adopted by the Fathers in simplicity, and gives offense as being misconceived by the people, and is not contained in the Scriptures, it has seemed good to remove it, that it be never in any case used of God again, because the divine Scriptures nowhere use it of Father and Son. But we say that the Son is like the Father in all things, as also the Holy Scriptures say and teach.

9. When this had been read, the dishonesty of its framers was soon apparent. For on the Bishops proposing that the Arian heresy should be

anathematized together with the other heresies too, and all assenting, Ursacius and Valens and those with them refused; till in the event the Fathers condemned them, on the ground that their confession had been written, not in sincerity, but for the annulling of the acts of Nicæa, and the introduction instead of their unhappy heresy. Marvelling then at the deceitfulness of their language and their unprincipled intentions, the Bishops said: 'Not as if in need of faith have we come hither; for we have within us faith, and that in soundness: but that we may put to shame those who gainsay the truth and attempt novelties. If then you have drawn up this formula, as if now beginning to believe, you are not so much as clergy, but are starting with school; but if you meet us with the same views with which we have come hither, let there be a general unanimity, and let us anathematize the heresies, and preserve the teaching of the Fathers. Thus pleas for Councils will not longer circulate about, the Bishops at Nicæa having anticipated them once for all, and done all that was needful for the Catholic Church.' However, even then, in spite of this general agreement of the Bishops, still the above-mentioned refused. So at length the whole Council, condemning them as ignorant and deceitful men, or rather as heretics, gave their suffrages in behalf of the Nicene Council, and gave judgment all of them that it was enough; but as to the forenamed Ursacius and Valens, Germinius, Auxentius, Gaius, and Demophilus, they pronounced them to be heretics, deposed them as not really Christians, but Arians, and wrote against them in Latin what has been translated in its substance into Greek, thus:—

10. Copy of an Epistle from the Council to Constantius Augustus.

We believe that what was formerly decreed was brought about both by God's command and by order of your piety. For we the bishops, from all the Western cities, assembled together at Ariminum, both that the Faith of the

Catholic Church might be made known, and that gainsayers might be detected. For, as we have found after long deliberation, it appeared desirable to adhere to and maintain to the end, that faith which, enduring from antiquity, we have received as preached by the prophets, the Gospels, and the Apostles through our Lord Jesus Christ, Who is Keeper of your Kingdom and Patron of your power. For it appeared wrong and unlawful to make any change in what was rightly and justly defined, and what was resolved upon in common at Nicæa along with the Emperor your father, the most glorious Constantine,— the doctrine and spirit of which [definition] went abroad and was proclaimed in the hearing and understanding of all men. For it alone was the conqueror and destroyer of the heresy of Arius, by which not that only but the other heresies also were destroyed, to which of a truth it is perilous to add, and full of danger to minish anything from it, since if either be done, our enemies will be able with impunity to do whatever they will. Accordingly Ursacius and Valens, since they had been from of old abettors and sympathisers of the Arian dogma, were properly declared separate from our communion, to be admitted to which they asked to be allowed a place of repentance and pardon for the transgressions of which they were conscious, as the documents drawn up by them testify. By which means forgiveness and pardon on all charges has been obtained. Now the time of these transactions was when the council was assembled at Milan , the presbyters of the Roman Church being also present. But knowing at the same time that Constantine of worthy memory had with all accuracy and deliberation published the Faith then drawn up; when he had been baptized by the hands of men, and had departed to the place which was his due, [we think it] unseemly to make a subsequent innovation and to despise so many saints, confessors, martyrs, who compiled and drew up this decree; who moreover have continued to hold in all matters according to the ancient

law of the Church; whose faith God has imparted even to the times of your reign through our Master Jesus Christ, through whom also it is yours to reign and rule over the world in our day. Once more then the pitiful men of wretched mind with lawless daring have announced themselves as the heralds of an impious opinion, and are attempting to upset every summary of truth. For when according to your command the synod met, those men laid bare the design of their own deceitfulness. For they attempted in a certain unscrupulous and disorderly manner to propose to us an innovation, having found as accomplices in this plot Germinius, Auxentius , and Gaius, the stirrers up of strife and discord, whose teaching by itself has gone beyond every pitch of blasphemy. But when they perceived that we did not share their purpose, nor agree with their evil mind, they transferred themselves to our council, alleging that it might be advisable to compile something instead. But a short time was enough to expose their plans. And lest the Churches should have a recurrence of these disturbances, and a whirl of discord and confusion throw everything into disorder, it seemed good to keep undisturbed the ancient and reasonable institutions, and that the above persons should be separated from our communion. For the information therefore of your clemency, we have instructed our legates to acquaint you with the judgment of the Council by our letter, to whom we have given this special direction, to establish the truth by resting their case upon the ancient and just decrees; and they will also assure your piety that peace would not be accomplished by the removal of those decrees as Valens and Ursacius alleged. For how is it possible for peace-breakers to bring peace? On the contrary, by their means strife and confusion will arise not only in the other cities, but also in the Church of the Romans. On this account we ask your clemency to regard our legates with favourable ears and a serene countenance and not to suffer anything to be abrogated to the

dishonour of the dead; but allow us to abide by what has been defined and laid down by our forefathers, who, we venture to say, we trust in all things acted with prudence and wisdom and the Holy Spirit; because by these novelties not only are the faithful made to disbelieve, but the infidels also are embittered. We pray also that you would give orders that so many Bishops who are detained abroad, among whom are numbers who are broken with age and poverty, may be enabled to return to their own country, lest the Churches suffer, as being deprived of their Bishops. This, however, we ask with earnestness, that nothing be innovated upon existing creeds, nothing withdrawn; but that all remain incorrupt which has continued in the times of your Father's piety and to the present time; and that you will not permit us to be harassed, and estranged from our sees; but that the Bishops may in quiet give themselves always to prayers and worship, which they do always offer for your own safety and for your reign, and for peace, which may the Divinity bestow on you for ever. But our legates are conveying the subscriptions and titles of the Bishops, and will also inform your piety from the Holy Scriptures themselves.

11. *Decree of the Council* .

As far as it was fitting and possible, dearest brethren, the general Council and the holy Church have had patience, and have generously displayed the Church's forbearance towards Ursacius and Valens, Gaius, Germinius, and Auxentius; who by so often changing what they had believed, have troubled all the Churches, and still are endeavouring to foist their heretical spirit upon the faith of the orthodox. For they wish to annul the formulary passed at Nicæa, which was framed against the Arian heresy. They have presented to us besides a creed drawn up by themselves from without, and utterly alien to the most holy Church; which we could not lawfully receive. Even before this, and now, have they been pronounced

heretics and gainsayers by us, whom we have not admitted to our communion, but condemned and deposed them in their presence by our voices. Now then, what seems good to you, again declare, that each one's vote may be ratified by his subscription.

The Bishops answered with one accord, It seems good that the aforementioned heretics should be condemned, that the Catholic faith may remain in peace.

Matters at Ariminum then had this speedy issue; for there was no disagreement there, but all of them with one accord both put into writing what they decided upon, and deposed the Arians.

12. Meanwhile the transactions in Seleucia the Rugged were as follows: it was in the month called by the Romans September, by the Egyptians Thoth, and by the Macedonians Gorpiaëus, and the day of the month according to the Egyptians the 16th , upon which all the members of the Council assembled together. And there were present about a hundred and sixty; and whereas there were many who were accused among them, and their accusers were crying out against them, Acacius, and Patrophilus, and Uranius of Tyre, and Eudoxius, who usurped the Church of Antioch, and Leontius , and Theodotus , and Evagrius, and Theodulus, and George who has been driven from the whole world , adopt an unprincipled course. Fearing the proofs which their accusers had to show against them, they coalesced with the rest of the Arian party (who were mercenaries in the cause of irreligion for this purpose, and were ordained by Secundus, who had been deposed by the great Council), the Libyan Stephen, and Seras, and Polydeuces, who were under accusation upon various charges, next Pancratius, and one Ptolemy a Meletian. And they made a pretence of entering upon the question of faith, but it was clear they were doing so from fear of their accusers; and they took the part of the heresy, till at length they

were divided among themselves. For, whereas those with Acacius and his fellows lay under suspicion and were very few, the others were the majority; therefore Acacius and his fellows, acting with the boldness of desperation, altogether denied the Nicene formula, and censured the Council, while the others, who were the majority, accepted the whole proceedings of the Council, except that they complained of the word 'Coessential,' as obscure and so open to suspicion. When then time passed, and the accusers pressed, and the accused put in pleas, and thereby were led on further by their irreligion and blasphemed the Lord, thereupon the majority of Bishops became indignant, and deposed Acacius, Patrophilus, Uranius, Eudoxius, and George the contractor, and others from Asia, Leontius, and Theodosius, Evagrius and Theodulus, and excommunicated Asterius, Eusebius, Augarus, Basilicus, Phœbus, Fidelius, Euty chius, and Magnus. And this they did on their non-appearance, when summoned to defend themselves on charges which numbers preferred against them. And they decreed that so they should remain, until they made their defence and cleared themselves of the offenses imputed to them. And after dispatching the sentence pronounced against them to the diocese of each, they proceeded to Constantius, the most irreligious Augustus, to report to him their proceedings, as they had been ordered. And this was the termination of the Council in Seleucia.

13. Who then but must approve of the conscientious conduct of the Bishops at Ariminum? Who endured such labour of journey and perils of sea, that by a sacred and canonical resolution they might depose the Arians, and guard inviolate the definitions of the Fathers. For each of them deemed that, if they undid the acts of their predecessors, they were affording a pretext to their successors to undo what they themselves then were enacting. And who but must condemn the fickleness of Eudoxius, Acacius,

and their fellows, who sacrifice the honour due to their own fathers to partizanship and patronage of the Ario-maniacs ? For what confidence can be placed in their acts, if the acts of their fathers be undone? Or how call they them fathers and themselves successors, if they set about impeaching their judgment? And especially what can Acacius say of his own master, Eusebius, who not only gave his subscription in the Nicene Council, but even in a letter signified to his flock, that that was true faith, which the Council had declared? For, if he explained himself in that letter in his own way , yet he did not contradict the Council's terms, but even charged it upon the Arians, that their position that the Son was not before His generation, was not even consistent with His being before Mary. What then will they proceed to teach the people who are under their teaching? That the Fathers erred? And how are they themselves to be trusted by those, whom they teach to disobey their Teachers? And with what eyes too will they look upon the sepulchres of the Fathers whom they now name heretics? And why do they defame the Valentinians, Phrygians, and Manichees, yet give the name of saint to those whom they themselves suspect of making parallel statements? Or how can they any longer be Bishops, if they were ordained by persons whom they accuse of heresy ? But if their sentiments were wrong and their writings seduced the world, then let their memory perish altogether; when, however, you cast out their books, go and cast out their remains too from the cemeteries, so that one and all may know that they are seducers, and that you are parricides.

14. The blessed Apostle approves of the Corinthians because, he says, 'ye remember me in all things, and keep the traditions as I delivered them to you' [[1 Corinthians 11:2](#)]; but they, as entertaining such views of their predecessors, will have the daring to say just the reverse to their flocks: 'We praise you not for remembering your fathers, but rather we make much of

you, when you hold not their traditions.' And let them go on to accuse their own unfortunate birth, and say, 'We are sprung not of religious men but of heretics.' For such language, as I said before, is consistent in those who barter their Father's fame and their own salvation for Arianism, and fear not the words of the divine proverb, 'There is a generation that curses their father' [[Proverbs 30:11](#); [Exodus 21:17](#)], and the threat lying in the Law against such. They then, from zeal for the heresy, are of this obstinate temper; you, however, be not troubled at it, nor take their audacity for truth. For they dissent from each other, and, whereas they have revolted from their Fathers, are not of one and the same mind, but float about with various and discordant changes. And, as quarrelling with the Council of Nicæa, they have held many Councils themselves, and have published a faith in each of them, and have stood to none, nay, they will never do otherwise, for perversely seeking, they will never find that Wisdom which they hate. I have accordingly subjoined portions both of Arius's writings and of whatever else I could collect, of their publications in different Councils; whereby you will learn to your surprise with what object they stand out against an Ecumenical Council and their own Fathers without blushing.

Part 2. History of Arian Opinions

Arius's own sentiments; his Thalia and Letter to S. Alexander; corrections by Eusebius and others; extracts from the works of Asterius; letter of the Council of Jerusalem; first Creed of Arians at the Dedication of Antioch; second, Lucian's on the same occasion; third, by Theophronius; fourth, sent to Constans in Gaul; fifth, the Macrostich sent into Italy; sixth, at Sirmium; seventh, at the same place; and eighth also, as given above in §8; ninth, at Seleucia; tenth, at Constantinople; eleventh, at Antioch.

15. Arius and those with him thought and professed thus: 'God made the Son out of nothing, and called Him His Son.' 'The Word of God is one of the creatures;' and 'Once He was not;' and 'He is alterable; capable, when it is His Will, of altering.' Accordingly they were expelled from the Church by the blessed Alexander. However, after his expulsion, when he was with Eusebius and his fellows, he drew up his heresy upon paper, and imitating in the Thalia no grave writer, but the Egyptian Sotades, in the dissolute tone of his metre, he writes at great length, for instance as follows:—

Blasphemies of Arius.

God Himself then, in His own nature, is ineffable by all men. Equal or like Himself He alone has none, or one in glory. And Ingenerate we call Him, because of Him who is generate by nature. We praise Him as without beginning because of Him who has a beginning. And adore Him as everlasting, because of Him who in time has come to be. The Unbegun made the Son a beginning of things originated; and advanced Him as a Son to Himself by adoption. He has nothing proper to God in proper subsistence. For He is not equal, no, nor one in essence with Him. Wise is God, for He is the teacher of Wisdom. There is full proof that God is invisible to all beings; both to things which are through the Son, and to the

Son He is invisible. I will say it expressly, how by the Son is seen the Invisible; by that power by which God sees, and in His own measure, the Son endures to see the Father, as is lawful. Thus there is a Triad, not in equal glories. Not intermingling with each other are their subsistences. One more glorious than the other in their glories unto immensity. Foreign from the Son in essence is the Father, for He is without beginning. Understand that the Monad was; but the Dyad was not, before it was in existence. It follows at once that, though the Son was not, the Father was God. Hence the Son, not being (for He existed at the will of the Father), is God Only-begotten, and He is alien from either. Wisdom existed as Wisdom by the will of the Wise God. Hence He is conceived in numberless conceptions: Spirit, Power, Wisdom, God's glory, Truth, Image, and Word. Understand that He is conceived to be Radiance and Light. One equal to the Son, the Superior is able to beget; but one more excellent, or superior, or greater, He is not able. At God's will the Son is what and whatsoever He is. And when and since He was, from that time He has subsisted from God. He, being a strong God, praises in His degree the Superior. To speak in brief, God is ineffable to His Son. For He is to Himself what He is, that is, unspeakable. So that nothing which is called comprehensible does the Son know to speak about; for it is impossible for Him to investigate the Father, who is by Himself. For the Son does not know His own essence, For, being Son, He really existed, at the will of the Father. What argument then allows, that He who is from the Father should know His own parent by comprehension? For it is plain that for that which has a beginning to conceive how the Unbegun is, or to grasp the idea, is not possible.

16. And what they wrote by letter to the blessed Alexander, the Bishop, runs as follows:—

To Our Blessed Pope and Bishop, Alexander, the Presbyters and Deacons send health in the Lord.

Our faith from our forefathers, which also we have learned from you, Blessed Pope, is this:— We acknowledge One God, alone Ingenerate, alone Everlasting, alone Unbegun, alone True, alone having Immortality, alone Wise, alone Good, alone Sovereign; Judge, Governor, and Providence of all, unalterable and unchangeable, just and good, God of Law and Prophets and New Testament; who begot an Only-begotten Son before eternal times, through whom He has made both the ages and the universe; and begot Him, not in semblance, but in truth; and that He made Him subsist at His own will, unalterable and unchangeable; perfect creature of God, but not as one of the creatures; offspring, but not as one of things begotten; nor as Valentinus pronounced that the offspring of the Father was an issue ; nor as Manichæus taught that the offspring was a portion of the Father, one in essence ; or as Sabellius, dividing the Monad, speaks of a Son-and-Father ; nor as Hieracas, of one torch from another, or as a lamp divided into two ; nor that He who was before, was afterwards generated or new-created into a Son , as thou too yourself, Blessed Pope, in the midst of the Church and in session hast often condemned; but, as we say, at the will of God, created before times and before ages, and gaining life and being from the Father, who gave subsistence to His glories together with Him. For the Father did not, in giving to Him the inheritance of all things, deprive Himself of what He has ingenerately in Himself; for He is the Fountain of all things. Thus there are Three Subsistences. And God, being the cause of all things, is Unbegun and altogether Sole, but the Son being begotten apart from time by the Father, and being created and founded before ages, was not before His generation, but being begotten apart from time before all things, alone was made to subsist by the Father. For He is not eternal or co-eternal or co-

unoriginate with the Father, nor has He His being together with the Father, as some speak of relations, introducing two ingenerate beginnings, but God is before all things as being Monad and Beginning of all. Wherefore also He is before the Son; as we have learned also from your preaching in the midst of the Church. So far then as from God He has being, and glories, and life, and all things are delivered unto Him, in such sense is God His origin. For He is above Him, as being His God and before Him. But if the terms 'from Him,' and 'from the womb,' and 'I came forth from the Father, and I have come' [[Romans 11:36](#); [Psalm 110:3](#); [John 16:28](#)], be understood by some to mean as if a part of Him, one in essence or as an issue, then the Father is according to them compounded and divisible and alterable and material, and, as far as their belief goes, has the circumstances of a body, Who is the Incorporeal God.

This is a part of what Arius and his fellows vomited from their heretical hearts.

17. And before the Nicene Council took place, similar statements were made by Eusebius and his fellows, Narcissus, Patrophilus, Maris, Paulinus, Theodotus, and Athanasius of [A]nazarba. And Eusebius of Nicomedia wrote over and above to Arius, to this effect, 'Since your sentiments are good, pray that all may adopt them; for it is plain to any one, that what has been made was not before its origination; but what came to be has a beginning of being.' And Eusebius of Cæsarea in Palestine, in a letter to Euphratius the Bishop, did not scruple to say plainly that Christ was not true God. And Athanasius of [A]nazarba uncloaked the heresy still further, saying that the Son of God was one of the hundred sheep. For writing to Alexander the Bishop, he had the extreme audacity to say: 'Why complain of Arius and his fellows, for saying, The Son of God is made as a creature out of nothing, and one among others? For all that are made being

represented in parable by the hundred sheep, the Son is one of them. If then the hundred are not created and originate, or if there be beings beside that hundred, then may the Son be not a creature nor one among others; but if those hundred are all originate, and there is nothing besides the hundred save God alone, what absurdity do Arius and his fellows utter, when, as comprehending and reckoning Christ in the hundred, they say that He is one among others?' And George who now is in Laodicea, and then was presbyter of Alexandria, and was staying at Antioch, wrote to Alexander the Bishop; 'Do not complain of Arius and his fellows, for saying, " Once the Son of God was not, " for Isaiah came to be son of Amos, and, whereas Amos was before Isaiah came to be, Isaiah was not before, but came to be afterwards.' And he wrote to the Arians, 'Why complain of Alexander the Pope, saying, that the Son is from the Father? For you too need not fear to say that the Son was from God.' For if the Apostle wrote [[1 Corinthians 11:12](#)], 'All things are from God,' and it is plain that all things are made of nothing, though the Son too is a creature and one of things made, still He may be said to be from God in that sense in which all things are said to be 'from God.' From him then those who hold with Arius learned to simulate the phrase 'from God,' and to use it indeed, but not in a good meaning. And George himself was deposed by Alexander for certain reasons, and among them for manifest irreligion; for he was himself a presbyter, as has been said before.

18. On the whole then such were their statements, as if they all were in dispute and rivalry with each other, which should make the heresy more irreligious, and display it in a more naked form. And as for their letters I had them not at hand, to dispatch them to you; else I would have sent you copies; but, if the Lord will, this too I will do, when I get possession of them. And one Asterius from Cappadocia, a many-headed Sophist, one of

the fellows of Eusebius, whom they could not advance into the Clergy, as having done sacrifice in the former persecution in the time of Constantius's grandfather, writes, with the countenance of Eusebius and his fellows, a small treatise, which was on a par with the crime of his sacrifice, yet answered their wishes; for in it, after comparing, or rather preferring, the locust and the caterpillar to Christ, and saying that Wisdom in God was other than Christ, and was the Framer as well of Christ as of the world, he went round the Churches in Syria and elsewhere, with introductions from Eusebius and his fellows, that as he once made trial of denying, so now he might boldly oppose the truth. The bold man intruded himself into forbidden places, and seating himself in the place of Clergy, he used to read publicly this treatise of his, in spite of the general indignation. The treatise is written at great length, but portions of it are as follows:—

For the Blessed Paul said not that he preached Christ, His, that is, God's, 'own Power' or 'Wisdom,' but without the article, 'God's Power and God's Wisdom' [[1 Corinthians 1:24](#)], preaching that the own power of God Himself was distinct, which was con-natural and co-existent with Him unoriginately, generative indeed of Christ, creative of the whole world; concerning which he teaches in his Epistle to the Romans, thus, 'The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and divinity' [[Romans 1:20](#)]. For as no one would say that the Deity there mentioned was Christ, but the Father Himself, so, as I think, His eternal power is also not the Only-begotten God [[John 1:18](#)], but the Father who begot Him. And he tells us of another Power and Wisdom of God, namely, that which is manifested through Christ, and made known through the works themselves of His Ministry.

And again:—

Although His eternal Power and Wisdom, which truth argues to be Unbegun and Ingenerate, would appear certainly to be one and the same, yet many are those powers which are one by one created by Him, of which Christ is the First-born and Only-begotten. All however equally depend upon their Possessor, and all His powers are rightly called His, who created and uses them; for instance, the Prophet says that the locust, which became a divine punishment of human sin, was called by God Himself, not only a power of God, but a great power [[Joel 2:25](#)]. And the blessed David too in several of the Psalms, invites, not Angels alone, but Powers also to praise God. And while he invites them all to the hymn, he presents before us their multitude, and is not unwilling to call them ministers of God, and teaches them to do His will.

19. These bold words against the Saviour did not content him, but he went further in his blasphemies, as follows:

The Son is one among others; for He is first of things originate, and one among intellectual natures; and as in things visible the sun is one among phenomena, and it shines upon the whole world according to the command of its Maker, so the Son, being one of the intellectual natures, also enlightens and shines upon all that are in the intellectual world.

And again he says, Once He was not, writing thus:— 'And before the Son's origination, the Father had pre-existing knowledge how to generate; since a physician too, before he cured, had the science of curing. ' And he says again: 'The Son was created by God's beneficent earnestness; and the

Father made Him by the superabundance of His Power.' And again: 'If the will of God has pervaded all the works in succession, certainly the Son too, being a work, has at His will come to be and been made.' Now though Asterius was the only person to write all this, Eusebius and his fellows felt the like in common with him.

20. These are the doctrines for which they are contending; for these they assail the ancient Council, because its members did not propound the like, but anathematized the Arian heresy instead, which they were so eager to recommend. This was why they put forward, as an advocate of their irreligion, Asterius who sacrificed, a sophist too, that he might not spare to speak against the Lord, or by a show of reason to mislead the simple. And they were ignorant, the shallow men, that they were doing harm to their own cause. For the ill savour of their advocate's idolatrous sacrifice betrayed still more plainly that the heresy is Christ's foe. And now again, the general agitations and troubles which they are exciting, are in consequence of their belief, that by their numerous murders and their monthly Councils, at length they will undo the sentence which has been passed against the Arian heresy. But here too they seem ignorant, or to pretend ignorance, that even before Nicea that heresy was held in detestation, when Artemas was laying its foundations, and before him Caiaphas's assembly and that of the Pharisees his contemporaries. And at all times is this gang of Christ's foes detestable, and will not cease to be hateful, the Lord's Name being full of love, and the whole creation bending the knee, and confessing 'that Jesus Christ is Lord, to the glory of God the Father?' [[Philippians 2:11](#)].

21. Yet so it is, they have convened successive Councils against that Ecumenical One, and are not yet tired. After the Nicene, Eusebius and his fellows had been deposed; however, in course of time they intruded

themselves without shame upon the Churches, and began to plot against the Bishops who withstood them, and to substitute in the Church men of their own heresy. Thus they thought to hold Councils at their pleasure, as having those who concurred with them, whom they had ordained on purpose for this very object. Accordingly, they assemble at Jerusalem, and there they write thus:—

The Holy Council assembled in Jerusalem by the grace of God, etc....their orthodox teaching in writing, which we all confessed to be sound and ecclesiastical. And he reasonably recommended that they should be received and united to the Church of God, as you will know yourselves from the transcript of the same Epistle, which we have transmitted to your reverences. We believe that yourselves also, as if recovering the very members of your own body, will experience great joy and gladness, in acknowledging and recovering your own bowels, your own brethren and fathers; since not only the Presbyters, Arius and his fellows, are given back to you, but also the whole Christian people and the entire multitude, which on occasion of the aforesaid men have a long time been in dissension among you. Moreover it were fitting, now that you know for certain what has passed, and that the men have communicated with us and have been received by so great a Holy Council, that you should with all readiness hail this your coalition and peace with your own members, specially since the articles of the faith which they have published preserve indisputable the universally confessed tradition and teaching.

22. This was the beginning of their Councils, and in it they were speedy in divulging their views, and could not conceal them. For when they said that they had banished all jealousy, and, after the expulsion of Athanasius, Bishop of Alexandria, recommended the reception of Arius and his friends, they showed that their measures against Athanasius himself

then, and before against all the other Bishops who withstood them, had for their object their receiving Arius and his fellows, and introducing the heresy into the Church. But although they had approved in this Council all Arius's malignity, and had ordered to receive his party into communion, as they had set the example, yet feeling that even now they were short of their wishes, they assembled a Council at Antioch under colour of the so-called Dedication and, since they were in general and lasting odium for their heresy, they publish different letters, some of this sort, and some of that and what they wrote in one letter was as follows:—

We have not been followers of Arius—how could Bishops, such as we, follow a Presbyter?— nor did we receive any other faith beside that which has been handed down from the beginning. But, after taking on ourselves to examine and to verify his faith, we admitted him rather than followed him; as you will understand from our present avowals.

For we have been taught from the first, to believe in one God, the God of the Universe, the Framer and Preserver of all things both intellectual and sensible.

And in One Son of God, Only-begotten, who existed before all ages, and was with the Father who had begotten Him, by whom all things were made, both visible and invisible, who in the last days according to the good pleasure of the Father came down; and has taken flesh of the Virgin, and jointly fulfilled all His Father's will, and suffered and risen again, and ascended into heaven, and sits on the right hand of the Father, and comes again to judge quick and dead, and remains King and God unto all ages.

And we believe also in the Holy Ghost; and if it be necessary to add, we believe concerning the resurrection of the flesh, and the life everlasting.

23. Here follows what they published next at the same Dedication in another Epistle, being dissatisfied with the first, and devising something

newer and fuller:

We believe, conformably to the evangelical and tradition, in One God, the Father Almighty, the Framer, and Maker, and Provider of the Universe, from whom are all things.

And in One Lord Jesus Christ, His Son, Only-begotten God [[John 1:18](#)], by whom are all things, who was begotten before all ages from the Father, God from God, whole from whole, sole from sole, perfect from perfect, King from King, Lord from Lord, Living Word, Living Wisdom, true Light, Way, Truth, Resurrection, Shepherd, Door, both unalterable and unchangeable; exact Image of the Godhead, Essence, Will, Power and Glory of the Father; the first born of every creature, who was in the beginning with God, God the Word, as it is written in the Gospel, 'and the Word was God?' [[John 1:1](#)]; by whom all things were made, and in whom all things consist; who in the last days descended from above, and was born of a Virgin according to the Scriptures, and was made Man, Mediator between God and man, and Apostle of our faith, and Prince of life, as He says, 'I came down from heaven, not to do My own will, but the will of Him that sent Me' [[John 6:38](#)]; who suffered for us and rose again on the third day, and ascended into heaven, and sat down on the right hand of the Father, and is coming again with glory and power, to judge quick and dead.

And in the Holy Ghost, who is given to those who believe for comfort, and sanctification, and initiation, as also our Lord Jesus Christ enjoined His disciples, saying, 'Go, teach all nations, baptizing them in the Name of the Father, and the Son, and the Holy Ghost' [[Matthew 28:19](#)]; namely of a Father who is truly Father, and a Son who is truly Son, and of the Holy Ghost who is truly Holy Ghost, the names not being given without meaning or effect, but denoting accurately the peculiar subsistence, rank, and glory

of each that is named, so that they are three in subsistence, and in agreement one.

Holding then this faith, and holding it in the presence of God and Christ, from beginning to end, we anathematize every heretical heterodoxy. And if any teaches, beside the sound and right faith of the Scriptures, that time, or season, or age, either is or has been before the generation of the Son, be he anathema. Or if any one says, that the Son is a creature as one of the creatures, or an offspring as one of the offsprings, or a work as one of the works, and not the aforesaid articles one after another, as the divine Scriptures have delivered, or if he teaches or preaches beside what we received, be he anathema. For all that has been delivered in the divine Scriptures, whether by Prophets or Apostles, do we truly and reverentially both believe and follow.

24. And one Theophronius, Bishop of Tyana, put forth before them all the following statement of his personal faith. And they subscribed it, accepting the faith of this man:—

God knows, whom I call as a witness upon my soul, that so I believe:— in God the Father Almighty, the Creator and Maker of the Universe, from whom are all things.

And in His Only-begotten Son, Word, Power, and Wisdom, our Lord Jesus Christ, through whom are all things; who has been begotten from the Father before the ages, perfect God from perfect God, and was with God in subsistence, and in the last days descended, and was born of the Virgin according to the Scriptures, and was made man, and suffered, and rose again from the dead, and ascended into the heavens, and sat down on the right hand of His Father, and comes again with glory and power to judge quick and dead, and remains for ever:

And in the Holy Ghost, the Paraclete, the Spirit of truth [[John 15:26](#)], which also God promised by His Prophet to pour out [[Joel 2:28](#)] upon His servants, and the Lord promised to send to His disciples: which also He sent, as the Acts of the Apostles witness.

But if any one teaches, or holds in his mind, anything beside this faith, be he anathema; or with Marcellus of Ancyra , or Sabellius, or Paul of Samosata, be he anathema, both himself and those who communicate with him.

25. Ninety Bishops met at the Dedication under the Consulate of Marcellinus and Probinus, in the 14th of the Indiction , Constantius the most irreligious being present. Having thus conducted matters at Antioch at the Dedication, thinking that their composition was deficient still, and fluctuating moreover in their own opinions, again they draw up afresh another formulary, after a few months, professedly concerning the faith, and dispatch Narcissus, Maris, Theodorus, and Mark into Gaul. And they, as being sent from the Council, deliver the following document to Constans Augustus of blessed memory, and to all who were there:

We believe in One God, the Father Almighty, Creator and Maker of all things; from whom all fatherhood in heaven and on earth is named. [[Ephesians 3:15](#)]

And in His Only-begotten Son, our Lord Jesus Christ, who before all ages was begotten from the Father, God from God, Light from Light, by whom all things were made in the heavens and on the earth, visible and invisible, being Word, and Wisdom, and Power, and Life, and True Light; who in the last days was made man for us, and was born of the Holy Virgin; who was crucified, and dead, and buried, and rose again from the dead the third day, and was taken up into heaven, and sat down on the right hand of the Father; and is coming at the consummation of the age, to judge quick

and dead, and to render to every one according to his works; whose Kingdom endures indissolubly into the infinite ages ; for He shall be seated on the right hand of the Father, not only in this age but in that which is to come.

And in the Holy Ghost, that is, the Paraclete; which, having promised to the Apostles, He sent forth after His ascension into heaven, to teach them and to remind of all things; through whom also shall be sanctified the souls of those who sincerely believe in Him.

But those who say, that the Son was from nothing, or from other subsistence and not from God, and, there was time when He was not, the Catholic Church regards as aliens.

26. As if dissatisfied with this, they hold their meeting again after three years, and dispatch Eudoxius, Martyrius, and Macedonius of Cilicia , and some others with them, to the parts of Italy, to carry with them a faith written at great length, with numerous additions over and above those which have gone before. They went abroad with these, as if they had devised something new.

We believe in one God the Father Almighty, the Creator and Maker of all things, from whom all fatherhood in heaven and on earth is named.

And in His Only-begotten Son our Lord Jesus Christ, who before all ages was begotten from the Father, God from God, Light from Light, by whom all things were made, in heaven and on the earth, visible and invisible, being Word and Wisdom and Power and Life and True Light, who in the last days was made man for us, and was born of the Holy Virgin, crucified and dead and buried, and rose again from the dead the third day, and was taken up into heaven, and sat down on the right hand of the Father, and is coming at the consummation of the age to judge quick and dead, and to render to every one according to his works, whose Kingdom endures

unceasingly unto the infinite ages; for He sits on the right hand of the Father not only in this age, but also in that which is to come.

And we believe in the Holy Ghost, that is, the Paraclete, which, having promised to the Apostles, He sent forth after the ascension into heaven, to teach them and to remind of all things: through whom also shall be sanctified the souls of those who sincerely believe in Him.

But those who say, (1) that the Son was from nothing, or from other subsistence and not from God; (2) and that there was a time or age when He was not, the Catholic and Holy Church regards as aliens. Likewise those who say, (3) that there are three Gods: (4) or that Christ is not God; (5) or that before the ages He was neither Christ nor Son of God; (6) or that Father and Son, or Holy Ghost, are the same; (7) or that the Son is Ingenerate; or that the Father begot the Son, not by choice or will; the Holy and Catholic Church anathematizes.

(1.) For neither is safe to say that the Son is from nothing, (since this is nowhere spoken of Him in divinely inspired Scripture,) nor again of any other subsistence before existing beside the Father, but from God alone do we define Him genuinely to be generated. For the divine Word teaches that the Ingenerate and Unbegun, the Father of Christ, is One.

(2.) Nor may we, adopting the hazardous position, 'There was once when He was not,' from unscriptural sources, imagine any interval of time before Him, but only the God who has generated Him apart from time; for through Him both times and ages came to be. Yet we must not consider the Son to be co-unbegun and co-ingenerate with the Father; for no one can be properly called Father or Son of one who is co-unbegun and co-ingenerate with Him. But we acknowledge that the Father who alone is Unbegun and Ingenerate, has generated inconceivably and incomprehensibly to all: and that the Son has been generated before ages, and in no wise to be ingenerate

Himself like the Father, but to have the Father who generated Him as His beginning; for 'the Head of Christ is God.' [[1 Corinthians 11:3](#)]

(3.) Nor again, in confessing three realities and three Persons, of the Father and the Son and the Holy Ghost according to the Scriptures, do we therefore make Gods three; since we acknowledge the Self-complete and Ingenerate and Unbegun and Invisible God to be one only , the God and Father [[John 20:17](#)] of the Only-begotten, who alone has being from Himself, and alone vouchsafes this to all others bountifully.

(4.) Nor again, in saying that the Father of our Lord Jesus Christ is one only God, the only Ingenerate, do we therefore deny that Christ also is God before ages: as the disciples of Paul of Samosata, who say that after the incarnation He was by advance made God, from being made by nature a mere man. For we acknowledge, that though He be subordinate to His Father and God, yet, being before ages begotten of God, He is God perfect according to nature and true , and not first man and then God, but first God and then becoming man for us, and never having been deprived of being.

(5.) We abhor besides, and anathematize those who make a pretence of saying that He is but the mere word of God and unexisting, having His being in another—now as if pronounced, as some speak, now as mental — holding that He was not Christ or Son of God or mediator or image of God before ages; but that He first became Christ and Son of God, when He took our flesh from the Virgin, not quite four hundred years since. For they will have it that then Christ began His Kingdom, and that it will have an end after the consummation of all and the judgment. Such are the disciples of Marcellus and Scotinus of Galatian Ancyra, who, equally with Jews, negative Christ's existence before ages, and His Godhead, and unending Kingdom, upon pretence of supporting the divine Monarchy. We, on the contrary, regard Him not as simply God's pronounced word or mental, but

as Living God and Word, existing in Himself, and Son of God and Christ; being and abiding with His Father before ages, and that not in foreknowledge only, and ministering to Him for the whole framing whether of things visible or invisible. For He it is, to whom the Father said, 'Let Us make man in Our image, after Our likeness' [[Genesis 1:26](#)], who also was seen in His own Person by the patriarchs, gave the law, spoke by the prophets, and at last, became man, and manifested His own Father to all men, and reigns to never-ending ages. For Christ has taken no recent dignity, but we have believed Him to be perfect from the first, and like in all things to the Father.

(6.) And those who say that the Father and Son and Holy Ghost are the same, and irreligiously take the Three Names of one and the same Reality and Person, we justly proscribe from the Church, because they suppose the illimitable and impassible Father to be limitable withal and passible through His becoming man: for such are they whom Romans call Patripassians, and we Sabellians. For we acknowledge that the Father who sent, remained in the peculiar state of His unchangeable Godhead, and that Christ who was sent fulfilled the economy of the Incarnation.

(7.) And at the same time those who irreverently say that the Son has been generated not by choice or will, thus encompassing God with a necessity which excludes choice and purpose, so that He begot the Son unwillingly, we account as most irreligious and alien to the Church; in that they have dared to define such things concerning God, beside the common notions concerning Him, nay, beside the purport of divinely inspired Scripture. For we, knowing that God is absolute and sovereign over Himself, have a religious judgment that He generated the Son voluntarily and freely; yet, as we have a reverent belief in the Son's words concerning Himself [[Proverbs 8:22](#)], 'The Lord created me a beginning of His ways

for His works,' we do not understand Him to have been originated like the creatures or works which through Him came to be. For it is irreligious and alien to the ecclesiastical faith, to compare the Creator with handiworks created by Him, and to think that He has the same manner of origination with the rest. For divine Scripture teaches us really and truly that the Only-begotten Son was generated sole and solely. Yet , in saying that the Son is in Himself, and both lives and exists like the Father, we do not on that account separate Him from the Father, imagining place and interval between their union in the way of bodies. For we believe that they are united with each other without mediation or distance , and that they exist inseparable; all the Father embosoming the Son, and all the Son hanging and adhering to the Father, and alone resting on the Father's breast continually. Believing then in the All-perfect Triad, the most Holy, that is, in the Father, and the Son, and the Holy Ghost, and calling the Father God, and the Son God, yet we confess in them, not two Gods, but one dignity of Godhead, and one exact harmony of dominion, the Father alone being Head over the whole universe wholly, and over the Son Himself, and the Son subordinated to the Father; but, excepting Him, ruling over all things after Him which through Himself have come to be, and granting the grace of the Holy Ghost unsparingly to the saints at the Father's will. For that such is the account of the Divine Monarchy towards Christ, the sacred oracles have delivered to us.

Thus much, in addition to the faith before published in epitome, we have been compelled to draw forth at length, not in any officious display, but to clear away all unjust suspicion concerning our opinions, among those who are ignorant of our affairs: and that all in the West may know, both the audacity of the slanders of the heterodox, and as to the Orientals, their ecclesiastical mind in the Lord, to which the divinely inspired Scriptures bear witness without violence, where men are not perverse.

27. However they did not stand even to this; for again at Sirmium they met together against Photinus and there composed a faith again, not drawn out into such length, not so full in words; but subtracting the greater part and adding in its place, as if they had listened to the suggestions of others, they wrote as follows:—

We believe in One God, the Father Almighty, the Creator and Maker of all things, 'from whom all fatherhood in heaven and earth is named [[Ephesians 3:15](#)]'

And in His Only-begotten Son, our Lord Jesus the Christ, who before all the ages was begotten from the Father, God from God, Light from Light, by whom all things were made, in heaven and on the earth, visible and invisible, being Word and Wisdom and True Light and Life, who in the last of days was made man for us, and was born of the Holy Virgin, and crucified and dead and buried, and rose again from the dead the third day, and was taken up into heaven, and sat down on the right hand of the Father, and is coming at the consummation of the age, to judge quick and dead, and to render to every one according to his works; whose Kingdom being unceasing endures unto the infinite ages; for He shall sit on the right hand of the Father, not only in this age, but also in that which is to come.

And in the Holy Ghost, that is, the Paraclete; which, having promised to the Apostles to send forth after His ascension into heaven, to teach and to remind them of all things, He did send; through whom also are sanctified the souls of those who sincerely believe in Him.

(1.) But those who say that the Son was from nothing or from other subsistence and not from God, and that there was time or age when He was not, the Holy and Catholic Church regards as aliens.

(2.) Again we say, Whosoever says that the Father and the Son are two Gods, be he anathema.

(3.) And whosoever, saying that Christ is God, before ages Son of God, does not confess that He has subserved the Father for the framing of the universe, be he anathema.

(4.) Whosoever presumes to say that the Ingenerate, or a part of Him, was born of Mary, be he anathema.

(5.) Whosoever says that according to foreknowledge the Son is before Mary and not that, generated from the Father before ages, He was with God, and that through Him all things were originated, be he anathema.

(6.) Whosoever shall pretend that the essence of God is dilated or contracted , be he anathema.

(7.) Whosoever shall say that the essence of God being dilated made the Son, or shall name the dilation of His essence Son, be he anathema.

(8.) Whosoever calls the Son of God the mental or pronounced Word , be he anathema.

(9.) Whosoever says that the Son from Mary is man only, be he anathema.

(10.) Whosoever, speaking of Him who is from Mary God and man, thereby means God the Ingenerate , be he anathema.

(11.) Whosoever shall explain 'I God the First and I the Last, and besides Me there is no God,' [[Isaiah 44:6](#)], which is said for the denial of idols and of gods that are not, to the denial of the Only-begotten, before ages God, as Jews do, be he anathema.

(12.) Whosoever hearing 'The Word was made flesh,' [[John 1:14](#)], shall consider that the Word has changed into flesh, or shall say that He has undergone alteration by taking flesh, be he anathema.

(13.) Whosoever hearing the Only-begotten Son of God to have been crucified, shall say that His Godhead has undergone corruption, or passion. or alteration, or diminution, or destruction, be he anathema.

(14.) Whosoever shall say that 'Let Us make man' [[Genesis 1:26](#)], was not said by the Father to the Son, but by God to Himself, be he anathema.

(15.) Whosoever shall say that Abraham saw, not the Son, but the Ingenerate God or part of Him, be he anathema.

(16.) Whosoever shall say that with Jacob, not the Son as man, but the Ingenerate God or part of Him, has wrestled, be he anathema.

(17.) Whosoever shall explain, 'The Lord rained fire from the Lord?' [[Genesis 19:24](#)], not of the Father and the Son, and says that He rained from Himself, be he anathema. For the Son, being Lord, rained from the Father Who is Lord.

(18.) Whosoever, hearing that the Father is Lord and the Son Lord and the Father and Son Lord, for there is Lord from Lord, says there are two Gods, be he anathema. For we do not place the Son in the Father's Order, but as subordinate to the Father; for He did not descend upon Sodom without the Father's will, nor did He rain from Himself, but from the Lord, that is, the Father authorising it. Nor is He of Himself set down on the right hand, but He hears the Father saying, 'Sit on My right hand' [[Psalm 110:1](#)].

(19.) Whosoever says that the Father and the Son and the Holy Ghost are one Person, be he anathema.

(20.) Whosoever, speaking of the Holy Ghost as Paraclete, shall mean the Ingenerate God, be he anathema.

(21.) Whosoever shall deny, what the Lord taught us, that the Paraclete is other than the Son, for He has said, 'And another Paraclete shall the Father send to you, whom I will ask,' [[John 14:16](#)] be he anathema.

(22.) Whosoever shall say that the Holy Ghost is part of the Father or of the Son be he anathema.

(23.) Whosoever shall say that the Father and the Son and the Holy Ghost are three Gods, be he anathema.

(24.) Whosoever shall say that the Son of God at the will of God has come to be, as one of the works, be he anathema.

(25.) Whosoever shall say that the Son has been generated, the Father not wishing it, be he anathema. For not by compulsion, led by physical necessity, did the Father, as He wished not, generate the Son, but He at once willed, and, after generating Him from Himself apart from time and passion, manifested Him.

(26.) Whosoever shall say that the Son is without beginning and ingenerate, as if speaking of two unbegun and two ingenerate, and making two Gods, be he anathema. For the Son is the Head, namely the beginning of all: and God is the Head, namely the beginning of Christ; for thus to one unbegun beginning of the universe do we religiously refer all things through the Son.

(27.) And in accurate delineation of the idea of Christianity we say this again; Whosoever shall not say that Christ is God, Son of God, as being before ages, and having subserved the Father in the framing of the Universe, but that from the time that He was born of Mary, from thence He was called Christ and Son, and took an origin of being God, be he anathema.

28. Casting aside the whole of this, as if they had discovered something better, they propound another faith, and write at Sirmium in Latin what is here translated into Greek.

Whereas it seemed good that there should be some discussion concerning faith, all points were carefully investigated and discussed at Sirmium in the presence of Valens, and Ursacius, and Germinius, and the rest.

It is held for certain that there is one God, the Father Almighty, as also is preached in all the world.

And His One Only-begotten Son, our Lord Jesus Christ, generated from Him before the ages; and that we may not speak of two Gods, since the Lord Himself has said, 'I go to My Father and your Father, and My God and your God?' [[John 20:17](#)]. On this account He is God of all, as also the Apostle taught: 'Is He God of the Jews only, is He not also of the Gentiles? Yea of the Gentiles also: since there is one God who shall justify the circumcision from faith, and the uncircumcision through faith' [[Romans 3:29-30](#)]; and every thing else agrees, and has no ambiguity.

But since many persons are disturbed by questions concerning what is called in Latin 'Substantia,' but in Greek 'Usia,' that is, to make it understood more exactly, as to 'Coessential,' or what is called, 'Like-in-Essence,' there ought to be no mention of any of these at all, nor exposition of them in the Church, for this reason and for this consideration, that in divine Scripture nothing is written about them, and that they are above men's knowledge and above men's understanding; and because no one can declare the Son's generation, as it is written, 'Who shall declare His generation' [[Isaiah 53:8](#)]? For it is plain that the Father only knows how He generated the Son, and again the Son how He has been generated by the Father. And to none can it be a question that the Father is greater: for no one can doubt that the Father is greater in honour and dignity and Godhead, and in the very name of Father, the Son Himself testifying, 'The Father that sent Me is greater than I' [[John 10:29; 14:28](#)]. And no one is ignorant, that it is Catholic doctrine, that there are two Persons of Father and Son, and that the Father is greater, and the Son subordinated to the Father together with all things which the Father has subordinated to Him, and that the Father has no beginning, and is invisible, and immortal, and impassible; but that the Son

has been generated from the Father, God from God, Light from Light, and that His origin, as aforesaid, no one knows, but the Father only. And that the Son Himself and our Lord and God, took flesh, that is, a body, that is, man, from Mary the Virgin, as the Angel preached beforehand; and as all the Scriptures teach, and especially the Apostle himself, the doctor of the Gentiles, Christ took man of Mary the Virgin, through which He has suffered. And the whole faith is summed up, and secured in this, that a Trinity should ever be preserved, as we read in the Gospel, 'Go and baptize all the nations in the Name of the Father and of the Son and of the Holy Ghost' [[Matthew 28:19](#)]. And entire and perfect is the number of the Trinity; but the Paraclete, the Holy Ghost, sent forth through the Son, came according to the promise, that He might teach and sanctify the Apostles and all believers.

29. After drawing up this, and then becoming dissatisfied, they composed the faith which to their shame they paraded with 'the Consulate.' And, as is their wont, condemning this also, they caused Martinian the notary to seize it from the parties who had the copies of it. And having got the Emperor Constantius to put forth an edict against it, they form another dogma afresh, and with the addition of certain expressions, according to their wont, they write thus in Isauria.

We decline not to bring forward the authentic faith published at the Dedication at Antioch ; though certainly our fathers at the time met together for a particular subject under investigation. But since 'Coessential' and 'Like-in-essence,' have troubled many persons in times past and up to this day, and since moreover some are said recently to have devised the Son's 'Unlikeness' to the Father, on their account we reject 'Coessential' and 'Like-in-essence,' as alien to the Scriptures, but 'Unlike' we anathematize, and account all who profess it as aliens from the Church. And we distinctly

confess the 'Likeness' of the Son to the Father, according to the Apostle, who says of the Son, 'Who is the Image of the Invisible God?' [[Colossians 1:15](#)].

And we confess and believe in one God, the Father Almighty, the Maker of heaven and earth, of all things visible and invisible.

And we believe also in our Lord Jesus Christ, His Son, generated from Him impassibly before all the ages, God the Word, God from God, Only-begotten, light, life, truth, wisdom, power, through whom all things were made, in the heavens and on the earth, whether visible or invisible. He, as we believe, at the end of the world, for the abolishment of sin, took flesh of the Holy Virgin, and was made man, and suffered for our sins, and rose again, and was taken up into heaven, and sits on the right hand of the Father, and is coming again in glory, to judge quick and dead.

We believe also in the Holy Ghost, which our Saviour and Lord named Paraclete, having promised to send Him to the disciples after His own departure, as He did send; through whom He sanctifies those in the Church who believe, and are baptized in the Name of Father and Son and Holy Ghost.

But those who preach anything beside this faith the Catholic Church regards as aliens. And that to this faith that is equivalent which was published lately at Sirmium, under sanction of his religiousness the Emperor, is plain to all who read it.

30. Having written thus in Isauria, they went up to Constantinople , and there, as if dissatisfied, they changed it, as is their wont, and with some small additions against using even 'Subsistence' of Father, Son, and Holy Ghost, they transmitted it to those at Ariminum, and compelled even those in the said parts to subscribe, and those who contradicted them they got banished by Constantius. And it runs thus:—

We believe in One God, Father Almighty, from whom are all things; And in the Only-begotten Son of God, begotten from God before all ages and before every beginning, by whom all things were made, visible and invisible, and begotten as only-begotten, only from the Father only, God from God, like to the Father that begot Him according to the Scriptures; whose origin no one knows, except the Father alone who begot Him. He as we acknowledge, the Only-begotten Son of God, the Father sending Him, came hither from the heavens, as it is written, for the undoing of sin and death, and was born of the Holy Ghost, of Mary the Virgin according to the flesh, as it is written, and convened with the disciples, and having fulfilled the whole Economy according to the Father's will, was crucified and dead and buried and descended to the parts below the earth; at whom hades itself shuddered: who also rose from the dead on the third day, and abode with the disciples, and, forty days being fulfilled, was taken up into the heavens, and sits on the right hand of the Father, to come in the last day of the resurrection in the Father's glory, that He may render to every man according to his works.

And in the Holy Ghost, whom the Only-begotten Son of God Himself, Christ, our Lord and God, promised to send to the race of man, as Paraclete, as it is written, 'the Spirit of truth' [[John 16:13](#)], which He sent unto them when He had ascended into the heavens.

But the name of 'Essence,' which was set down by the Fathers in simplicity, and, being unknown by the people, caused offense, because the Scriptures contain it not, it has seemed good to abolish, and for the future to make no mention of it at all; since the divine Scriptures have made no mention of the Essence of Father and Son. For neither ought Subsistence to be named concerning Father, Son, and Holy Ghost. But, we say that the Son is Like the Father, as the divine Scriptures say and teach; and all the

heresies, both those which have been afore condemned already, and whatever are of modern date, being contrary to this published statement, be they anathema.

31. However, they did not stand even to this: for coming down from Constantinople to Antioch, they were dissatisfied that they had written at all that the Son was 'Like the Father, as the Scriptures say;' and putting their ideas upon paper, they began reverting to their first doctrines, and said that 'the Son is altogether unlike the Father,' and that the 'Son is in no manner like the Father,' and so much did they change, as to admit those who spoke the Arian doctrine nakedly and to deliver to them the Churches with licence to bring forward the words of blasphemy with impunity. Because then of the extreme shamelessness of their blasphemy they were called by all Anomœans, having also the name of Exucontian, and the heretical Constantius for the patron of their irreligion, who persisting up to the end in irreligion, and on the point of death, thought good to be baptized; not however by religious men, but by Euzoius, who for his Arianism had been deposed, not once, but often, both when he was a deacon, and when he was in the see of Antioch.

32. The forementioned parties then had proceeded thus far, when they were stopped and deposed. But well I know, not even under these circumstances will they stop, as many as have now dissembled, but they will always be making parties against the truth, until they return to themselves and say, 'Let us rise and go to our fathers, and we will say unto them, We anathematize the Arian heresy, and we acknowledge the Nicene Council;' for against this is their quarrel. Who then, with ever so little understanding, will bear them any longer? Who, on hearing in every Council some things taken away and others added, but perceives that their mind is shifty and treacherous against Christ? Who on seeing them

embodying to so great a length both their professions of faith, and their own exculpation, but sees that they are giving sentence against themselves, and studiously writing much which may be likely by their officious display and abundance of words to seduce the simple and hide what they are in point of heresy? But as the heathen, as the Lord said, using vain words in their prayers [[Matthew 6:7](#)], are nothing profited; so they too, after all this outpouring, were not able to quench the judgment pronounced against the Arian heresy, but were convicted and deposed instead; and rightly; for which of their formularies is to be accepted by the hearer? Or with what confidence shall they be catechists to those who come to them? For if they all have one and the same meaning, what is the need of many? But if need has arisen of so many, it follows that each by itself is deficient, not complete; and they establish this point better than we can, by their innovating on them all and remaking them. And the number of their Councils, and the difference of their statements is a proof that those who were present at them, while at variance with the Nicene, are yet too feeble to harm the Truth.

Part 3. On the Symbols 'Of the Essence' And 'Coessential.'

We must look at the sense not the wording. The offense excited is at the sense; meaning of the Symbols; the question of their not being in Scripture. Those who hesitate only at 'coessential,' not to be considered Arians. Reasons why 'coessential' is better than 'like-in-essence,' yet the latter may be interpreted in a good sense. Explanation of the rejection of 'coessential' by the Council which condemned the Samosatene; use of the word by Dionysius of Alexandria; parallel variation in the use of Unoriginate; quotation from Ignatius and another; reasons for using 'coessential;' objections to it; examination of the word itself; further documents of the Council of Ariminum.

33. But since they are thus minded both towards each other and towards those who preceded them, proceed we to ascertain from them what absurdity they have seen, or what they complain of in the received phrases, that they have proved 'disobedient to parents' [[Romans 1:30](#)], and contend against an Ecumenical Council ? 'The phrases " of the essence " and " coessential, " ' say they, 'do not please us, for they are an offense to some and a trouble to many.' This then is what they allege in their writings; but one may reasonably answer them thus: If the very words were by themselves a cause of offense to them, it must have followed, not that some only should have been offended, and many troubled, but that we also and all the rest should have been affected by them in the same way; but if on the contrary all men are well content with the words, and they who wrote them were no ordinary persons but men who came together from the whole world, and to these testify in addition the 400 Bishops and more who now

met at Ariminum, does not this plainly prove against those who accuse the Council, that the terms are not in fault, but the perverseness of those who misinterpret them? How many men read divine Scripture wrongly, and as thus conceiving it, find fault with the Saints? Such were the former Jews, who rejected the Lord, and the present Manichees who blaspheme the Law ; yet are not the Scriptures the cause to them, but their own evil humours. If then you can show the terms to be actually unsound, do so and let the proof proceed, and drop the pretence of offense created, lest you come into the condition of the Pharisees of old. For when they pretended offense at the Lord's teaching, He said, 'Every plant, which My heavenly Father has not planted, shall be rooted up' [[Matthew 15:13](#)]. By which He showed that not the words of the Father planted by Him were really an offense to them, but that they misinterpreted what was well said, and offended themselves. And in like manner they who at that time blamed the Epistles of the Apostle, impeached, not Paul, but their own deficient learning and distorted minds.

34. For answer, what is much to the purpose, Who are they whom you pretend are offended and troubled at these terms? Of those who are religious towards Christ not one; on the contrary they defend and maintain them. But if they are Arians who thus feel, what wonder they should be distressed at words which destroy their heresy? For it is not the terms which offend them, but the proscription of their irreligion which afflicts them. Therefore let us have no more murmuring against the Fathers, nor pretence of this kind; or next you will be making complaints of the Lord's Cross, because it is 'to Jews an offense and to Gentiles foolishness,' as said the Apostle [[1 Corinthians 1:23-24](#)]. But as the Cross is not faulty, for to us who believe it is 'Christ the power of God and the wisdom of God,' though Jews rave, so neither are the terms of the Fathers faulty, but profitable to

those who honestly read, and subversive of all irreligion, though the Arians so often burst with rage as being condemned by them. Since then the pretence that persons are offended does not hold, tell us yourselves, why is it you are not pleased with the phrase 'of the essence' (this must first be enquired about), when you yourselves have written that the Son is generated from the Father? If when you name the Father, or use the word 'God,' you do not signify essence, or understand Him according to essence, who is that He is, but signify something else about Him, not to say inferior, then you should not have written that the Son was from the Father, but from what is about Him or in Him; and so, shrinking from saying that God is truly Father, and making Him compound who is simple, in a material way, you will be authors of a newer blasphemy. And, with such ideas, you must needs consider the Word, and the title 'Son,' not as an essence but as a name only, and in consequence hold your own views as far as names only, and be talking, not of what you believe to exist, but of what you think not to exist.

35. But this is more like the crime of the Sadducees, and of those among the Greeks who had the name of Atheists. It follows that you will deny that even creation is the handy-work of God Himself that is; at least, if 'Father' and 'God' do not signify the very essence of Him that is, but something else, which you imagine: which is irreligious, and most shocking even to think of. But if, when we hear it said, 'I am that I am,' and, 'In the beginning God created the heaven and the earth,' and, 'Hear, O Israel, the Lord our God is one Lord,' and, 'Thus says the Lord Almighty' [[Exodus 3:14](#); [Genesis 1:1](#); [Deuteronomy 6:4](#)], we understand nothing else than the very simple, and blessed, and incomprehensible essence itself of Him that is, (for though we be unable to master what He is, yet hearing 'Father,' and 'God,' and 'Almighty,' we understand nothing else to be meant than the very essence of Him that is); and if you too have said, that the Son is from God,

it follows that you have said that He is from the 'essence' of the Father. And since the Scriptures precede you which say, that the Lord is Son of the Father, and the Father Himself precedes them, who says, 'This is My beloved Son?' [[Matthew 3:17](#)], and a son is no other than the offspring from his father, is it not evident that the Fathers have suitably said that the Son is from the Father's essence? Considering that it is all one to say rightly 'from God,' and to say 'from the essence.' For all the creatures, though they be said to have come into being from God, yet are not from God as the Son is; for they are not offsprings in their nature, but works. Thus, it is said, 'in the beginning God,' not 'generated,' but 'made the heaven and the earth, and all that is in them' [[Genesis 1:1](#)]. And not, 'who generates,' but 'who makes His angels spirits, and His ministers a flame of fire' [[Psalm 104:4](#)]. And though the Apostle has said, 'One God, from whom all things' [[1 Corinthians 8:6](#)], yet he says not this, as reckoning the Son with other things; but, whereas some of the Greeks consider that the creation was held together by chance, and from the combination of atoms ; and spontaneously from elements of similar structure , and has no cause; and others consider that it came from a cause, but not through the Word; and each heretic has imagined things at his will, and tells his fables about the creation; on this account the Apostle was obliged to introduce 'from God,' that he might thereby certify the Maker, and show that the universe was framed at His will. And accordingly he straightway proceeds: 'And one Lord Jesus Christ, through whom all things' [[1 Corinthians 8:6](#)], by way of excepting the Son from that 'all' (for what is called God's work, is all done through the Son; and it is not possible that the things framed should have one origin with their Framer), and by way of teaching that the phrase 'of God,' which occurs in the passage, has a different sense in the case of the works, from what it bears when used of the Son; for He is offspring, and they are works: and

therefore He, the Son, is the proper offspring of His essence, but they are the handywork of his will.

36. The Council, then, comprehending this, and aware of the different senses of the same word, that none should suppose, that the Son was said to be 'from God?' like the creation, wrote with greater explicitness, that the Son was 'from the essence.' For this betokens the true genuineness of the Son towards the Father; whereas, by the simple phrase 'from God,' only the Creator's will in framing is signified. If then they too had this meaning, when they wrote that the Word was 'from the Father,' they had nothing to complain of in the Council; but if they meant 'of God,' in the instance of the Son, as it is used of the creation, then as understanding it of the creation, they should not name the Son, or they will be manifestly mingling blasphemy with religiousness; but either they have to cease reckoning the Lord with the creatures, or at least to refrain from unworthy and unbecoming statements about the Son. For if He is a Son, He is not a creature; but if a creature, then not a Son. Since these are their views, perhaps they will be denying the Holy Laver also, because it is administered into Father and into Son and not into Creator and Creature, as they account it. 'But,' they say, 'all this is not written: and we reject these words as unscriptural.' But this, again, is an unblushing excuse in their mouths. For if they think everything must be rejected which is not written, wherefore, when the Arian party invent such a heap of phrases, not from Scripture, 'Out of nothing,' and 'the Son was not before His generation,' and 'Once He was not,' and 'He is alterable,' and 'the Father is ineffable and invisible to the Son,' and 'the Son knows not even His own essence;' and all that Arius has vomited in his light and irreligious Thalia, why do not they speak against these, but rather take their part, and on that account contend with their own Fathers? And, in what Scripture did they on their part find

'Unoriginate,' and 'the term essence,' and 'there are three subsistences,' and 'Christ is not very God,' and 'He is one of the hundred sheep,' and 'God's Wisdom is ingenerate and without beginning, but the created powers are many, of which Christ is one?' Or how, when in the so-called Dedication, Acacius and Eusebius and their fellows used expressions not in Scripture, and said that 'the First-born of the creation' was 'the exact Image of the essence and power and will and glory,' do they complain of the Fathers, for making mention of unscriptural expressions, and especially of essence? For they ought either to complain of themselves, or to find no fault with the Fathers.

37. Now, if certain others made excuses of the expressions of the Council, it might perhaps have been set down, either to ignorance or to caution. There is no question, for instance, about George of Cappadocia , who was expelled from Alexandria; a man, without character in years past, nor a Christian in any respect; but only pretending to the name to suit the times, and thinking 'religion to be a' means of 'gain' [[1 Timothy 6:5](#)]. And therefore there is no reason to complain of his making mistakes about the faith, considering he knows neither what he says, nor whereof he affirms; but, according to the text, 'goes after all, as a bird' [[1 Timothy 1:7](#); [Proverbs 7:22-23](#), [not Septuagint?](#)] But when Acacius, and Eudoxius, and Patrophilus say this, do not they deserve the strongest reprobation? For while they write what is unscriptural themselves, and have accepted many times the term 'essence' as suitable, especially on the ground of the letter of Eusebius, they now blame their predecessors for using terms of the same kind. Nay, though they say themselves, that the Son is 'God from God,' and 'Living Word,' 'Exact Image of the Father's essence,' they accuse the Nicene Bishops of saying, that He who was begotten is 'of the essence' of Him who begot Him, and 'Coessential' with Him. But what marvel if they conflict

with their predecessors and their own Fathers, when they are inconsistent with themselves, and fall foul of each other? For after publishing, in the so-called Dedication at Antioch, that the Son is exact Image of the Father's essence, and swearing that so they held and anathematizing those who held otherwise, nay, in Isauria, writing down, 'We do not decline the authentic faith published in the Dedication at Antioch,' where the term 'essence' was introduced, as if forgetting all this, shortly after, in the same Isauria, they put into writing the very contrary, saying, 'We reject the words 'coessential,' and 'like-in-essence,' as alien to the Scriptures, and abolish the term 'essence,' as not contained therein.

38. Can we then any more account such men Christians? Or what sort of faith have they who stand neither to word nor writing, but alter and change every thing according to the times? For if, O Acacius and Eudoxius, you 'do not decline the faith published at the Dedication,' and in it is written that the Son is 'Exact Image of God's essence,' why is it you write in Isauria, 'we reject the Like in essence?' for if the Son is not like the Father according to essence, how is He 'exact image of the essence?' But if you are dissatisfied at having written 'Exact Image of the essence,' how is it that you 'anathematize those who say that the Son is Unlike?' for if He be not according to essence like, He is surely unlike: and the Unlike cannot be an Image. And if so, then it does not hold that 'he that has seen the Son, has seen the Father?' [[John 14:9](#)], there being then the greatest possible difference between Them, or rather the One being wholly Unlike the Other. And Unlike cannot possibly be called Like. By what artifice then do you call Unlike like, and consider Like to be unlike, and pretend to say that the Son is the Father's Image? For if the Son be not like the Father in essence, something is wanting to the Image, and it is not a complete Image, nor a perfect radiance. How then read you, 'In Him dwells all the fullness of the

Godhead bodily?' and, 'from His fullness all we received' [[Colossians 2:9](#); [John 1:16](#)]? How is it that you expel the Arian Aetius as an heretic, though you say the same with him? For he is your companion, O Acacius, and he became Eudoxius's master in this so great irreligion ; which was the reason why Leontius the Bishop made him deacon, that using the name of the diaconate as sheep's clothing, he might be able with impunity to pour forth the words of blasphemy.

39. What then has persuaded you to contradict each other, and to procure to yourselves so great a disgrace? You cannot give any good account of it; this supposition only remains, that all you do is but outward profession and pretence, to secure the patronage of Constantius and the gain from thence accruing. And you make nothing of accusing the Fathers, and you complain outright of the expressions as being unscriptural; and, as it is written, 'opened your legs to every one that passed by' [[Ezekiel 16:25](#)]; so as to change as often as they wish, in whose pay and keep you are. Yet, though a man use terms not in Scripture, it makes no difference so that his meaning be religious. But the heretic, though he use scriptural terms, yet, as being equally dangerous and depraved, shall be asked in the words of the Spirit, 'Why do you preach My laws, and takest My covenant in your mouth' [[Psalm 50:16](#)]? Thus whereas the devil, though speaking from the Scriptures, is silenced by the Saviour, the blessed Paul, though he speaks from profane writers, 'The Cretans are always liars,' and, 'For we are His offspring,' and, 'Evil communications corrupt good manners,' yet has a religious meaning, as being holy—is 'doctor of the nations, in faith and verity,' as having 'the mind of Christ?' [[Titus 1:12](#); [Acts 17:28](#); [1 Corinthians 15:33](#); [1 Timothy 2:7](#); [1 Corinthians 2:16](#)], and what he speaks, he utters religiously. What then is there even plausible, in the Arian terms, in which the 'caterpillar' [[Joel 2:25](#)] and the 'locust' are preferred to the

Saviour, and He is reviled with 'Once You were not,' and 'You were created,' and 'You are foreign to God in essence,' and, in a word, no irreverence is unused among them? But what did the Fathers omit in the way of reverence? Or rather, have they not a lofty view and a Christ-loving religiousness? And yet these, they wrote, 'We reject;' while those others they endure in their insults towards the Lord, and betray to all men, that for no other cause do they resist that great Council but that it condemned the Arian heresy. For it is on this account again that they speak against the term Coessential, about which they also entertain wrong sentiments. For if their faith was right, and they confessed the Father as truly Father, believed the Son to be genuine Son, and by nature true Word and Wisdom of the Father, and as to saying that the Son is 'from God,' if they did not use the words of Him, as of themselves, but understood Him to be the proper offspring of the Father's essence, as the radiance is from light, they would not every one of them have found fault with the Fathers; but would have been confident that the Council wrote suitably; and that this is the right faith concerning our Lord Jesus Christ.

40. 'But,' say they, 'the sense of such expressions is obscure to us;' for this is another of their pretences,— 'We reject them ,' say they, 'because we cannot master their meaning.' But if they were true in this profession, instead of saying, 'We reject them,' they should ask instruction from the well informed; else ought they to reject whatever they cannot understand in divine Scripture, and to find fault with the writers. But this were the venture of heretics rather than of us Christians; for what we do not understand in the sacred oracles, instead of rejecting, we seek from persons to whom the Lord has revealed it, and from them we ask for instruction. But since they thus make a pretence of the obscurity of such expressions, let them at least confess what is annexed to the Creed, and anathematize those who hold that

'the Son is from nothing,' and 'He was not before His generation,' and 'the Word of God is a creature and work,' and 'He is alterable by nature,' and 'from another subsistence;' and in a word let them anathematize the Arian heresy, which has originated such irreligion. Nor let them say any more, 'We reject the terms,' but that 'we do not yet understand them;' by way of having some reason to show for declining them. But I know well, and am sure, and they know it too, that if they could confess all this and anathematize the Arian heresy, they would no longer deny those terms of the Council. For on this account it was that the Fathers, after declaring that the Son was begotten from the Father's essence, and Co-essential with Him, thereupon added, 'But those who say'— what has just been quoted, the symbols of the Arian heresy—'we anathematize;' I mean, in order to show that the statements are parallel, and that the terms in the Creed imply the disclaimers subjoined, and that all who confess the terms, will certainly understand the disclaimers. But those who both dissent from the latter and impugn the former, such men are proved on every side to be foes of Christ.

41. Those who deny the Council altogether, are sufficiently exposed by these brief remarks; those, however, who accept everything else that was defined at Nicæa, and doubt only about the Coessential, must not be treated as enemies; nor do we here attack them as Ario-maniacs, nor as opponents of the Fathers, but we discuss the matter with them as brothers with brothers, who mean what we mean, and dispute only about the word. For, confessing that the Son is from the essence of the Father, and not from other subsistence, and that He is not a creature nor work, but His genuine and natural offspring, and that He is eternally with the Father as being His Word and Wisdom, they are not far from accepting even the phrase, 'Coessential.' Now such is Basil, who wrote from Ancyra concerning the faith. For only to say 'like according to essence,' is very far from signifying 'of the essence,'

by which, rather, as they say themselves, the genuineness of the Son to the Father is signified. Thus tin is only like to silver, a wolf to a dog, and gilt brass to the true metal; but tin is not from silver, nor could a wolf be accounted the offspring of a dog. But since they say that He is 'of the essence' and 'Like-in-essence,' what do they signify by these but 'Coessential?' For, while to say only 'Like-in-essence,' does not necessarily convey 'of the essence,' on the contrary, to say 'Coessential,' is to signify the meaning of both terms, 'Like-in-essence,' and 'of the essence.' And accordingly they themselves in controversy with those who say that the Word is a creature, instead of allowing Him to be genuine Son, have taken their proofs against them from human illustrations of son and father, with this exception that God is not as man, nor the generation of the Son as issue of man, but such as may be ascribed to God, and is fit for us to think. Thus they have called the Father the Fount of Wisdom and Life, and the Son the Radiance of the Eternal Light, and the Offspring from the Fountain, as He says, 'I am the Life,' and, 'I Wisdom dwell with Prudence' [[John 14:6](#); [Proverbs 8:12](#)]. But the Radiance from the Light, and Offspring from Fountain, and Son from Father, how can these be so fitly expressed as by 'Coessential?' And is there any cause of fear, lest, because the offspring from men are coessential, the Son, by being called Coessential, be Himself considered as a human offspring too? Perish the thought! not so; but the explanation is easy. For the Son is the Father's Word and Wisdom; whence we learn the impassibility and indivisibility of such a generation from the Father. For not even man's word is part of him, nor proceeds from him according to passion; much less God's Word; whom the Father has declared to be His own Son, lest, on the other hand, if we merely heard of 'Word,' we should suppose Him, such as is the word of man, impersonal; but that,

hearing that He is Son, we may acknowledge Him to be living Word and substantive Wisdom.

42. Accordingly, as in saying 'offspring,' we have no human thoughts, and, though we know God to be a Father, we entertain no material ideas concerning Him, but while we listen to these illustrations and terms, we think suitably of God, for He is not as man, so in like manner, when we hear of 'coessential,' we ought to transcend all sense, and, according to the Proverb, 'understand by the understanding what is set before us' [[Proverbs 23:1](#)]; so as to know, that not by will, but in truth, is He genuine from the Father, as Life from Fountain, and Radiance from Light. Else why should we understand 'offspring' and 'son,' in no corporeal way, while we conceive of 'coessential' as after the manner of bodies? Especially since these terms are not here used about different subjects, but of whom 'offspring' is predicated, of Him is 'coessential' also. And it is but consistent to attach the same sense to both expressions as applied to the Saviour, and not to interpret 'offspring' in a good sense, and 'coessential' otherwise; since to be consistent, you who are thus minded and who say that the Son is Word and Wisdom of the Father, should entertain a different view of these terms also, and understand Word in another sense, and Wisdom in yet another. But, as this would be absurd (for the Son is the Father's Word and Wisdom, and the Offspring from the Father is one and proper to His essence), so the sense of 'Offspring' and 'Coessential' is one, and whoso considers the Son an offspring, rightly considers Him also as 'coessential.'

43. This is sufficient to show that the meaning of the beloved ones is not foreign nor far from the 'Coessential.' But since, as they allege (for I have not the Epistle in question), the Bishops who condemned the Samosatene have said in writing that the Son is not coessential with the Father, and so it comes to pass that they, for caution and honour towards

those who have so said, thus feel about that expression, it will be to the purpose cautiously to argue with them this point also. Certainly it is unbecoming to make the one conflict with the others; for all are fathers; nor is it religious to settle, that these have spoken well, and those ill; for all of them fell asleep in Christ. Nor is it right to be disputatious, and to compare the respective numbers of those who met in the Councils, lest the three hundred seem to throw the lesser into the shade; nor to compare the dates, lest those who preceded seem to eclipse those that came after. For all, I say, are fathers; and yet not even the three hundred laid down nothing new, nor was it in any self-confidence that they became champions of words not in Scripture, but they fell back upon fathers, as did the others, and used their words. For there have been two of the name of Dionysius, much older than the seventy who deposed the Samosatene, of whom one was of Rome, and the other of Alexandria. But a charge had been laid by some persons against the Bishop of Alexandria before the Bishop of Rome, as if he had said that the Son was made, and not coessential with the Father. And, the synod at Rome being indignant, the Bishop of Rome expressed their united sentiments in a letter to his namesake. And so the latter, in defence, wrote a book with the title 'of Refutation and Defence.' and thus he writes to the other:

44. And I wrote in another Letter a refutation of the false charge which they bring against me, that I deny that Christ is coessential with God. For though I say that I have not found or read this term anywhere in holy Scripture, yet my remarks which follow, and which they have not noticed, are not inconsistent with that belief. For I instanced a human production, which is evidently homogeneous, and I observed that undeniably fathers differed from their children, only in not being the same individuals; otherwise there could be neither parents nor children. And my Letter, as I

said before, owing to present circumstances, I am unable to produce, or I would have sent you the very words I used, or rather a copy of it all; which, if I have an opportunity, I will do still. But I am sure from recollection, that I adduced many parallels of things kindred with each other, for instance, that a plant grown from seed or from root, was other than that from which it sprang, and yet altogether one in nature with it; and that a stream flowing from a fountain, changed its appearance and its name, for that neither the fountain was called stream, nor the stream fountain, but both existed, and that the fountain was as it were father, but the stream was what was generated from the fountain.

45. Thus the Bishop. If then any one finds fault with those who met at Nicæa, as if they contradicted the decisions of their predecessors, he might reasonably find fault also with the seventy, because they did not keep to the statements of their own predecessors; but such were the Dionysii and the Bishops assembled on that occasion at Rome. But neither these nor those is it pious to blame; for all were charged with the embassy of Christ, and all have given diligence against the heretics, and the one party condemned the Samosatene, while the other condemned the Arian heresy. And rightly have both these and those written, and suitably to the matter in hand. And as the blessed Apostle, writing to the Romans, said, 'The Law is spiritual, the Law is holy, and the commandment holy and just and good' [[Romans 7:14](#)]; and soon after, 'What the Law could not do, in that it was weak' [[Romans 8:3](#)], but wrote to the Hebrews, 'The Law has made no one perfect' [[Hebrews 7:19](#)]; and to the Galatians, 'By the Law no one is justified' [, but to Timothy, 'The Law is good, if a man use it lawfully' 1 Timothy 1:8]; and no one would accuse the Saint of inconsistency and variation in writing, but rather would admire how suitably he wrote to each, to teach the Romans and the others to turn from the letter to the spirit, but to instruct the

Hebrews and Galatians to place their hopes, not in the Law, but in the Lord who had given the Law;— so, if the Fathers of the two Councils made different mention of the Coessential, we ought not in any respect to differ from them, but to investigate their meaning, and this will fully show us the agreement of both the Councils. For they who deposed the Samosatene took Coessential in a bodily sense, because Paul had attempted sophistry and said, 'Unless Christ has of man become God, it follows that He is Coessential with the Father; and if so, of necessity there are three essences, one the previous essence, and the other two from it;' and therefore guarding against this they said with good reason, that Christ was not Coessential. For the Son is not related to the Father as he imagined. But the Bishops who anathematized the Arian heresy, understanding Paul's craft, and reflecting that the word 'Coessential' has not this meaning when used of things immaterial, and especially of God, and acknowledging that the Word was not a creature, but an offspring from the essence, and that the Father's essence was the origin and root and fountain of the Son, and that he was of very truth His Father's likeness, and not of different nature, as we are, and separate from the Father, but that, as being from Him, He exists as Son indivisible, as radiance is with respect to Light, and knowing too the illustrations used in Dionysius's case, the 'fountain,' and the defence of 'Coessential' and before this the Saviour's saying, symbolic of unity, 'I and the Father are one' and 'he that has seen Me has seen the Father?' [[John 10:30](#); [14:9](#)], on these grounds reasonably asserted on their part, that the Son was Coessential. And as, according to a former remark, no one would blame the Apostle, if he wrote to the Romans about the Law in one way, and to the Hebrews in another; in like manner, neither would the present Bishops find fault with the ancient, having regard to their interpretation, nor again in view of theirs and of the need of their so writing about the Lord,

would the ancient censure their successors. Yes surely, each Council has a sufficient reason for its own language; for since the Samosatene held that the Son was not before Mary, but received from her the origin of His being, therefore those who then met deposed him and pronounced him heretic; but concerning the Son's Godhead writing in simplicity, they arrived not at accuracy concerning the Coessential, but, as they understood the word, so spoke they about it. For they directed all their thoughts to destroy the device of the Samosatene, and to show that the Son was before all things, and that, instead of becoming God from man, He, being God, had put on a servant's form, and being Word, had become flesh, as John says [[Philippians 2:7](#); [John 1:14](#)]. This is how they dealt with the blasphemies of Paul; but when Eusebius, Arius, and their fellows said that though the Son was before time, yet was He made and one of the creatures, and as to the phrase 'from God,' they did not believe it in the sense of His being genuine Son from Father, but maintained it as it is said of the creatures, and as to the oneness of likeness between the Son and the Father, did not confess that the Son is like the Father according to essence, or according to nature as a son resembles his father, but because of Their agreement of doctrines and of teaching ; nay, when they drew a line and an utter distinction between the Son's essence and the Father, ascribing to Him an origin of being, other than the Father, and degrading Him to the creatures, on this account the Bishops assembled at Nicæa, with a view to the craft of the parties so thinking, and as bringing together the sense from the Scriptures, cleared up the point, by affirming the 'Coessential;' that both the true genuineness of the Son might thereby be known, and that to things originate might be ascribed nothing in common with Him. For the precision of this phrase detects their pretence, whenever they use the phrase 'from God,' and gets rid of all the subtleties with which they seduce the simple. For whereas they contrive to put a

sophistical construction on all other words at their will, this phrase only, as detecting their heresy, do they dread; which the Fathers set down as a bulwark against their irreligious notions one and all.

46. Let then all contention cease, nor let us any longer conflict, though the Councils have differently taken the phrase 'Coessential,' for we have already assigned a sufficient defence of them; and to it the following may be added:— We have not derived the word 'Unoriginate' from Scripture, (for no where does Scripture call God Unoriginate,) yet since it has many authorities in its favour, I was curious about the term, and found that it too has different senses. Some, for instance, call what is, but is neither generated, nor has any personal cause at all, unoriginate; and others, the uncreate. As then a person, having in view the former of these senses, viz. 'that which has no personal cause,' might say that the Son was not unoriginate, yet would not blame any one whom he perceived to have in view the other meaning, 'not a work or creature but an eternal offspring,' and to affirm accordingly that the Son was unoriginate, (for both speak suitably with a view to their own object); so, even granting that the Fathers have spoken variously concerning the Coessential, let us not dispute about it, but take what they deliver to us in a religious way, when especially their anxiety was directed in behalf of religion.

47. Ignatius, for instance, who was appointed Bishop in Antioch after the Apostles, and became a martyr of Christ, writes concerning the Lord thus: 'There is one physician, fleshly and spiritual, originate and unoriginate,' God in man, true life in death, both from Mary and from God;' whereas some teachers who followed Ignatius, write in their turn, 'One is the Unoriginate, the Father, and one the genuine Son from Him, true offspring, Word and Wisdom of the Father.' If therefore we have hostile feelings towards these writers, then have we right to quarrel with the Councils; but

if, knowing their faith in Christ, we are persuaded that the blessed Ignatius was right in writing that Christ was originate on account of the flesh (for He became flesh), yet unoriginate, because He is not in the number of things made and originated, but Son from Father; and if we are aware too that those who have said that the Unoriginate is One, meaning the Father, did not mean to lay down that the Word was originated and made, but that the Father has no personal cause, but rather is Himself Father of Wisdom, and in Wisdom has made all things that are originated; why do we not combine all our Fathers in religious belief, those who deposed the Samosatene as well as those who proscribed the Arian heresy, instead of making distinctions between them and refusing to entertain a right opinion of them? I repeat, that those, in view of the sophistical explanation of the Samosatene, wrote, 'He is not coessential ;' and these, with an apposite meaning, said that He was. For myself, I have written these brief remarks, from my feeling towards persons who were religious to Christ-ward; but were it possible to come by the Epistle which we are told that the former wrote, I consider we should find further grounds for the aforesaid proceeding of those blessed men. For it is right and meet thus to feel, and to maintain a good conscience toward the Fathers, if we be not spurious children, but have received the traditions from them, and the lessons of religion at their hands.

48. Such then, as we confess and believe, being the sense of the Fathers, proceed we even in their company to examine once more the matter, calmly and with a kindly sympathy, with reference to what has been said before, viz. whether the Bishops collected at Nicæa do not really prove to have thought aright. For if the Word be a work and foreign to the Father's essence, so that He is separated from the Father by the difference of nature, He cannot be one in essence with Him, but rather He is homogeneous by

nature with the works, though He surpass them in grace. On the other hand, if we confess that He is not a work but the genuine offspring of the Father's essence, it would follow that He is inseparable from the Father, being connatural, because He is begotten from Him. And being such, good reason He should be called Coessential. Next, if the Son be not such from participation, but is in His essence the Father's Word and Wisdom, and this essence is the offspring of the Father's essence, and its likeness as the radiance is of the light, and the Son says, 'I and the Father are One,' and, 'he that has seen Me, has seen the Father?' [[John 10:30; 14:9](#)], how must we understand these words? Or how shall we so explain them as to preserve the oneness of the Father and the Son? Now as to its consisting in agreement of doctrines, and in the Son's not disagreeing with the Father, as the Arians say, such an interpretation is a sorry one; for both the Saints, and still more Angels and Archangels, have such an agreement with God, and there is no disagreement among them. For he who disagreed, the devil, was beheld to fall from the heavens, as the Lord said. Therefore if by reason of agreement the Father and the Son are one, there would be things originated which had this agreement with God, and each of these might say, 'I and the Father are One.' But if this be absurd, and so it truly is, it follows of necessity that we must conceive of Son's and Father's oneness in the way of essence. For things originate, though they have an agreement with their Maker, yet possess it only by influence, and by participation, and through the mind; the transgression of which forfeits heaven. But the Son, being an offspring from the essence, is one by essence, Himself and the Father that begot Him.

49. This is why He has equality with the Father by titles expressive of unity, and what is said of the Father, is said in Scripture of the Son also, all but His being called Father. For the Son Himself said, 'All things that the Father has are Mine' [[John 16:15](#)]; and He says to the Father, 'All Mine are

Yours, and Yours are Mine' [[John 17:10](#)]—as for instance , the name God; for 'the Word was God;'— Almighty, 'Thus says He that is, and that was, and that is to come, the Almighty' [[John 1:1](#); [Apocalypse 1:8](#)]:— the being Light, 'I am,' He says, 'the Light' [[John 8:12](#)]:— the Operative Cause, 'All things were made by Him,' and, 'whatsoever I see the Father do, I do also' [[John 1:3](#); [5:19](#)]:— the being Everlasting, 'His eternal power and godhead,' and, 'In the beginning was the Word,' and, 'He was the true Light, which lights every man that comes into the world;'— the being Lord, for, 'The Lord rained fire and brimstone from the Lord,' and the Father says, 'I am the Lord,' and, 'Thus says the Lord, the Almighty God;' and of the Son Paul speaks thus, 'One Lord Jesus Christ, through whom all things' [[Romans 1:20](#); [John 1:1-9](#); [Genesis 19:24](#); [Isaiah 45:5](#); [Amos 5:16](#); [1 Corinthians 8:6](#)]. And on the Father Angels wait, and again the Son too is worshipped by them, 'And let all the Angels of God worship Him,' and He is said to be Lord of Angels, for 'the Angels ministered unto Him,' and 'the Son of Man shall send His Angels.' The being honoured as the Father, for 'that they may honour the Son,' He says, 'as they honour the Father;'— being equal to God, 'He counted it not a prize to be equal with God?' [[Hebrews 1:6](#); [Matthew 4:11](#); [24:31](#); [John 5:23](#); [Philippians 2:6](#)]:— the being Truth from the True, and Life from the Living, as being truly from the Fountain, even the Father; — the quickening and raising the dead as the Father, for so it is written in the Gospel. And of the Father it is written, 'The Lord your God is One Lord,' and, 'The God of gods, the Lord, has spoken, and has called the earth;' and of the Son, 'The Lord God has shined upon us,' and, 'The God of gods shall be seen in Sion.' And again of God, Isaiah says, 'Who is a God like You, taking away iniquities and passing over unrighteousness?' [[Deuteronomy 6:4](#); [Psalm 50:1](#); [118:27](#); [84:7](#) ([Septuagint](#)); [Micah 7:18](#)). But the Son said to whom He would, 'Your sins are forgiven you;' for instance,

when, on the Jews murmuring, He manifested the remission by His act, saying to the paralytic, 'Rise, take up your bed, and go unto your house.' And of God Paul says, 'To the King eternal;' and again of the Son, David in the Psalm, 'Lift up your gates, O you rulers, and be lifted up you everlasting doors, and the King of glory shall come in.' And Daniel heard it said, 'His Kingdom is an everlasting Kingdom, and His Kingdom shall not be destroyed' [Matthew 9:5](#); [Mark 2:11](#); [1 Timothy 1:17](#); [Psalm 24:7](#); [Daniel 4:3](#); [7:14](#)]. And in a word, all that you find said of the Father, so much will you find said of the Son, all but His being Father, as has been said.

50. If then any think of other beginning, and other Father, considering the equality of these attributes, it is a mad thought. But if, since the Son is from the Father, all that is the Father's is the Son's as in an image and Expression, let it be considered dispassionately, whether an essence foreign from the Father's essence admit of such attributes; and whether such a one be other in nature and alien in essence, and not coessential with the Father. For we must take reverent heed, lest transferring what is proper to the Father to what is unlike Him in essence, and expressing the Father's godhead by what is unlike in kind and alien in essence, we introduce another essence foreign to Him, yet capable of the properties of the first essence , and lest we be silenced by God Himself, saying, 'My glory I will not give to another,' and be discovered worshipping this alien God, and be accounted such as were the Jews of that day, who said, 'Wherefore do You, being a man, make Yourself God.' referring, the while, to another source the things of the Spirit, and blasphemously saying, 'He casts out devils through Beelzebub' [[Isaiah 42:8](#); [John 10:33](#); [Luke 11:15](#)]. But if this is shocking, plainly the Son is not unlike in essence, but coessential with the Father; for if what the Father has is by nature the Son's, and the Son Himself is from the Father, and because of this oneness of godhead and of nature He and the

Father are one, and He that has seen the Son has seen the Father, reasonably is He called by the Fathers 'Coessential;' for to what is other in essence, it belongs not to possess such prerogatives.

51. And again, if, as we have said before, the Son is not such by participation, but, while all things originated have by participation the grace of God, He is the Father's Wisdom and Word of which all things partake, it follows that He, being the deifying and enlightening power of the Father, in which all things are deified and quickened, is not alien in essence from the Father, but coessential. For by partaking of Him, we partake of the Father; because that the Word is the Father's own. Whence, if He was Himself too from participation, and not from the Father His essential Godhead and Image, He would not deify, being deified Himself. For it is not possible that He, who merely possesses from participation, should impart of that partaking to others, since what He has is not His own, but the Giver's; and what He has received, is barely the grace sufficient for Himself. However, let us fairly examine the reason why some, as is said, decline the 'Coessential,' whether it does not rather show that the Son is coessential with the Father. They say then, as you have written, that it is not right to say that the Son is coessential with the Father, because he who speaks of 'coessential' speaks of three, one essence pre-existing, and that those who are generated from it are coessential: and they add, 'If then the Son be coessential with the Father, then an essence must be previously supposed, from which they have been generated; and that the One is not Father and the Other Son, but they are brothers together.' As to all this, though it be a Greek interpretation, and what comes from them does not bind us, still let us see whether those things which are called coessential and are collateral, as derived from one essence presupposed, are coessential with each other, or with the essence from which they are generated. For if only with each

other, then are they other in essence and unlike, when referred to that essence which generated them; for other in essence is opposed to coessential; but if each be coessential with the essence which generated them, it is thereby confessed that what is generated from any thing, is coessential with that which generated it; and there is no need of seeking for three essences, but merely to seek whether it be true that this is from that. For should it happen that there were not two brothers, but that only one had come of that essence, he that was generated would not be called alien in essence, merely because there was no other from the essence than he; but though alone, he must be coessential with him that begot him. For what shall we say about Jephtha's daughter; because she was only-begotten, and 'he had not,' says Scripture, 'other child' [[Judges 11:34](#)]; and again, concerning the widow's son, whom the Lord raised from the dead, because he too had no brother, but was only-begotten, was on that account neither of these coessential with him that begot? Surely they were, for they were children, and this is a property of children with reference to their parents. And in like manner also, when the Fathers said that the Son of God was from His essence, reasonably have they spoken of Him as coessential. For the like property has the radiance compared with the light. Else it follows that not even the creation came out of nothing. For whereas men beget with passion, so again they work upon an existing subject matter, and otherwise cannot make. But if we do not understand creation in a human way, when we attribute it to God, much less seemly is it to understand generation in a human way, or to give a corporeal sense to Coessential; instead of receding from things originate, casting away human images, nay, all things sensible, and ascending to the Father, lest we rob the Father of the Son in ignorance, and rank Him among His own creatures.

52. Further, if, in confessing Father and Son, we spoke of two beginnings or two Gods as Marcion and Valentinus, or said that the Son had any other mode of godhead, and was not the Image and Expression of the Father, as being by nature born from Him, then He might be considered unlike; for such essences are altogether unlike each other. But if we acknowledge that the Father's godhead is one and sole, and that of Him the Son is the Word and Wisdom; and, as thus believing, are far from speaking of two Gods, but understand the oneness of the Son with the Father to be, not in likeness of their teaching, but according to essence and in truth, and hence speak not of two Gods but of one God; there being but one Form of Godhead, as the Light is one and the Radiance; (for this was seen by the Patriarch Jacob, as Scripture says, 'The sun rose upon him when the Form of God passed by,' [[Genesis 32:31, Septuagint](#)]); and beholding this, and understanding of whom He was Son and Image, the holy Prophets say, 'The Word of the Lord came to me;' and recognising the Father, who was beheld and revealed in Him, they made bold to say, 'The God of our fathers has appeared unto me, the God of Abraham, and Isaac, and Jacob' [[Exodus 3:16](#)]; this being so, wherefore scruple we to call Him coessential who is one with the Father, and appears as does the Father, according to likeness and oneness of godhead? For if, as has been many times said, He has it not to be proper to the Father's essence, nor to resemble, as a Son, we may well scruple: but if this be the illuminating and creative Power, specially proper to the Father, without Whom He neither frames nor is known (for all things consist through Him and in Him); wherefore, perceiving the fact, do we decline to use the phrase conveying it? For what is it to be thus connatural with the Father, but to be one in essence with Him? For God attached not to Him the Son from without, as needing a servant; nor are the works on a level with the Creator, and honoured as He is, or to be thought one with the

Father. Or let a man venture to make the distinction, that the sun and the radiance are two lights, or different essences; or to say that the radiance accrued to it over and above, and is not a simple and pure offspring from the sun; such, that sun and radiance are two, but the light one, because the radiance is an offspring from the Sun. But, whereas not more divisible, nay less divisible is the nature of the Son towards the Father, and the godhead not accruing to the Son, but the Father's godhead being in the Son, so that he that has seen the Son has seen the Father in Him; wherefore should not such a one be called Coessential?

53. Even this is sufficient to dissuade you from blaming those who have said that the Son was coessential with the Father, and yet let us examine the very term 'Coessential,' in itself, by way of seeing whether we ought to use it at all, and whether it be a proper term, and is suitable to apply to the Son. For you know yourselves, and no one can dispute it, that Like is not predicated of essence, but of habits, and qualities; for in the case of essences we speak, not of likeness, but of identity. Man, for instance, is said to be like man, not in essence, but according to habit and character; for in essence men are of one nature. And again, man is not said to be unlike dog, but to be of different nature. Accordingly while the former are of one nature and coessential, the latter are different in both. Therefore, in speaking of Like according to essence, we mean like by participation; (for Likeness is a quality, which may attach to essence), and this would be proper to creatures for they, by partaking, are made like to God. For 'when He shall appear,' says Scripture, 'we shall be like Him' [[1 John 3:2](#)], like, that is, not in essence but in sonship, which we shall partake from Him. If then you speak of the Son as being by participation, then indeed call Him Like-in-essence; but thus spoken of, He is not Truth, nor Light at all, nor in nature God. For things which are from participation, are called like, not in

reality, but from resemblance to reality; so that they may swerve, or be taken from those who share them. And this, again, is proper to creatures and works. Therefore, if this be out of place, He must be, not by participation, but in nature and truth Son, Light, Wisdom, God; and being by nature, and not by sharing, He would properly be called, not Like-in-essence, but Coessential. But what would not be asserted, even in the case of others (for the Like has been shown to be inapplicable to essences), is it not folly, not to say violence, to put forward in the case of the Son, instead of the 'Coessential?'

54. This is why the Nicene Council was correct in writing, what it was becoming to say, that the Son, begotten from the Father's essence, is coessential with Him. And if we too have been taught the same thing, let us not fight with shadows, especially as knowing, that they who have so defined, have made this confession of faith, not to misrepresent the truth, but as vindicating the truth and religiousness towards Christ, and also as destroying the blasphemies against Him of the Ario-maniacs. For this must be considered and noted carefully, that, in using unlike-in-essence, and other-in-essence, we signify not the true Son, but some one of the creatures, and an introduced and adopted Son, which pleases the heretics; but when we speak uncontroversially of the Coessential, we signify a genuine Son born of the Father; though at this Christ's enemies often burst with rage. What then I have learned myself, and have heard men of judgment say, I have written in few words; but do you, remaining on the foundation of the Apostles, and holding fast the traditions of the Fathers, pray that now at length all strife and rivalry may cease, and the futile questions of the heretics may be condemned, and all logomachy ; and the guilty and murderous heresy of the Arians may disappear, and the truth may shine again in the hearts of all, so that all every where may 'say the same thing' [[1](#)

[Corinthians 1:10](#)], and think the same thing , and that, no Arian contumelies remaining, it may be said and confessed in every Church, 'One Lord, one faith, one baptism' [[Ephesians 4:5](#)], in Christ Jesus our Lord, through whom to the Father be the glory and the strength, unto ages of ages. Amen.

Postscript.

55. After I had written my account of the Councils , I had information that the most irreligious Constantius had sent Letters to the Bishops remaining in Ariminum; and I have taken pains to get copies of them from true brethren and to send them to you, and also what the Bishops answered; that you may know the irreligious craft of the Emperor, and the firm and unswerving purpose of the Bishops towards the truth.

Interpretation of the Letter .

Constantius, Victorious and Triumphant, Augustus, to all Bishops who are assembled at Ariminum.

That the divine and adorable Law is our chief care, your excellencies are not ignorant; but as yet we have been unable to receive the twenty Bishops sent by your wisdom, and charged with the legation from you, for we are pressed by a necessary expedition against the Barbarians; and as you know, it beseems to have the soul clear from every care, when one handles the matters of the Divine Law. Therefore we have ordered the Bishops to await our return at Adrianople; that, when all public affairs are well arranged, then at length we may hear and weigh their suggestions. Let it not then be grievous to your constancy to await their return, that, when they come back with our answer to you, you may be able to bring matters to a close which so deeply affect the well-being of the Catholic Church.

This was what the Bishops received at the hands of three emissaries.

Reply of the Bishops.

The letter of your humanity we have received, most God-beloved Lord Emperor, which reports that, on account of stress of public affairs, as yet you have been unable to attend to our deputies; and in which you command us to await their return, until your godliness shall be advised by them of what we have defined conformably to our ancestors. However, we now profess and aver at once by these presents, that we shall not recede from our purpose, as we also instructed our deputies. We ask then that you will with serene countenance command these letters of our mediocrity to be read; but also that you will graciously receive those, with which we charged our deputies. This however your gentleness comprehends as well as we, that great grief and sadness at present prevail, because that, in these your most happy days, so many Churches are without Bishops. And on this account we again request your humanity, most God-beloved Lord Emperor, that, if it please your religiousness, you would command us, before the severe winter weather sets in, to return to our Churches, that so we may be able, unto God Almighty and our Lord and Saviour Christ, His Only-begotten Son, to fulfil together with our flocks our wonted prayers in behalf of your imperial sway, as indeed we have ever performed them, and at this time make them.

Tomus ad Antiochenos

To our beloved and much-desired fellow-ministers Eusebius , Lucifer , Asterius , Kymatius, and Anatolius, Athanasius and the bishops present in Alexandria from Italy and Arabia, Egypt and Libya; Eusebius, Asterius, Gaius, Agathus, Ammonius, Agathodæmon, Dracontius, Adelphius, Hermæon, Marcus, Theodorus, Andreas, Paphnutius, another Marcus, Zoilus, Menas, George, Lucius, Macarius and the rest, all greeting in Christ.

We are persuaded that being ministers of God and good stewards you are sufficient to order the affairs of the Church in every respect. But since it has come to us, that many who were formerly separated from us by jealousy now wish for peace, while many also having severed their connection with the Arian madmen are desiring our communion, we think it well to write to your courtesy what ourselves and the beloved Eusebius and Asterius have drawn up: yourselves being our beloved and truly most-desired fellow-ministers. We rejoice at the said tidings, and pray that even if any be left still far from us, and if any appear to be in agreement with the Arians, he may promptly leave their madness, so that for the future all men everywhere may say, 'One Lord, one faith [[Ephesians 4:5](#)].' For as the psalmist says, what is so good or pleasant as for brethren to dwell in unity. But our dwelling is the Church, and our mind ought to be the same. For thus we believe that the Lord also will dwell with us, who says, 'I will dwell with them and walk in them ' and 'Here will I dwell for I have a delight therein. ' But by 'here' what is meant but there where one faith and religion is preached?

2. Mission of Eusebius and Asterius.

We then of Egypt truly wished to go to you along with our beloved Eusebius and Asterius, for many reasons, but chiefly that we might embrace

your affection and together enjoy the said peace and concord. But since, as we declared in our other letters, and as you may learn from our fellow-ministers, the needs of the church detain us, with much regret we begged the same fellow-ministers of ours, Eusebius and Asterius, to go to you in our stead. And we thank their piety in that although they might have gone at once to their dioceses, they preferred to go to you at all costs, on account of the pressing need of the Church. They therefore having consented, we consoled ourselves with the consideration that you and they being there, we all were present with you in mind.

3. The 'Meletians' to be acknowledged, and all who renounce heresy, especially as to the Holy Spirit.

As many then as desire peace with us, and specially those who assemble in the Old [Church] and those again who are seceding from the Arians, call to yourselves, and receive them as parents their sons, and welcome them as tutors and guardians; and unite them to our beloved Paulinus and his people, without requiring more from them than to anathematise the Arian heresy and confess the faith confessed by the holy fathers at Nicæa, and to anathematise also those who say that the Holy Spirit is a Creature and separate from the Essence of Christ. For this is in truth a complete renunciation of the abominable heresy of the Arians, to refuse to divide the Holy Trinity, or to say that any part of it is a creature. For those who, while pretending to cite the faith confessed at Nicæa, venture to blaspheme the Holy Spirit, do nothing more than in words deny the Arian heresy while they retain it in thought. But let the impiety of Sabellius and of Paul of Samosata also be anathematised by all, and the madness of Valentinian and Basilides, and the folly of the Manichæans. For if this be done, all evil suspicion will be removed on all hands, and the faith of the Catholic Church alone be exhibited in purity.

4. *The parties at Antioch to unite.*

But that we, and they who have ever remained in communion with us, hold this faith, we think no one of yourselves nor any one else is ignorant. But since we rejoice with all those who desire re-union, but especially with those that assemble in the Old [church], and as we glorify the Lord exceedingly, as for all things so especially for the good purpose of these men, we exhort you that concord be established with them on these terms, and, as we said above, without further conditions, without namely any further demand upon yourselves on the part of those who assemble in the Old [church], or Paulinus and his fellows propounding anything else, or anything beyond the Nicene definition.

5. *The creed of Sardica not an authorised formula. Question of 'hypostasis.'*

And prohibit even the reading or publication of the paper, much talked of by some, as having been drawn up concerning the Faith at the synod of Sardica. For the synod made no definition of the kind. For whereas some demanded, on the ground that the Nicene synod was defective, the drafting of a creed, and in their haste even attempted it, the holy synod assembled in Sardica was indignant, and decreed that no statement of faith should be drafted, but that they should be content with the Faith confessed by the fathers at Nicæa, inasmuch as it lacked nothing but was full of piety, and that it was undesirable for a second creed to be promulged, lest that drafted at Nicæa should be deemed imperfect, and a pretext be given to those who were often wishing to draft and define a creed. So that if a man propound the above or any other paper, stop them, and persuade them rather to keep the peace. For in such men we perceive no motive save only contentiousness. For as to those whom some were blaming for speaking of three Subsistences, on the ground that the phrase is unscriptural and

therefore suspicious, we thought it right indeed to require nothing beyond the confession of Nicæa, but on account of the contention we made enquiry of them, whether they meant, like the Arian madmen, subsistences foreign and strange, and alien in essence from one another, and that each Subsistence was divided apart by itself, as is the case with creatures in general and in particular with those begotten of men, or like different substances, such as gold, silver, or brass—or whether, like other heretics, they meant three Beginnings and three Gods, by speaking of three Subsistences.

They assured us in reply that they neither meant this nor had ever held it. But upon our asking them 'what then do you mean by it, or why do you use such expressions?' they replied, Because they believed in a Holy Trinity, not a trinity in name only, but existing and subsisting in truth, 'both a Father truly existing and subsisting, and a Son truly substantial and subsisting, and a Holy Spirit subsisting and really existing do we acknowledge,' and that neither had they said there were three Gods or three beginnings, nor would they at all tolerate such as said or held so, but that they acknowledged a Holy Trinity but One Godhead, and one Beginning, and that the Son is coessential with the Father, as the fathers said; while the Holy Spirit is not a creature, nor external, but proper to and inseparable from the Essence of the Father and the Son.

6. The question of one Subsistence (Hypostasis) or three, not to be pressed.

Having accepted then these men's interpretation and defence of their language, we made enquiry of those blamed by them for speaking of One Subsistence, whether they use the expression in the sense of Sabellius, to the negation of the Son and the Holy Spirit, or as though the Son were non-substantial, or the Holy Spirit impersonal. But they in their turn assured us

that they neither meant this nor had ever held it, but 'we use the word Subsistence thinking it the same thing to say Subsistence or Essence;' 'But we hold that there is One, because the Son is of the Essence of the Father, and because of the identity of nature. For we believe that there is one Godhead, and that it has one nature, and not that there is one nature of the Father, from which that of the Son and of the Holy Spirit are distinct.' Well, thereupon they who had been blamed for saying there were three Subsistences agreed with the others, while those who had spoken of One Essence, also confessed the doctrine of the former as interpreted by them. And by both sides Arius was anathematised as an adversary of Christ, and Sabellius, and Paul of Samosata, as impious men, and Valentinus and Basilides as aliens from the truth, and Manichæus as an inventor of mischief. And all, by God's grace, and after the above explanations, agree together that the faith confessed by the fathers at Nicæa is better than the said phrases, and that for the future they would prefer to be content to use its language.

7. The human Nature of Christ complete, not Body only.

But since also certain seemed to be contending together concerning the fleshly Economy of the Saviour, we enquired of both parties. And what the one confessed, the others also agreed to, that the Word did not, as it came to the prophets, so dwell in a holy man at the consummation of the ages, but that the Word Himself was made flesh, and being in the Form of God, took the form of a servant, and from Mary after the flesh became man for us, and that thus in Him the human race is perfectly and wholly delivered from sin and quickened from the dead, and given access to the kingdom of the heavens. For they confessed also that the Saviour had not a body without a soul, nor without sense or intelligence; for it was not possible, when the Lord had become man for us, that His body should be without intelligence:

nor was the salvation effected in the Word Himself a salvation of body only, but of soul also. And being Son of God in truth, He became also Son of Man, and being God's Only-begotten Son, He became also at the same time 'firstborn among many brethren [[Romans 8:29](#)].' Wherefore neither was there one Son of God before Abraham, another after Abraham [[John 8:58](#)]: nor was there one that raised up Lazarus, another that asked concerning him; but the same it was that said as man, 'Where does Lazarus lie ;' and as God raised him up: the same that as man and in the body spat, but divinely as Son of God opened the eyes of the man blind from his birth ; and while, as Peter says [[1 Peter 4:1](#)], in the flesh He suffered, as God opened the tomb and raised the dead. For which reasons, thus understanding all that is said in the Gospel, they assured us that they held the same truth about the Word's Incarnation and becoming Man.

8. *Questions of words must not be suffered to divide those who think alike.*

These things then being thus confessed, we exhort you not hastily to condemn those who so confess, and so explain the phrases they use, nor to reject them, but rather to accept them as they desire peace and defend themselves, while you check and rebuke, as of suspicious views, those who refuse so to confess and to explain their language. But while you refuse toleration to the latter, counsel the others also who explain and hold aright, not to enquire further into each other's opinions, nor to fight about words to no useful purpose, nor to go on contending with the above phrases, but to agree in the mind of piety. For they who are not thus minded, but only stir up strife with such petty phrases, and seek something beyond what was drawn up at Nicæa, do nothing except 'give their neighbour turbid confusion to drink [[Habakkuk 2:15](#)],' like men who grudge peace and love dissensions. But do ye, as good men and faithful servants and stewards of

the Lord, stop and check what gives offense and is strange, and value above all things peace of that kind, faith being sound. Perhaps God will have pity on us, and unite what is divided, and, there being once more one flock [[John 10:16](#)], we shall all have one leader, even our Lord Jesus Christ.

9. *The above terms unanimously agreed upon.*

These things, albeit there was no need to require anything beyond the synod of Nicæa, nor to tolerate the language of contention, yet for the sake of peace, and to prevent the rejection of men who wish to believe aright, we enquired into. And what they confessed, we put briefly into writing, we namely who are left in Alexandria, in common with our fellow-ministers, Asterius and Eusebius. For most of us had gone away to our dioceses. But do you on your part read this in public where you are wont to assemble, and be pleased to invite all to you there. For it is right that the letter should be there first read, and that there those who desire and strive for peace should be re-united. And then, when they are re-united, in the spot where all the laity think best, in the presence of your courtesy, the public assemblies should be held, and the Lord be glorified by all together. The brethren who are with me greet you. I pray that you may be well, and remember us to the Lord; both I, Athanasius, and likewise the other bishops assembled, sign, and those sent by Lucifer, bishop of the island of Sardinia, two deacons, Herennius and Agapetus; and from Paulinus, Maximus and Calemerus, deacons also. And there were present certain monks of Apolinarius the bishop, sent from him for the purpose.

10. *Signatures.*

The names of the several bishops to whom the letter is addressed are: Eusebius of the city of Virgilli in Gaul, Lucifer of the island of Sardinia, Asterius of Petra, Arabia, Kymatius of Paltus, Cœle-Syria, Anatolius of Eubœa.

Senders: the Pope Athanasius, and those present with him in Alexandria, viz.: Eusebius, Asterius, and the others above-mentioned, Gaius of Paratonium in Hither Libya, Agathus of Phragonis and part of Elearchia in Egypt, Ammonius of Pachnemunis and the rest of Elearchia, Agathodæmon of Schedia and Menelaitas, Dracontius of Lesser Hermupolis, Adelphius of Onuphis in Lychni, Hermion of Tanes , Marcus of Zygra , Hither Libya, Theodorus of Athribis , Andreas of Arsenoe, Paphnutius of Sais, Marcus of Philæ, Zoilus of Andrôs , Menas of Antiphra.

Eusebius also signs the following in Latin, of which the translation is:

I Eusebius, according to your exact confession made on either side by agreement concerning the Subsistences, also add my agreement; further concerning the Incarnation of our Saviour, namely that the Son of God has become Man, taking everything upon Himself without sin, like the composition of our old man, I ratify the text of the letter. And whereas the Sardican paper is ruled out, to avoid the appearance of issuing anything beyond the creed of Nicæa, I also add my consent, in order that the creed of Nicæa may not seem by it to be excluded, and [I agree] that it should not be published. I pray for your health in the Lord.

I Asterius agree to what is above written, and pray for your health in the Lord.

11. *The 'Tome' signed at Antioch.*

And after this Tome was sent off from Alexandria, thus signed by the aforesaid, [the recipients] in their turn signed it:

I Paulinus hold thus, as I received from the fathers, that the Father perfectly exists and subsists, and that the Son perfectly subsists, and that the Holy Spirit perfectly subsists. Wherefore also I accept the above explanation concerning the Three Subsistences, and the one Subsistence, or rather Essence, and those who hold thus. For it is pious to hold and confess

the Holy Trinity in one Godhead. And concerning the Word of the Father becoming Man for us, I hold as it is written, that, as John says, the Word was made Flesh, not in the sense of those most impious persons who say that He has undergone a change, but that He has become Man for us, being born of the holy Virgin Mary and of the Holy Spirit. For the Saviour had a body neither without soul, nor without sense, nor without intelligence. For it were impossible, the Lord being made Man for us, that His body should be without intelligence. Wherefore I anathematise those who set aside the Faith confessed at Nicæa, and who do not say that the Son is of the Father's Essence, and coessential with the Father. Moreover I anathematise those who say that the Holy Spirit is a Creature made through the Son. Once more I anathematise the heresy of Sabellius and of Photinus , and every heresy, walking in the Faith of Nicæa, and in all that is above written. I Karterius pray for your health.

Ad Afros Epistola Synodica

To the Bishops of Africa.

Letter of Ninety Bishops of Egypt and Libya, including Athanasius.

1. *Pre-Eminence of the Council of Nicæa. Efforts to exalt that of Ariminum at its expense.*

The letters are sufficient which were written by our beloved fellow-minister Damasus, bishop of the Great Rome, and the large number of bishops who assembled along with him; and equally so are those of the other synods which were held, both in Gaul and in Italy, concerning the sound Faith which Christ gave us, the Apostles preached, and the Fathers, who met at Nicæa from all this world of ours, have handed down. For so great a stir was made at that time about the Arian heresy, in order that they who had fallen into it might be reclaimed, while its inventors might be made manifest. To that council, accordingly, the whole world has long ago agreed, and now, many synods having been held, all men have been put in mind, both in Dalmatia and Dardania, Macedonia, Epirus and Greece, Crete, and the other islands, Sicily, Cyprus, Pamphylia, Lycia, and Isauria, all Egypt and the Libyas, and most of the Arabians have come to know it, and marvelled at those who signed it, inasmuch as even if there were left among them any bitterness springing up from the root of the Arians; we mean Auxentius, Ursacius, Valens and their fellows, by these letters they have been cut off and isolated. The confession arrived at at Nicæa was, we say once more, sufficient and enough by itself, for the subversion of all irreligious heresy, and for the security and furtherance of the doctrine of the Church. But since we have heard that certain wishing to oppose it are attempting to cite a synod supposed to have been held at Ariminum, and are eagerly striving that it should prevail rather than the other, we think it right

to write and put you in mind, not to endure anything of the sort: for this is nothing else but a second growth of the Arian heresy. For what else do they wish for who reject the synod held against it, namely the Nicene, if not that the cause of Arius should prevail? What then do such men deserve, but to be called Arians, and to share the punishment of the Arians? For they were not afraid of God, who says, 'Remove not the eternal boundaries which your fathers placed [[Proverbs 22:28](#)],' and 'He that speaks against father or mother, let him die the death [[Exodus 21:17](#)]:' they were not in awe of their fathers, who enjoined that they who hold the opposite of their confession should be anathema.

2. The Synod of Nicæa contrasted with the local Synods held since.

For this was why an ecumenical synod has been held at Nicæa, 318 bishops assembling to discuss the faith on account of the Arian heresy, namely, in order that local synods should no more be held on the subject of the Faith, but that, even if held, they should not hold good. For what does that Council lack, that any one should seek to innovate? It is full of piety, beloved; and has filled the whole world with it. Indians have acknowledged it, and all Christians of other barbarous nations. Vain then is the labour of those who have often made attempts against it. For already the men we refer to have held ten or more synods, changing their ground at each, and while taking away some things from earlier decisions, in later ones make changes and additions. And so far they have gained nothing by writing, erasing, and using force, not knowing that 'every plant that the Heavenly Father has not planted shall be plucked up [[Matthew 15:13](#)].' But the word of the Lord which came through the ecumenical Synod at Nicæa, abides for ever. [[1 Peter 1:25](#)] For if one compare number with number, these who met at Nicæa are more than those at local synods, inasmuch as the whole is greater than the part. But if a man wishes to discern the reason of the Synod

at Nicæa, and that of the large number subsequently held by these men, he will find that while there was a reasonable cause for the former, the others were got together by force, by reason of hatred and contention. For the former council was summoned because of the Arian heresy, and because of Easter, in that they of Syria, Cilicia and Mesopotamia differed from us, and kept the feast at the same season as the Jews. But thanks to the Lord, harmony has resulted not only as to the Faith, but also as to the Sacred Feast. And that was the reason of the synod at Nicæa. But the subsequent ones were without number, all however planned in opposition to the ecumenical.

3. The true nature of the proceedings at Ariminum.

This being pointed out, who will accept those who cite the synod of Ariminum, or any other, against the Nicene? Or who could help hating men who set at nought their fathers' decisions, and put above them the newer ones, drawn up at Ariminum with contention and violence? Or who would wish to agree with these men, who do not accept even their own? For in their own ten or more synods, as I said above, they wrote now one thing, now another, and so came out clearly as themselves the accusers of each one. Their case is not unlike that of the Jewish traitors in old times. For just as they left the one well of the living water, and hewed for themselves broken cisterns, which cannot hold water, as the prophet Jeremiah has it, so these men, fighting against the one ecumenical synod, 'hewed for themselves' many synods, and all appeared empty, like 'a sheaf without strength.' Let us not then tolerate those who cite the Ariminian or any other synod against that of Nicæa. For even they who cite that of Ariminum appear not to know what was done there, for else they would have said nothing about it. For you know, beloved, from those who went from you to Ariminum, how Ursacius and Valens, Eudoxius and Auxentius (and there

Demophilus also was with them), were deposed, after wishing to write something to supersede the Nicene decisions. For on being requested to anathematise the Arian heresy, they refused, and preferred to be its ringleaders. So the bishops, like genuine servants of the Lord and orthodox believers (and there were nearly 200), wrote that they were satisfied with the Nicene alone, and desired and held nothing more or less than that. This they also reported to Constantius, who had ordered the assembling of the synod. But the men who had been deposed at Ariminum went off to Constantius, and caused those who had reported against them to be insulted, and threatened with not being allowed to return to their dioceses, and to be treated with violence in Thrace that very winter, to compel them to tolerate their innovations.

4. The Nicene formula in accordance with Scripture.

If then any cite the synod of Ariminum, firstly let them point out the deposition of the above persons, and what the bishops wrote, namely that none should seek anything beyond what had been agreed upon by the fathers at Nicæa, nor cite any synod save that one. But this they suppress, but make much of what was done by violence in Thrace ; thus showing that they are dissemblers of the Arian heresy, and aliens from the sound Faith. And again, if a man were to examine and compare the great synod itself, and those held by these people, he would discover the piety of the one and the folly of the others. They who assembled at Nicæa did so not after being deposed: and secondly, they confessed that the Son was of the Essence of the Father. But the others, after being deposed again and again, and once more at Ariminum itself, ventured to write that it ought not to be said that the Son had Essence or Subsistence. This enables us to see, brethren, that they of Nicæa breathe the spirit of Scripture, in that God says in Exodus [[Exodus 3:14](#)], 'I am that I am,' and through Jeremiah, 'Who is in His

substance and has seen His word;' and just below, 'if they had stood in My subsistence and heard My words:' now subsistence is essence, and means nothing else but very being, which Jeremiah calls existence, in the words, 'and they heard not the voice of existence. ' For subsistence, and essence, is existence: for it is, or in other words exists. This Paul also perceiving wrote to the Hebrews, 'who being the brightness of his glory, and the express Image of his subsistence [[Hebrews 1:3](#)].' But the others, who think they know the Scriptures and call themselves wise, and do not choose to speak of subsistence in God (for thus they wrote at Ariminum and at other synods of theirs), were surely with justice deposed, saying as they did, like the fool did in his heart , 'God is not.' And again the fathers taught at Nicæa that the Son and Word is not a creature, nor made, having read 'all things were made through Him [[John 1:3](#)],' and 'in Him were all things created, and consist [[Colossians 1:16](#)];' while these men, Arians rather than Christians, in their other synods have ventured to call Him a creature, and one of the things that are made, things of which He Himself is the Artificer and Maker. For if 'through Him all things were made' and He too is a creature, He would be the creator of Himself. And how can what is being created create? Or He that is creating be created?

5. How the test 'Coessential' came to be adopted at Nicæa.

But not even thus are they ashamed, although they say such things as cause them to be hated by all; citing the Synod of Ariminum, only to show that there also they were deposed. And as to the actual definition of Nicæa, that the Son is coessential with the Father, on account of which they ostensibly oppose the synod, and buzz around everywhere like gnats about the phrase, either they stumble at it from ignorance, like those who stumble at the stone of stumbling that was laid in Sion [[Romans 9:33](#)]; or else they know, but for that very reason are constantly opposing and murmuring,

because it is an accurate declaration and full in the face of their heresy. For it is not the phrases that vex them, but the condemnation of themselves which the definition contains. And of this, once again, they are themselves the cause, even if they wish to conceal the fact of which they are perfectly aware—But we must now mention it, in order that hence also the accuracy of the great synod may be shown. For the assembled bishops wished to put away the impious phrases devised by the Arians, namely 'made of nothing,' and that the Son was 'a thing made,' and a 'creature,' and that 'there was a time when He was not,' and that 'He is of mutable nature.' And they wished to set down in writing the acknowledged language of Scripture, namely that the Word is of God by nature Only-begotten, Power, Wisdom of the Father, Very God, as John says, and as Paul wrote, brightness of the Father's glory and express image of His person. But Eusebius and his fellows, drawn on by their own error, kept conferring together as follows: 'Let us assent. For we also are of God: for " there is one God of whom are all things [[1 Corinthians 8:6](#)], " and " old things are passed away, behold all things are made new, but all things are of God [[2 Corinthians 5:17-18](#)] . " ' And they considered what is written in the Shepherd , 'Before all things believe that God is one, who created and set all things in order, and made them to exist out of nothing.' But the Bishops, beholding their craftiness, and the cunning of their impiety, expressed more plainly the sense of the words 'of God,' by writing that the Son is of the Essence of God, so that whereas the Creatures, since they do not exist of themselves without a cause, but have a beginning of their existence, are said to be 'of God,' the Son alone might be deemed proper to the Essence of the Father. For this is peculiar to one who is Only-begotten and true Word in relation to a Father, and this was the reason why the words 'of the essence' were adopted. Again , upon the bishops asking the dissembling minority if they agreed that the Son was not a Creature, but

the Power and only Wisdom of the Father, and the Eternal Image, in all respects exact, of the Father, and true God, Eusebius and his fellows were observed exchanging nods with one another, as much as to say 'this applies to us men also, for we too are called " the image and glory of God [[1 Corinthians 11:7](#)], " and of us it is said, " For we which live are always , " and there are many Powers, and " all the power of the Lord went out of the land of Egypt, " while the caterpillar and the locust are called His " great power [[Joel 2:25](#)] . " And " the Lord of powers is with us, the God of Jacob is our help. " For we hold that we are proper to God, and not merely so, but insomuch that He has even called us brethren. Nor does it vex us, even if they call the Son Very God. For when made He exists in verity.'

6. The Nicene test not unscriptural in sense, nor a novelty.

Such was the corrupt mind of the Arians. But here too the Bishops, beholding their craftiness, collected from the Scriptures the figures of brightness, of the river and the well, and of the relation of the express Image to the Subsistence, and the texts, 'in your light shall we see light ,' and 'I and the Father are one [[John 10:30](#)].' And lastly they wrote more plainly, and concisely, that the Son was coessential with the Father; for all the above passages signify this. And their murmuring, that the phrases are unscriptural, is exposed as vain by themselves, for they have uttered their impieties in unscriptural terms: (for such are 'of nothing' and 'there was a time when He was not'), while yet they find fault because they were condemned by unscriptural terms pious in meaning. While they, like men sprung from a dunghill, verily 'spoke of the earth [[John 3:31](#)],' the Bishops, not having invented their phrases for themselves, but having testimony from their Fathers, wrote as they did. For ancient bishops, of the Great Rome and of our city, some 130 years ago, wrote and censured those who said that the Son was a creature and not coessential with the Father.

And Eusebius knew this, who was bishop of Cæsarea, and at first an accomplice of the Arian heresy; but afterwards, having signed at the Council of Nicæa, wrote to his own people affirming as follows: 'we know that certain eloquent and distinguished bishops and writers even of ancient date used the word " coessential " with reference to the Godhead of the Father and the Son.'

7. The position that the Son is a Creature inconsistent and untenable.

Why then do they go on citing the Synod of Ariminum, at which they were deposed? Why do they reject that of Nicæa, at which their Fathers signed the confession that the Son is of the Father's Essence and coessential with Him? Why do they run about? For now they are at war not only with the bishops who met at Nicæa, but with their own great bishops and their own friends. Whose heirs or successors then are they? How can they call men fathers, whose confession, well and apostolically drawn up, they will not accept? For if they think they can object to it, let them speak, or rather answer, that they may be convicted of falling foul of themselves, whether they believe the Son when He says, 'I and my Father are one,' and 'he that has seen Me has seen the Father. ' 'Yes,' they must answer, 'since it is written we believe it.' But if they are asked how they are one, and how he that has seen the Son has seen the Father, of course, we suppose they will say, 'by reason of resemblance,' unless they have quite come to agree with those who hold the brother-opinion to theirs, and are called Anomœans. But if once more they are asked, 'how is He like?' they brasen it out and say, 'by perfect virtue and harmony, by having the same will with the Father, by not willing what the Father wills not.' But let them understand that one assimilated to God by virtue and will is liable also to the purpose of changing; but the Word is not thus, unless He is 'like' in part, and as we are, because He is not like [God] in essence also. But these characteristics

belong to us, who are originate, and of a created nature. For we too, albeit we cannot become like God in essence, yet by progress in virtue imitate God, the Lord granting us this grace, in the words, 'Be merciful as your Father is merciful:' 'be perfect as your heavenly Father is perfect [[Luke 6:36](#); [Matthew 5:48](#)].' But that originate things are changeable, no one can deny, seeing that angels transgressed, Adam disobeyed, and all stand in need of the grace of the Word. But a mutable thing cannot be like God who is truly unchangeable, any more than what is created can be like its creator. This is why, with regard to us, the holy man said, 'Lord, who shall be likened unto you , ' and 'who among the gods is like you, Lord ;' meaning by gods those who, while created, had yet become partakers of the Word, as He Himself said, 'If he called them gods to whom the word of God came [[John 10:35](#)].' But things which partake cannot be identical with or similar to that whereof they partake. For example, He said of Himself, 'I and the Father are one , ' implying that things originate are not so. For we would ask those who allege the Ariminian Synod, whether a created essence can say, 'what things I see my Father make, those I make also. ' For things originate are made and do not make; or else they made even themselves. Why, if, as they say, the Son is a Creature and the Father is His Maker, surely the Son would be His own maker, as He is able to make what the Father makes, as He said. But such a supposition is absurd and utterly untenable, for none can make himself.

8. *The Son's relation to the Father essential, not merely ethical.*

Once more, let them say whether things originate could say [[John 16:15](#)], 'all things whatsoever the Father has are Mine.' Now, He has the prerogative of creating and making, of Eternity, of omnipotence, of immutability. But things originate cannot have the power of making, for they are creatures; nor eternity, for their existence has a beginning; nor of

omnipotence and immutability, for they are under sway, and of changeable nature, as the Scriptures say. Well then, if these prerogatives belong to the Son, they clearly do so, not on account of His virtue, as said above, but essentially, even as the synod said, 'He is of no other essence' but of the Father's, to whom these prerogatives are proper. But what can that be which is proper to the Father's essence, and an offspring from it, or what name can we give it, save 'coessential?' For that which a man sees in the Father, that sees he also in the Son; and that not by participation, but essentially. And this is [the meaning of] 'I and the Father are one,' and 'he that has seen Me has seen the Father.' Here especially once more it is easy to show their folly. If it is from virtue, the antecedent of willing and not willing, and of moral progress, that you hold the Son to be like the Father; while these things fall under the category of quality; clearly you call God compound of quality and essence. But who will tolerate you when you say this? For God, who compounded all things to give them being, is not compound, nor of similar nature to the things made by Him through the Word. Far be the thought. For He is simple essence, in which quality is not, nor, as James says, 'any variableness or shadow of turning [[James 1:17](#)].' Accordingly, if it is shown that it is not from virtue (for in God there is no quality, neither is there in the Son), then He must be proper to God's essence. And this you will certainly admit if mental apprehension is not utterly destroyed in you. But what is that which is proper to and identical with the essence of God, and an Offspring from it by nature, if not by this very fact coessential with Him that begot it? For this is the distinctive relation of a Son to a Father, and he who denies this, does not hold that the Word is Son in nature and in truth.

9. The honest repudiation of Arianism involves the acceptance of the Nicene test.

This then the Fathers perceived when they wrote that the Son was coessential with the Father, and anathematised those who say that the Son is of a different Subsistence : not inventing phrases for themselves, but learning in their turn, as we said, from the Fathers who had been before them. But after the above proof, their Ariminian Synod is superfluous, as well as any other synod cited by them as touching the Faith. For that of Nicæa is sufficient, agreeing as it does with the ancient bishops also, in which too their fathers signed, whom they ought to respect, on pain of being thought anything but Christians. But if even after such proofs, and after the testimony of the ancient bishops, and the signature of their own Fathers, they pretend as if in ignorance to be alarmed at the phrase 'coessential,' then let them say and hold, in simpler terms and truly, that the Son is Son by nature, and anathematised as the synod enjoined those who say that the Son of God is a Creature or a thing made, or of nothing, or that there was once a time when He was not, and that He is mutable and liable to change, and of another Subsistence. And so let them escape the Arian heresy. And we are confident that in sincerely anathematising these views, they *ipso facto* confess that the Son is of the Father's Essence, and coessential with Him. For this is why the Fathers, having said that the Son was coessential, straightway added, 'but those who say that He is a creature, or made, or of nothing, or that there was once a time when He was not,' the Catholic Church anathematises: namely in order that by this means they might make it known that these things are meant by the word 'coessential.' And the meaning 'Coessential' is known from the Son not being a Creature or thing made: and because he that says 'coessential' does not hold that the Word is a Creature: and he that anathematises the above views, at the same time holds that the Son is coessential with the Father; and he that calls Him 'coessential,' calls the Son of God genuinely and truly so; and he that calls

Him genuinely Son understands the texts, 'I and the Father are one,' and 'he that has seen Me has seen the Father. '

10. *Purpose of this Letter; warning against Auxentius of Milan.*

Now it would be proper to write this at greater length. But since we write to you who know, we have dictated it concisely, praying that among all the bond of peace might be preserved, and that all in the Catholic Church should say and hold the same thing. And we are not meaning to teach, but to put you in mind. Nor is it only ourselves that write, but all the bishops of Egypt and the Libyas, some ninety in number. For we all are of one mind in this, and we always sign for one another if any chance not to be present. Such being our state of mind, since we happened to be assembled, we wrote, both to our beloved Damasus, bishop of the Great Rome, giving an account of Auxentius who has intruded upon the church at Milan; namely that he not only shares the Arian heresy, but is also accused of many offenses, which he committed with Gregory , the sharer of his impiety; and while expressing our surprise that so far he has not been deposed and expelled from the Church, we thanked [Damasus] for his piety and that of those who assembled at the Great Rome, in that by expelling Ursacius and Valens, and those who hold with them, they preserved the harmony of the Catholic Church. Which we pray may be preserved also among you, and therefore entreat you not to tolerate, as we said above, those who put forward a host of synods held concerning the Faith, at Ariminum, at Sirmium, in Isauria, in Thrace, those in Constantinople, and the many irregular ones in Antioch. But let the Faith confessed by the Fathers at Nicæa alone hold good among you, at which all the fathers, including those of the men who now are fighting against it, were present, as we said above, and signed: in order that of us too the Apostle may say, 'Now I praise you

that you remember me in all things, and as I handed the traditions to you, so hold them fast [[1 Corinthians 11:2](#)].'

11. *Godhead of the Spirit also involved in the Nicene Creed.*

For this Synod of Nicæa is in truth a proscription of every heresy. It also upsets those who blaspheme the Holy Spirit, and call Him a Creature. For the Fathers, after speaking of the faith in the Son, straightway added, 'And we believe in the Holy Ghost,' in order that by confessing perfectly and fully the faith in the Holy Trinity they might make known the exact form of the Faith of Christ, and the teaching of the Catholic Church. For it is made clear both among you and among all, and no Christian can have a doubtful mind on the point, that our faith is not in the Creature, but in one God, Father Almighty, maker of all things visible and invisible: and in one Lord Jesus Christ His Only-begotten Son, and in one Holy Ghost; one God, known in the holy and perfect Trinity, baptized into which, and in it united to the Deity, we believe that we have also inherited the kingdom of the heavens, in Christ Jesus our Lord, through whom to the Father be the glory and the power for ever and ever. Amen.

Historia Acephala

I. 1. The Emperor Constantius also wrote concerning the return of Athanasius, and among the Emperor's letters this one too is to be found.

2. And it came to pass after the death of Gregory that Athanasius returned from the city of Rome and the parts of Italy, and entered Alexandria Paophi xxiv, Coss. Constantius IV, Constans III (October 21, 346); that is after [vii] years vi [months and iii days,] and remained quiet at Alexandria ix years iii months [and xix days].

II. Now after his return, Coss. Limenius and Catulinus (349), Theodore, Narcissus, and George, with others, came to Constantinople, wishing to persuade Paul to communicate with them, who received them not even with a word, and answered their greeting with an anathema. So they took to themselves Eusebius of Nicomedia, and laid snares for the most blessed Paul, and lodging a calumny against him concerning Constans and Magnentius, expelled him from CP. that they might have room there, and sow the Arian heresy. Now the people of CP., desiring the most blessed Paul, raised continual riots to prevent his being taken from the city, for they loved his sound doctrine. The Emperor, however, was angry, and sent Count Hermogenes to cast him out; but the people, hearing this, dragged forth Hermogenes through the midst of the town. From which matter they obtained a pretext against the Bishop, and exiled him to Armenia. Theodore and the rest wishing to place in the See of that Town Eudoxius, an ally and partisan of the Arian heresy, ordained [Bishop] of Germanicia, while the people were stirred to riot, and would not allow any one to sit in the See of blessed Paul—they took Macedonius, a presbyter of Paul, and ordained him bishop of the town of CP., whom the whole assembly of bishops

condemned, since against his own father he had disloyally received laying on of hands from heretics.

However, after Macedonius had communicated with them and signed, they brought in pretexts of no importance, and removing him from the Church, they instal the aforesaid Eudoxius of Antioch, whence [the partakers] in this secession are called Macedonians, making shipwreck concerning the Holy Spirit.

III. 3. After this time Athanasius, hearing that there was to be disturbance against him, the Emperor Constantius being in residence at Milan (353), sent to court a vessel with v Bishops, Serapion of Thmuis, Triadelphus of Nicotas, Apollo of Upper Cynopolis, Ammonius of Pachemmon,...and iii Presbyters of Alexandria, Peter the Physician, Astericus, and Phileas. After their setting sail from Alexandria, Coss. Constantius VI Augustus, and Constantius Cæsar II, Pachom xxiv (May 19, 353), presently four days after Montanus of the Palace entered Alexandria Pachom xxviii, and gave a letter of the same Constantius Augustus to the bishop Athanasius, forbidding him to come to court, on which account the bishop was exceedingly desolate, and the whole people much troubled. So Montanus, accomplishing nothing, set forth, leaving the bishop at Alexandria.

4. Now after a while Diogenes, Imperial Notary, came to Alexandria in the month of Mensor (August, 355) Coss. Arbetion and Lollianus: that is ii years and v months from when Montanus left Alexandria. And Diogenes pressed every one urgently to compel the bishop to leave the town, and afflicted all not a little. Now on the vi day of the month Thoth, he made a sharp attempt to besiege the church, and he spent iv months in his efforts, that is from the month Mensor, or from the [first] day of those intercalated until the xxvi day of Choiac (Dec. 23). But as the people and the judges

strongly resisted Diogenes, Diogenes returned without success on the xxvi day of the said month Choiac, Coss. Arbetion and Lollianus, after iv months as aforesaid.

IV. 5. Now Duke Syrianus, and Hilary the Notary, came from Egypt to Alexandria on the tenth day of Tybi (Jan. 6, 356) after Coss. Arbetion and Lollianus. And sending in front all the legions of soldiers throughout Egypt and Libya, the Duke and the Notary entered the Church of Theonas with their whole force of soldiers by night, on the xiii day of Mechir, during the night preceding the xiv. And breaking the doors of the Church of Theonas, they entered with an infinite force of soldiers. But bishop Athanasius escaped their hands, and was saved, on the aforesaid xiv of Mechir. Now this happened ix years iii months and xix days from the Bishop's return from Italy. But when the Bishop was delivered, his presbyters and people remained in possession of the Churches, and holding communion iv months, until there entered Alexandria the prefect Cataphronius and Count Heraclius in the month Pahyni xvi day, Coss. Constantius VIII and Julianus Cæsar I (June 10, 356).

V. 6. And four days after they entered the Athanasians were ejected from the Churches, and they were handed over to those who belonged to George, and were expecting him as Bishop. So they received the Churches on the xxi day of Pahyni. Moreover George arrived at Alexandria, Coss. Constantius IX, and Julianus Cæsar II, Mechir xxx (Feb. 24, 357), that is, eight months and xi days from when his party received the Churches. So George entered Alexandria, and kept the Churches xviii whole months: and then the common people attacked him in the Church of Dionysius, and he was hardly delivered with danger and a great struggle on the first day of the month Thoth, Coss. Tatianus and Cerealis (Aug. 29, 358). Now George was ejected from Alexandria on the x day after the riot, namely v of Paophi

(Oct. 2). But they who belonged to Bishop Athanasius, ix days after the departure of George, that is on the xiv of Pa[ophi], cast out the men of George, and held the Churches two months and xiv days; until there came Duke Sebastian from Egypt and cast them out, and again assigned the Churches to the party of George on the xxviii day of the month Choiac (Dec. 24).

7. Now ix whole months after the departure of George from Alexandria, Paulus the Notary arrived Pahyni xxix, Coss. Eusebius, Hypatius (June 23, 359), and published an Imperial Order on behalf of George, and coerced many in vengeance for him. And [ii years and] v months after, George came to Alexandria Athyr xxx (Coss. Taurus, and Florentius) from court (Nov. 26, 361), that is iii years and two months after he had fled. And at Antioch they of the Arian heresy, casting out the Paulinians from the Church, appointed Meletius. When he would not consent to their evil mind, they ordained Euzoius a presbyter of George of Alexandria in his stead.

VI. 8. Now George, having entered Alexandria as aforesaid on the xxx Athyr, remained safely in the town iii days, that is [till] iii Choiac. For, on the iv day of that same month, the prefect Gerontius announced the death of the Emperor Constantius, and that Julianus alone held the whole Empire. Upon which news, the citizens of Alexandria and all shouted against George, and with one accord placed him under custody. And he was in prison bound with iron from the aforesaid iv day of Choiac, up to the xxvii of the same month, xxiv days. For on the xxviii day of the same month early in the morning, nearly all the people of that town led forth George from prison, and also the Count who was with him, the Superintendent of the building of the Church which is called Cæsareum, and killed them both, and carried their bodies round through the midst of the town, that of George

on a camel, but that of Dracontius, men dragging it by ropes; and so having insulted them, at about the vii hour of the day, they burnt the bodies of each.

VII. 9. Now in the next....day of Mechir the x day of the month, after Coss. Taurus and Florentius (Feb. 4, 362), an order of the Emperor Julian was published commanding those things to be restored to the idols and temple attendants and the public account, which in former times had been taken away from them.

10. But after iii days, Mechir xiv, an order was given of the same Emperor Julian, also of the Vicar Modestus, to Gerontius prefect, ordering all Bishops hitherto defeated by factions and exiled to return to their towns and provinces. Now this letter was published on the following day Mechir xv, while subsequently an edict also of the prefect Gerontius was published, by which the Bishop Athanasius was ordered to return to his Church. And xii days after the publication of this Edict Athanasius was seen at Alexandria, and entered the Church in the same month Mechir, xxvii day, so that there is from his flight which took place in the times of Syrianus and Hilary till his return, when Julianus....Mechir xxvii. He remained in the Church until Paophi xxvi, Coss. Mamertinus and Nevitta (Oct. 23, 362), viii whole months.

11. Now on the aforesaid day, Paophi xxvii, he [the prefect] published an Edict of the Emperor Julianus, that Athanasius, Bishop, should retire from Alexandria, and no sooner was the Edict published, than the Bishop left the town and abode round about Thereu. Soon after his departure Olympus the prefect, in obedience to the same Pythiodorus, and those who were with him, most difficult persons, sent into exile Paulus and Astericius, presbyters of Alexandria, and directed them to live at the town of Andropolis.

VIII. 12. Now Olympus the same prefect, in the month Mensor, xxvi day, Coss. Julianus Augustus IV. and Sallustius (Aug. 20, 363), announced that Julian the Emperor was dead, and that Jovianus a Christian was Emperor. And in the following month, Thoth xviii, a letter of the Emperor Jovianus came to Olympus the prefect that only the most high God should be worshipped, and Christ, and that the peoples, holding communion in the Churches, should practise religion. Moreover Paulus and Astericius, the aforesaid presbyters, returned from exile at the town of Andropolis, and entered Alexandria, on the x day of Thoth, after x months.

13. Now Bishop Athanasius, having tarried as aforesaid at Thereon, went up to the higher parts of Egypt as far as Upper Hermopolis in the Thebaid, and as far as Antinoopolis. And while he was staying in these places, it was learned that the Emperor Julian was dead, and that Jovian a Christian was Emperor. So the Bishop entered Alexandria secretly, his arrival not being known to many, and went by sea to meet the Emperor Jovian, and afterwards, Church affairs being settled, received a letter, and came to Alexandria and entered into the Church on the xix day of Athyr Coss. Jovianus and Varronianus. From his leaving Alexandria according to the order of Julian until he arrived on the aforesaid xix day of Athyr after one year and iii months, and xxii days.

IX. Now at CP. Eudoxius of Germanicia held the Church, and there was a division between him and Macedonius; but by means of Eudoxius there went forth another worse heresy from the spurious [teaching] of the Arians, Aetius and Patricius of Nicæa, who communicated with Eunomius, Heliodorus, and Stephen. And Eudoxius adopting this, communicated with Euzoius, Bishop at Antioch, of the Arian sect, and they deposed on a pretext Seleucius and Macedonius, and Hypatian, and other xv Bishops

belonging to them, since they would not receive 'Unlike' nor 'Creature of the Uncreated.' Now their Exposition is as follows:—

Exposition of Patricius and Aetius, who communicated with Eunomius, Heliodorus, and Stephen.

These are the attributes of God, Unbegotten, without origin, Eternal, not to be commanded, Immutable, All-seeing, Infinite, Incomparable, Almighty, knowing the future without foresight; without beginning. These do not belong to the Son, for He is commanded, is under command, is made from nothing, has an end, is not compared [with the Father], the Father surpasses Him...of Christ is found: as pertaining to the Father, He is ignorant of the future. He was not God, but Son of God; God of those who are after Him: and in this He possesses invariable likeness with the Father, namely He sees all things because all things...because He is not changed in goodness; [but] not like in the quality of Godhead, nor in nature. But if we said that He was born of the quality of Godhead, we say that He resembles the offspring of serpents, and that is an impious saying: and like as a statue produces rust from itself, and will be consumed by the rust itself, so also the Son, if He is produced from the nature of the Father, will consume the Father. But from the work, and the newness of work, the Son is naturally God, and not from the Nature, but from another nature like as the Father, but not from Him. For He was made the image of God, and we are out of God, and from God. Inasmuch as all things are from God, and the Son also, as if from something [else]. Like as iron if it has rust will be diminished, like as a body if it produces worms is eaten up, like as a wound if it produce discharges will be consumed by them, so [thinks] he who says that the Son is from the Nature of the Father; now let him who does not say that the Son is like the Father be put outside the Church and be anathema. If we shall say that the Son of God is God, we bring in Two without beginning: we call

Him Image of God; he who calls Him 'out from God?' Sabellianises. And he who says that he is ignorant of the nativity of God Manicheanizes: if any one shall say that the Essence of the Son is like the Essence of the Father unbegotten, he blasphemes. For just as snow and white lead are similar in whiteness but dissimilar in kind, so also the Essence of the Son is other than the Essence of the Father. But snow has a different whiteness ...

Be pleased to hear that the Son is like the Father in His operations; like as Angels cannot comprehend the Nature of Archangels, let them please to understand, nor Archangels the Nature of a Cherubin, nor Cherubins the Nature of the Holy Spirit, nor the Holy Spirit the Nature of the Only-begotten, nor the Only-begotten the nature of the Unbegotten God.

14. Now when the Bishop Athanasius was about coming from Antioch to Alexandria, the Arians Eudoxius, Theodore, Sophronius, Euzoius and Hilary took counsel and appointed Lucius, a presbyter of George, to seek audience of the Emperor Jovian at the Palace, and to say what is contained in the copies. *Now here we have omitted some less necessary matter.*

X. 15. Now after Jovian, Valentinian and Valens having been somewhat rapidly summoned to the throne, a decree of theirs, circulated everywhere, which also was delivered at Alexandria on Pachon x, Coss. Valentinian and Valens (May 5, 365), to the effect that the Bishops deposed and expelled from their Churches under Constantius, who had in the time of Julian's reign reclaimed for themselves and taken back their Bishopric, should now be cast out anew from the Churches, a penalty being laid on the courts of a fine of ccc pounds of gold, unless that is they should have [ba]nished the Bishops from the Churches and towns. On which account at Alexandria great confusion and riot arose, insomuch that the whole Church was troubled, since also the officials were few in number with the prefect Flavian and his staff: and on account of the imperial order and the fine of

gold they were urgent that the Bishops should leave the town; the Christian multitude resisting and gainsaying the officials and the judge, and maintaining that the Bishop Athanasius did not come under this definition nor under the Imperial order, because neither did Constantius banish him, but even restored him. Likewise also Julian persecuted him; he recalled all, and him for the sake of idolatry he cast out anew, but Jovian brought him back. This opposition and riot went on until the next month Payni, on the xiv day; for on this day the prefect Flavian made a report, declaring that he had consulted the Emperors on this very point which was stirred at Alexandria, and so they all became quiet in a short time.

XI. 16. iv months and xxiv days after, that is on Paophi viii, the Bishop Athanasius left the Church secretly by night, and retired to a villa near the New River. But the prefect Flavian and Duke Victorinus not knowing that he had retired, on the same night arrived at the Church of Dionysius with a force of soldiers: and having broken the back door, and entered the upper parts of the house in search of the Bishop's apartment, they did not find him, for, not long before he had retired, and he remained, staying at the aforesaid property from the above day, Paophi viii, till Mechir vi, that is iv whole months (Oct. 5-Jan. 31). After this, the Imperial notary Bresidas, in the same month Mechir came to Alexandria with an Imperial letter, ordering the said Bishop Athanasius to return to Town, and hold the Churches as usual; and on the vii day of the month Mechir, after Coss. Valentinian and Valens, that is Coss. Gratian and Degalaifus, the said notary Bresidas with Duke Victorinus and Flavian the Prefect assembled at the palace and announced to the officers of the courts who were present, and the people, that the Emperors had ordered the Bishop to return to town, and straightway the said Bresidas the notary went forth with the officers of the courts, and a multitude of the people of the Christians to the aforesaid villa,

and taking the Bishop Athanasius with the Imperial order, led him in to the Church which is called that of Dionysius on the vii day of the month Mechir.

XII. 17. From Coss. Gratian and Dagalaifus (366) to the next consulships of Lupicinus and Jovinus (367) and that of [Valentinian II. and] Valens II. on Payni xiv (June 8, 368) in [this] Consulship xl [years of the Bishopric] of Athanasius are finished. Out of which [years] he abode at Treveri in Gaul [ii years iv months xi days , and in Italy and the West] xc months and iii days. At Alexandria [and] in uncertain places in hiding, when he was being harassed by Hilary the notary and the Duke, lxxii months and xiv days. In Egypt and Antioch upon journeys xv months and xxii days: upon the property near the new river iv months. The result will be exactly vi months and xvii years and xx days. Moreover, he remained in quiet at Alexandria xxii years and v months x days. But also, he twice stayed a little time outside Alexandria in his last journey and at Tyre and at CP. Accordingly, the result will be as I have stated above, xl years of the episcopate of Athanasius until Payni [x]iv, Coss. Valentinian and Valens. And in the following consulate of Valentinian and Victor, Payni xiv, i year, and in the following consulships of Valentinian [III] and Valens III Payni xiv, and in the following Consulships of Gratian and Probus, [and the next of Modestus and Arintheus], and another consulship of Valentinian [IV] and Valens IV, on Pachon viii he falls asleep (May 3, 373).

XIII. 18. Now in the aforesaid consulship of Lupicinus and Jovinus, Lucius being specially desirous to claim for himself the episcopate of the Arians a long time after he had left Alexandria, arrived in the aforesaid consulship, and entered the town secretly by night on the xxvi day of the month Thoth (Sept. 24, 367): and as it is said, abode in a certain small house keeping in hiding for that day. But next day he went to a house where

his mother was staying; and his arrival being known at once all over the town, the whole people assembled and blamed his entry. And Duke Trajanus and the Prefect were extremely displeased at his irrational and bold arrival, and sent officials to cast him out of the town. So the officials came to Lucius, and considering all of them that the people were angry and very riotous against him they feared to bring him out of the house by themselves, lest he should be killed by the multitude. And they reported this to the judges. And presently the judges themselves, Duke Trajan, and the Prefect Tatianus [came] to the place with many soldiers, entered the house and brought out Lucius themselves at the seventh hour of the day, on the twenty-seventh day of Thoth. Now while Lucius was following the judges, and the whole people of the town after them, Christians and Pagans, and of various religions, all alike with one breath, and with one mind, and of one accord, did not cease, from the house whence he was led, through the middle of the town, as far as the house of the Duke, from shouting, and hurling at him withal insults and criminal charges, and from crying, 'Let him be taken out of the town.' However, the Duke took him into his house, and he stayed with him for the remaining hours of the day, and the whole night, and on the following the xxviii of the same month, the Duke early in the morning, and taking him in charge as far as Nicopolis, handed him over to soldiers to be escorted from Egypt.

19. Now whereas Athanasius died on the viii of the month Pachon, the v day before he fell asleep, he ordained Peter, one of the ancient presbyters, Bishop, who carried on the Episcopate, following him in all things. After whom Timothy his B[rother] succeeded to the Episcopate for iv years. After him Theophilus from [being] deacon was ordained Bishop (385). The End.

Letter 1

For 329. Easter-day xi Pharmuthi; viii Id. April; Ær. Dioclet. 45; Coss. Constantinus Aug. VIII. Constantinus Cæs. IV; Præfect. Septimius Zenius; Indict. II.

Of Fasting, and Trumpets, and Feasts.

Come, my beloved, the season calls us to keep the feast. Again, 'the Sun of Righteousness [[Malachi 4:2](#)], causing His divine beams to rise upon us, proclaims beforehand the time of the feast, in which, obeying Him, we ought to celebrate it, lest when the time has passed by, gladness likewise may pass us by. For discerning the time is one of the duties most urgent on us, for the practice of virtue; so that the blessed Paul, when instructing his disciple, teaches him to observe the time, saying, 'Stand (ready) in season, and out of season '— that knowing both the one and the other, he might do things befitting the season, and avoid the blame of unseasonableness. For thus the God of all, after the manner of wise Solomon , distributes everything in time and season, to the end that, in due time, the salvation of men should be everywhere spread abroad. Thus the 'Wisdom of God [[1 Corinthians 1:24](#)],' our Lord and Saviour Jesus Christ, not out of season, but in season, 'passed upon holy souls, fashioning the friends of God and the prophets [[Wisdom 7:27](#)];' so that although very many were praying for Him, and saying, 'O that the salvation of God had come out of Sion! '— the Spouse also, as it is written in the Song of Songs, was praying and saying, 'O that You were my sister's son, that sucked the breasts of my mother [[Song of Songs 8:1](#)]!' that You were like the children of men, and wouldest take upon You human passions for our sake!— nevertheless, the God of all, the Maker of times and seasons, Who knows our affairs better than we do, while, as a good physician, He exhorts to obedience in season— the only

one in which we may be healed— so also does He send Him not unseasonably, but seasonably, saying, 'In an acceptable time have I heard You, and in the day of salvation I have helped You [[Isaiah 49:8](#)].'

2. And, on this account, the blessed Paul, urging us to note this season, wrote, saying, 'Behold, now is the accepted time; behold, now is the day of salvation [[2 Corinthians 6:2](#)].' At set seasons also He called the children of Israel to the Levitical feasts by Moses, saying, 'Three times in a year you shall keep a feast to Me [[Exodus 23:14](#)]' (one of which, my beloved, is that now at hand), the trumpets of the priests sounding and urging its observance; as the holy Psalmist commanded, saying, 'Blow with the trumpet in the new moon, on the [solemn] day of your feast.' Since this sentence enjoins upon us to blow both on the new moons, and on the solemn days, He has made a solemn day of that in which the light of the moon is perfected in the full; which was then a type, as is this of the trumpets. At one time, as has been said, they called to the feasts; at another time to fasting and to war. And this was not done without solemnity, nor by chance, but this sound of the trumpets was appointed, so that every man should come to that which was proclaimed. And this ought to be learned not merely from me, but from the divine Scriptures, when God was revealed to Moses, and said, as it is written in the book of Numbers; 'And the Lord spoke unto Moses, saying, Make to you two trumpets; of silver shall you make them, and they shall be for you to call the congregation [[Numbers 10:1-2](#)];'— very properly for those who here love Him. So that we may know that these things had reference to the time of Moses— yea, were to be observed so long as the shadow lasted, the whole being appointed for use, 'till the time of reformation [[Hebrews 9:10](#)].' 'For' (said He) 'if you shall go out to battle in your land against your enemies that rise up against you [[Numbers 10:9](#)]' (for such things as these refer to the land, and no further),

'then you shall proclaim with the trumpets, and shall be remembered before the Lord, and be delivered from your enemies.' Not only in wars did they blow the trumpet, but under the law, there was a festal trumpet also. Hear him again, going on to say, 'And in the day of your gladness, and in your feasts, and your new moons, you shall blow with the trumpets. ' And let no man think it a light and contemptible matter, if he hear the law command respecting trumpets; it is a wonderful and fearful thing. For beyond any other voice or instrument, the trumpet is awakening and terrible; so Israel received instruction by these means, because he was then but a child. But in order that the proclamation should not be thought merely human, being superhuman, its sounds resembled those which were uttered when they trembled before the mount [[Exodus 19:16](#)]; and they were reminded of the law that was then given them, and kept it.

3. For the law was admirable, and the shadow was excellent, otherwise, it would not have wrought fear, and induced reverence in those who heard; especially in those who at that time not only heard but saw these things. Now these things were typical, and done as in a shadow. But let us pass on to the meaning, and henceforth leaving the figure at a distance, come to the truth, and look upon the priestly trumpets of our Saviour, which cry out, and call us, at one time to war, as the blessed Paul says; 'We wrestle not with flesh and blood, but with principalities, with powers, with the rulers of this dark world, with wicked spirits in heaven [[Ephesians 6:12](#)].' At another time the call is made to virginity, and self-denial, and conjugal harmony, saying, To virgins, the things of virgins; and to those who love the way of abstinence, the things of abstinence; and to those who are married , the things of an honourable marriage; thus assigning to each its own virtues and an honourable recompense. Sometimes the call is made to fasting, and sometimes to a feast. Hear again the same [Apostle] blowing the trumpet,

and proclaiming, 'Christ our Passover is sacrificed; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness. ' If you would listen to a trumpet much greater than all these, hear our Saviour saying; 'In that last and great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink [[John 7:37](#)].' For it became the Saviour not simply to call us to a feast, but to 'the great feast.' if only we will be prepared to hear, and to conform to the proclamation of every trumpet.

4. For since, as I before said, there are various proclamations, listen, as in a figure, to the prophet blowing the trumpet; and further, having turned to the truth, be ready for the announcement of the trumpet, for he says, 'Blow the trumpet in Sion: sanctify a fast [[Joel 2:15](#)].' This is a warning trumpet, and commands with great earnestness, that when we fast, we should hallow the fast. For not all those who call upon God, hallow God, since there are some who defile Him; yet not Him— that is impossible— but their own mind concerning Him; for He is holy, and has pleasure in the saints. And therefore the blessed Paul accuses those who dishonour God; 'Transgressors of the law dishonour God [[Romans 2:23](#)].' So then, to make a separation from those who pollute the fast, he says here, 'sanctify a fast.' For many, crowding to the fast, pollute themselves in the thoughts of their hearts, sometimes by doing evil against their brethren, sometimes by daring to defraud. And, to mention nothing else, there are many who exalt themselves above their neighbours, thereby causing great mischief. For the boast of fasting did no good to the Pharisee, although he fasted twice in the week [[Luke 18:12](#)], only because he exalted himself against the publican. In the same manner the Word blamed the children of Israel on account of such a fast as this, exhorting them by Isaiah the Prophet, and saying, 'This is not the fast and the day that I have chosen, that a man should humble his soul;

not even if you should bow down your neck like a hook, and should spread sackcloth and ashes under you; neither thus shall you call the fast acceptable [[Isaiah 58:5](#)].' That we may be able to show what kind of persons we should be when we fast, and of what character the fast should be, listen again to God commanding Moses, and saying, as it is written in Leviticus , 'And the Lord spoke unto Moses, saying, In the tenth day of this seventh month, there shall be a day of atonement; a convocation, and a holy day shall it be to you; and you shall humble your souls, and offer whole burnt-offerings unto the Lord.' And afterwards, that the law might be defined on this point, He proceeds to say; 'Every soul that shall not humble itself, shall be cut off from the people. '

5. Behold, my brethren, how much a fast can do, and in what manner the law commands us to fast. It is required that not only with the body should we fast, but with the soul. Now the soul is humbled when it does not follow wicked opinions, but feeds on becoming virtues. For virtues and vices are the food of the soul, and it can eat either of these two meats, and incline to either of the two, according to its own will. If it is bent toward virtue, it will be nourished by virtues, by righteousness, by temperance, by meekness, by fortitude, as Paul says; 'Being nourished by the word of truth [[1 Timothy 4:6](#)].' Such was the case with our Lord, who said, 'My meat is to do the will of My Father which is in heaven [[John 4:34](#)].' But if it is not thus with the soul, and it inclines downwards, it is then nourished by nothing but sin. For thus the Holy Ghost, describing sinners and their food, referred to the devil when He said, 'I have given him to be meat to the people of Æthiopia. ' For this is the food of sinners. And as our Lord and Saviour Jesus Christ, being heavenly bread, is the food of the saints, according to this; 'Unless you eat My flesh, and drink My blood [[John 6:53](#)];' so is the devil the food of the impure, and of those who do nothing which

is of the light, but work the deeds of darkness. Therefore, in order to withdraw and turn them from vices, He commands them to be nourished with the food of virtue; namely, humbleness of mind, lowliness to endure humiliations, the acknowledgment of God. For not only does such a fast as this obtain pardon for souls, but being kept holy, it prepares the saints, and raises them above the earth.

6. And indeed that which I am about to say is wonderful, yea it is of those things which are very miraculous; yet not far from the truth, as you may be able to learn from the sacred writings. That great man Moses, when fasting, conversed with God, and received the law. The great and holy Elijah, when fasting, was thought worthy of divine visions, and at last was taken up like Him who ascended into heaven. And Daniel, when fasting, although a very young man, was entrusted with the mystery, and he alone understood the secret things of the king, and was thought worthy of divine visions. But because the length of the fast of these men was wonderful, and the days prolonged, let no man lightly fall into unbelief; but rather let him believe and know, that the contemplation of God, and the word which is from Him, suffice to nourish those who hear, and stand to them in place of all food. For the angels are no otherwise sustained than by beholding at all times the face of the Father, and of the Saviour who is in heaven. And thus Moses, as long as he talked with God, fasted indeed bodily, but was nourished by divine words. When he descended among men, and God had gone up from him, he suffered hunger like other men. For it is not said that he fasted longer than forty days— those in which he was conversing with God. And, generally, each one of the saints has been thought worthy of similar transcendent nourishment.

7. Wherefore, my beloved, having our souls nourished with divine food, with the Word, and according to the will of God, and fasting bodily in

things external, let us keep this great and saving feast as becomes us. Even the ignorant Jews received this divine food, through the type, when they ate a lamb in the passover. But not understanding the type, even to this day they eat the lamb, erring in that they are without the city and the truth. As long as Judæa and the city existed, there were a type, and a lamb, and a shadow, since the law thus commanded : These things shall not be done in another city; but in the land of Judæa, and in no place without [the land of Judæa]. And besides this, the law commanded them to offer whole burnt-offerings and sacrifices, there being no other altar than that in Jerusalem. For on this account, in that city alone was there an altar and temple built, and in no other city were they permitted to perform these rites, so that when that city should come to an end, then those things that were figurative might also be done away.

8. Now observe; that city, since the coming of our Savior, has had an end, and all the land of the Jews has been laid waste; so that from the testimony of these things (and we need no further proof, being assured by our own eyes of the fact) there must, of necessity, be an end of the shadow. And not from me should these things be learned, but the sacred voice of the prophet foretold, crying; 'Behold upon the mountains the feet of Him that brings good tidings, and publishes peace [[Nahum 1:15](#)];' and what is the message he published, but that which he goes on to say to them, 'Keep your feasts, O Judah; pay to the Lord your vows. For they shall no more go to that which is old; it is finished; it is taken away: He is gone up who breathed upon the face, and delivered you from affliction. ' Now who is he that went up? A man may say to the Jews, in order that even the boast of the shadow may be done away; neither is it an idle thing to listen to the expression, 'It is finished; he is gone up who breathed.' For nothing was finished before he went up who breathed. But as soon as he went up, it was

finished. Who was he then, O Jews, as I said before? If Moses, the assertion would be false; for the people were not yet come to the land in which alone they were commanded to perform these rites. But if Samuel, or any other of the prophets, even in that case there would be a perversion of the truth; for hitherto these things were done in Judæa, and the city was standing. For it was necessary that while that stood, these things should be performed. So that it was none of these, my beloved, who went up. But if you would hear the true matter, and be kept from Jewish fables, behold our Saviour who went up, and 'breathed upon the face, and said to His disciples, Receive the Holy Ghost [[John 20:22](#)].' For as soon as these things were done, everything was finished, for the altar was broken, and the veil of the temple was rent; and although the city was not yet laid waste, the abomination was ready to sit in the midst of the temple, and the city and those ancient ordinances to receive their final consummation.

9. Since then we have passed beyond that time of shadows, and no longer perform rites under it, but have turned, as it were, unto the Lord; 'for the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty [[2 Corinthians 3:17](#)];'— as we hear the sacred trumpet, no longer slaying a material lamb, but that true Lamb that was slain, even our Lord Jesus Christ; 'Who was led as a sheep to the slaughter, and was dumb as a lamb before her shearers [[Isaiah 53:7](#)];' being purified by His precious blood, which speaks better things than that of Abel, having our feet shod with the preparation of the Gospel, holding in our hands the rod and staff of the Lord, by which that saint was comforted, who said , 'Your rod and Your staff they comfort me;' and to sum up, being in all respects prepared, and careful for nothing, because, as the blessed Paul says, 'The Lord is at hand [[Philippians 4:5](#)];' and as our Saviour says, 'In an hour when we think not, the Lord comes—Let us keep the Feast, not with old leaven, neither with

the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. Putting off the old man and his deeds, let us put on the new man, which is created in God, in humbleness of mind, and a pure conscience; in meditation of the law by night and by day. And casting away all hypocrisy and fraud, putting far from us all pride and deceit, let us take upon us love towards God and towards our neighbour, that being new [creatures], and receiving the new wine, even the Holy Spirit, we may properly keep the feast, even the month of these new [fruits].

10. We begin the holy fast on the fifth day of Pharmuthi (March 31), and adding to it according to the number of those six holy and great days, which are the symbol of the creation of this world, let us rest and cease (from fasting) on the tenth day of the same Pharmuthi (April 5), on the holy sabbath of the week. And when the first day of the holy week dawns and rises upon us, on the eleventh day of the same month (April 6), from which again we count all the seven weeks one by one, let us keep feast on the holy day of Pentecost— on that which was at one time to the Jews, typically, the feast of weeks, in which they granted forgiveness and settlement of debts; and indeed that day was one of deliverance in every respect. Let us keep the feast on the first day of the great week, as a symbol of the world to come, in which we here receive a pledge that we shall have everlasting life hereafter. Then having passed hence, we shall keep a perfect feast with Christ, while we cry out and say, like the saints, 'I will pass to the place of the wondrous tabernacle, to the house of God; with the voice of gladness and thanksgiving, the shouting of those who rejoice;' whence pain and sorrow and sighing have fled, and upon our heads gladness and joy shall have come to us! May we be judged worthy to be partakers in these things.

11. Let us remember the poor, and not forget kindness to strangers; above all, let us love God with all our soul, and might, and strength, and our

neighbour as ourselves. So may we receive those things which the eye has not seen, nor the ear heard, and which have not entered into the heart of man, which God has prepared for those that love Him , through His only Son, our Lord and Saviour, Jesus Christ; through Whom, to the Father alone, by the Holy Ghost, be glory and dominion for ever and ever. Amen.

Salute one another with a kiss. All the brethren who are with me salute you.

Letter 2

For 330. Easter-day xxiv Pharmuthi; xiii Kal. Mai; Æra Dioclet. 46; Coss. Gallicianus, Valerius Symmachus; Præfect, Magninianus; Indict. iii.

Again, my brethren, is Easter come and gladness; again the Lord has brought us to this season; so that when, according to custom, we have been nourished with His words, we may duly keep the feast. Let us celebrate it then, even heavenly joy, with those saints who formerly proclaimed a like feast, and were ensamples to us of conversation in Christ. For not only were they entrusted with the charge of preaching the Gospel, but, if we enquire, we shall see, as it is written, that its power was displayed in them. 'Be therefore followers of me [[1 Corinthians 4:16](#)],' he wrote to the Corinthians. Now the apostolic precept exhorts us all, for those commands which he sent to individuals, he at the same time enjoined upon every man in every place, for he was 'a teacher of all nations in faith and truth.' And, generally, the commands of all the saints urge us on similarly, as Solomon makes use of proverbs, saying, 'Hear, my children, the instruction of a father, and attend to know understanding; for I give you a good gift, forsake not my word: for I was an obedient son to my father, and beloved in the sight of my mother [[Proverbs 4:1](#)].' For a just father brings up [his children] well, when he is diligent in teaching others in accordance with his own upright conduct, so that when he meets with opposition, he may not be ashamed on hearing it said, 'You therefore that teachest others, do you not teach yourself?' [[Romans 2:21](#)] but rather, like the good servant, may both save himself and gain others; and thus, when the grace committed to him has been doubled, he may hear, 'You good and faithful servant, you have been faithful in a little, I will set you over much: enter into the joy of your Lord [[Matthew 25:21](#)].'

2. Let us then, as is becoming, as at all times, yet especially in the days of the feast, be not hearers only, but doers of the commandments of our Saviour; that having imitated the behaviour of the saints, we may enter together into the joy of our Lord which is in heaven, which is not transitory, but truly abides; of which evil doers having deprived themselves, there remains to them as the fruit of their ways, sorrow and affliction, and groaning with torments. Let a man see what these become like, that they bear not the likeness of the conversation of the saints, nor of that right understanding, by which man at the beginning was rational, and in the image of God. But they are compared to their disgrace to beasts without understanding, and becoming like them in unlawful pleasures, they are spoken of as wanton horses [[Jeremiah 5:8](#)]; also, for their craftiness, and errors, and sin laden with death, they are called a 'generation of vipers,' as John says. Now having thus fallen, and grovelling in the dust like the serpent, having their minds set on nothing beyond visible things, they esteem these things good, and rejoicing in them, serve their own lusts and not God.

3. Yet even in this state, the man-loving Word, who came for this very reason, that He might seek and find that which was lost, sought to restrain them from such folly, crying and saying, 'Be not as the horse and the mule which have no understanding, whose cheeks you hold in with bit and bridle. ' Because they were careless and imitated the wicked, the prophet prays in spirit and says, 'You are to me like merchant-men of Phœnicia. ' And the avenging Spirit protests against them in these words, 'Lord, in Your city You will despise their image. ' Thus, being changed into the likeness of fools, they fell so low in their understanding, that by their excessive reasoning, they even likened the Divine Wisdom to themselves, thinking it to be like their own arts. Therefore, 'professing themselves to be wise, they

became fools, and changed the glory of the incorruptible God into the likeness of the corruptible image of man, and birds, and four-footed beasts, and creeping things. Wherefore God gave them over to a reprobate mind, to do those things which are not convenient. ' For they did not listen to the prophetic voice that reproved them (saying), 'To what have you likened the Lord, and with what have you compared Him [[Isaiah 40:18](#)]?' neither to David, who prayed concerning such as these, and sang, 'All those that make them are like them, and all those who put their trust in them. ' Being blind to the truth, they looked upon a stone as God, and hence, like senseless creatures, they walked in darkness, and, as the prophet cried, 'They hear indeed, but they do not understand; they see indeed, but they do not perceive; for their heart is waxen fat, and with their ears they hear heavily [[Isaiah 6:9](#)].'

4. Now those who do not observe the feast, continue such as these even to the present day, feigning indeed and devising names of feasts , but rather introducing days of mourning than of gladness; 'For there is no peace to the wicked, says the Lord [[Isaiah 48:22](#)].' And as Wisdom says, 'Gladness and joy are taken from their mouth. ' Such are the feasts of the wicked. But the wise servants of the Lord, who have truly put on the man which is created in God [[Ephesians 4:24](#)], have received gospel words, and reckon as a general commandment that given to Timothy, which says, 'Be an example to the believers in word, in conversation, in love, in faith, in purity [[1 Timothy 4:12](#)].' So well do they keep the Feast, that even the unbelievers, seeing their order , may say, 'God is with them of a truth [[1 Corinthians 14:25](#)].' For as he who receives an apostle receives Him who sent him [[Matthew 10:40](#)], so he who is a follower of the saints, makes the Lord in every respect his end and aim, even as Paul, being a follower of Him, goes on to say, 'As I also of Christ [[1 Corinthians 11:1](#)].' For there

were first our Saviour's own words, who from the height of His divinity, when conversing with His disciples, said, 'Learn of Me, for I am meek and lowly in heart, and you shall find rest to your souls [[Matthew 11:29](#)].'

Then too when He poured water into a basin, and girded Himself with a towel, and washed His disciples' feet, He said to them, 'Know what I have done. You call Me Master and Lord, and you say well, for so I am. If therefore I, your Lord and Master, have washed your feet, you also ought to wash one another's feet: for I have given you an example, that as I have done to you, you also should do [[John 13:12](#)].'

5. Oh! My brethren, how shall we admire the loving-kindness of the Saviour? With what power, and with what a trumpet should a man cry out, exalting these His benefits! That not only should we bear His image, but should receive from Him an example and pattern of heavenly conversation; that as He has begun, we should go on, that suffering, we should not threaten, being reviled, we should not revile again, but should bless them that curse, and in everything commit ourselves to God who judges righteously. For those who are thus disposed, and fashion themselves according to the Gospel, will be partakers of Christ, and imitators of apostolic conversation, on account of which they shall be deemed worthy of that praise from him, with which he praised the Corinthians, when he said, 'I praise you that in everything you are mindful of me [[1 Corinthians 11:2](#)].' Afterwards, because there were men who used his words, but chose to hear them as suited their lusts, and dared to pervert them, as the followers of Hymenæus and Alexander, and before them the Sadducees, who as he said, 'having made shipwreck of faith,' scoffed at the mystery of the resurrection, he immediately proceeded to say, 'And as I have delivered to you traditions, hold them fast. ' That means, indeed, that we should think not otherwise than as the teacher has delivered.

6. For not only in outward form did those wicked men dissemble, putting on as the Lord says sheep's clothing, and appearing like whited sepulchres; but they took those divine words in their mouth, while they inwardly cherished evil intentions. And the first to put on this appearance was the serpent, the inventor of wickedness from the beginning— the devil—who, in disguise, conversed with Eve, and immediately deceived her. But after him and with him are all inventors of unlawful heresies, who indeed refer to the Scriptures, but do not hold such opinions as the saints have handed down, and receiving them as the traditions of men, err, because they do not rightly know them nor their [[Matthew 22:29](#)] power. Therefore Paul justly praises the Corinthians [[1 Corinthians 11:2](#)], because their opinions were in accordance with his traditions. And the Lord most righteously reproved the Jews, saying, 'Wherefore do you also transgress the commandments of God on account of your traditions [[Matthew 15:3](#)].' For they changed the commandments they received from God after their own understanding, preferring to observe the traditions of men. And about these, a little after, the blessed Paul again gave directions to the Galatians who were in danger thereof, writing to them, 'If any man preach to you anything else than that you have received, let him be accursed [[Galatians 1:9](#)].'

7. For there is no fellowship whatever between the words of the saints and the fancies of human invention; for the saints are the ministers of the truth, preaching the kingdom of heaven, but those who are borne in the opposite direction have nothing better than to eat, and think their end is that they shall cease to be, and they say, 'Let us eat and drink, for tomorrow we die [[Isaiah 22:13](#)].' Therefore blessed Luke reproves the inventions of men, and hands down the narrations of the saints, saying in the beginning of the Gospel, 'Since many have presumed to write narrations of those events of which we are assured, as those who from the beginning were witnesses

and ministers of the Word have delivered to us; it has seemed good to me also, who have adhered to them all from the first, to write correctly in order to you, O excellent Theophilus, that you may know the truth concerning the things in which you have been instructed [[Luke 1:1](#)].' For as each of the saints has received, that they impart without alteration, for the confirmation of the doctrine of the mysteries. Of these the (divine) word would have us disciples, and these should of right be our teachers, and to them only is it necessary to give heed, for of them only is 'the word faithful and worthy of all acceptance [[1 Timothy 1:15](#)];' these not being disciples because they heard from others, but being eye-witnesses and ministers of the Word, that which they had heard from Him have they handed down.

Now some have related the wonderful signs performed by our Saviour, and preached His eternal Godhead. And others have written of His being born in the flesh of the Virgin, and have proclaimed the festival of the holy passover, saying, 'Christ our Passover is sacrificed [[1 Corinthians 5:7](#)];' so that we, individually and collectively, and all the churches in the world may remember, as it is written, 'That Christ rose from the dead, of the seed of David, according to the Gospel [[2 Timothy 2:8](#)].' And let us not forget that which Paul delivered, declaring it to the Corinthians; I mean His resurrection, whereby 'He destroyed him that had the power of death, that is, the devil [[Hebrews 2:14](#)];' and raised us up together with Him, having loosed the bands of death, and vouchsafed a blessing instead of a curse, joy instead of grief, a feast instead of mourning, in this holy joy of Easter, which being continually in our hearts, we always rejoice, as Paul commanded; 'We pray without ceasing; in everything we give thanks [[1 Thessalonians 5:17](#)].' So we are not remiss in giving notice of its seasons, as we have received from the Fathers. Again we write, again keeping to the apostolic traditions, we remind each other when we come together for

prayer; and keeping the feast in common, with one mouth we truly give thanks to the Lord. Thus giving thanks unto Him, and being followers of the saints, 'we shall make our praise in the Lord all the day ,' as the Psalmist says. So, when we rightly keep the feast, we shall be counted worthy of that joy which is in heaven.

8. We begin the fast of forty days on the 13th of the month Phamenoth [Mark 9]. After we have given ourselves to fasting in continued succession, let us begin the holy Paschal week on the 18th of the month Pharmuthi (April 13). Then resting on the 23rd of the same month Pharmuthi (April 18), and keeping the feast afterwards on the first of the week, on the 24th (April 19), let us add to these the seven weeks of the great Pentecost, wholly rejoicing and exulting in Christ Jesus our Lord, through Whom to the Father be glory and dominion in the Holy Ghost, for ever and ever. Amen.

The brethren which are with me salute you. Salute one another with a holy kiss.

Here ends the second Festal Letter of the holy lord Athanasius, Bishop of Alexandria.

Letter 3

For 331. Easter-day xvi Pharmuthi; iii Id. April; Æra Dioclet. 47; Coss. Annius Bassus, Ablabius; Præfect, Florentius; Indict. iv.

Again, my beloved brethren, the day of the feast draws near to us, which, above all others, should be devoted to prayer, which the law commands to be observed, and which it would be an unholy thing for us to pass over in silence. For although we have been held under restraint by those who afflict us, that, because of them, we should not announce to you this season; yet thanks be to 'God, who comforts the afflicted ,' that we have not been overcome by the wickedness of our accusers and silenced; but obeying the voice of truth, we together with you cry aloud in the day of the feast. For the God of all has commanded, saying, 'Speak , and the children of Israel shall keep the Passover.' And the Spirit exhorts in the Psalm; 'Blow the trumpet in the new moons , in the solemn day of your feast.' And the prophet cries; 'Keep your feasts, O Judah. ' I do not send word to you as though you were ignorant; but I publish it to those who know it, that you may perceive that although men have separated us, yet God having made us companions, we approach the same feast, and worship the same Lord continually. And we do not keep the festival as observers of days, knowing that the Apostle reproves those who do so, in those words which he spoke; 'You observe days, and months, and times, and years [[Galatians 4:10](#)].' But rather do we consider the day solemn because of the feast; so that all of us, who serve God in every place, may together in our prayers be well-pleasing to God. For the blessed Paul, announcing the nearness of gladness like this, did not announce days, but the Lord, for whose sake we keep the feast, saying, 'Christ, our Passover, is sacrificed [[1 Corinthians 5:7](#)];' so that we

all, contemplating the eternity of the Word, may draw near to do Him service.

2. For what else is the feast, but the service of the soul? And what is that service, but prolonged prayer to God, and unceasing thanksgiving? The unthankful departing far from these are rightly deprived of the joy springing therefrom: for 'joy and gladness are taken from their mouth.' Therefore, the [divine] word does not allow them to have peace; 'For there is no peace to the wicked, says the Lord [[Isaiah 48:22](#)],' they labour in pain and grief. So, not even to him who owed ten thousand talents did the Gospel grant forgiveness in the sight of the Lord. [[Matthew 18:24](#)] For even he, having received forgiveness of great things, was forgetful of kindness in little ones, so that he paid the penalty also of those former things. And justly indeed, for having himself experienced kindness, he was required to be merciful to his fellow servant. He too that received the one talent, and bound it up in a napkin, and hid it in the earth, was in consequence cast out for unthankfulness, hearing the words, 'You wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not scattered; you ought therefore to have put my money to the exchangers, and on my return, I should have received my own. Take therefore the talent from him, and give it to him that has ten talents [[Matthew 25:26](#)].' For, of course, when he was required to deliver up to his lord that which belonged to him, he should have acknowledged the kindness of him who gave it, and the value of that which was given. For he who gave was not a hard man, had he been so, he would not have given even in the first instance; neither was that which was given unprofitable and vain, for then he had not found fault. But both he who gave was good, and that which was given was capable of bearing fruit. As therefore 'he who withholds grain in seed-time is cursed [[Proverbs 11:26](#)],' according to the

divine proverb, so he who neglects grace, and hides it without culture, is properly cast out as a wicked and unthankful person. On this account, he praises those who increased [their talents], saying, 'Well done, good and faithful servant; you have been faithful in a little, I will place you over much; enter into the joy of your Lord [[Matthew 25:23](#)].'

3. This was right and reasonable; for, as the Scripture declares, they had gained as much as they had received. Now, my beloved, our will ought to keep pace with the grace of God, and not fall short; lest while our will remains idle, the grace given us should begin to depart, and the enemy finding us empty and naked, should enter [into us], as was the case with him spoken of in the Gospel, from whom the devil went out; 'for having gone through dry places, he took seven other spirits more wicked than himself; and returning and finding the house empty, he dwelt there, and the last state of that man was worse than the first. ' For the departure from virtue gives place for the entrance of the unclean spirit. There is, moreover, the apostolic injunction, that the grace given us should not be unprofitable; for those things which he wrote particularly to his disciple, he enforces on us through him , saying, 'Neglect not the gift that is in you. For he who tills his land shall be satisfied with bread; but the paths of the slothful are strewn with thorns;' so that the Spirit forewarns a man not to fall into them, saying, 'Break up your fallow ground, sow not among thorns. ' For when a man despises the grace given him; and immediately falls into the cares of the world, he delivers himself over to his lusts; and thus in the time of persecution he is offended , and becomes altogether unfruitful. Now the prophet points out the end of such negligence, saying, 'Cursed is he who does the work of the Lord carelessly [[Jeremiah 48:10](#)].' For a servant of the Lord should be diligent and careful, yea, moreover, burning like a flame, so that when, by an ardent spirit, he has destroyed all carnal sin, he

may be able to draw near to God who, according to the expression of the saints, is called 'a consuming fire. '

4. Therefore, the God of all, 'Who makes His angels [spirits],' is a spirit, 'and His ministers a flame of fire. ' Wherefore, in the departure from Egypt, He forbade the multitude to touch the mountain, where God was appointing them the law, because they were not of this character. But He called blessed Moses to it, as being fervent in spirit, and possessing unquenchable grace, saying, 'Let Moses alone draw near [[Exodus 24:2](#)].' He entered into the cloud also, and when the mountain was smoking, he was not injured; but rather, through 'the words of the Lord, which are choice silver purified in the earth ,' he descended purified. Therefore the blessed Paul, when desirous that the grace of the Spirit given to us should not grow cold, exhorts, saying, 'Quench not the Spirit [[1 Thessalonians 5:19](#)].' For so shall we remain partakers of Christ , if we hold fast to the end the Spirit given at the beginning. For he said, 'Quench not;' not because the Spirit is placed in the power of men, and is able to suffer anything from them; but because bad and unthankful men are such as manifestly wish to quench it, since they, like the impure, persecute the Spirit with unholy deeds. 'For the holy Spirit of discipline will flee deceit, nor dwell in a body that is subject unto sin; but will remove from thoughts that are without understanding [[Wisdom 1:5](#)].' Now they being without understanding, and deceitful, and lovers of sin, walk still as in darkness, not having that 'Light which lights every man that comes into the world [[John 1:9](#)].' Now a fire such as this laid hold of Jeremiah the prophet, when the word was in him as a fire, and he said, 'I pass away from every place, and am not able to endure it. ' And our Lord Jesus Christ, being good and a lover of men, came that He might cast this upon earth, and said, 'And what? Would that it were already kindled [[Luke 12:49](#)]!' For He desired, as He testified in Ezekiel , the

repentance of a man rather than his death; so that evil should be entirely consumed in all men, that the soul, being purified, might be able to bring forth fruit; for the word which is sown by Him will be productive, some thirty, some sixty, some an hundred. [[Mark 4:20](#)] Thus, for instance, those who were with Cleopas [Luke xxiv], although infirm at first from lack of knowledge, yet afterwards were inflamed with the words of the Saviour, and brought forth the fruits of the knowledge of Him. The blessed Paul also, when seized by this fire, revealed it not to flesh and blood, but having experienced the grace, he became a preacher of the Word. But not such were those nine lepers who were cleansed from their leprosy, and yet were unthankful to the Lord who healed them; nor Judas, who obtained the lot of an apostle, and was named a disciple of the Lord, but at last, 'while eating bread with the Saviour, lifted up his heel against Him, and became a traitor. ' But such men have the due reward of their folly, since their expectation will be vain through their ingratitude; for there is no hope for the ungrateful, the last fire, prepared for the devil and his angels, awaits those who have neglected divine light. Such then is the end of the unthankful.

5. But the faithful and true servants of the Lord, knowing that the Lord loves the thankful, never cease to praise Him, ever giving thanks unto the Lord. And whether the time is one of ease or of affliction, they offer up praise to God with thanksgiving, not reckoning these things of time, but worshipping the Lord, the God of times. Thus of old time, Job, who possessed fortitude above all men, thought of these things when in prosperity; and when in adversity, he patiently endured, and when he suffered, gave thanks. As also the humble David, in the very time of affliction sang praises and said, 'I will bless the Lord at all times. ' And the blessed Paul, in all his Epistles, so to say, ceased not to thank God. In times of ease, he failed not, and in afflictions he gloried, knowing that 'tribulation

works patience, and patience experience, and experience hope, and that hope makes not ashamed [[Romans 5:3](#)].' Let us, being followers of such men, pass no season without thanksgiving, but especially now, when the time is one of tribulation, which the heretics excite against us, will we praise the Lord, uttering the words of the saints; 'All these things have come upon us, yet have we not forgotten You. ' For as the Jews at that time, although suffering an assault from the tabernacles of the Edomites, and oppressed by the enemies of Jerusalem, did not give themselves up, but all the more sang praises to God; so we, my beloved brethren, though hindered from speaking the word of the Lord, will the more proclaim it, and being afflicted, we will sing Psalms , in that we are accounted worthy to be despised, and to labour anxiously for the truth. Yea, moreover, being grievously vexed, we will give thanks. For the blessed Apostle, who gave thanks at all times, urges us in the same manner to draw near to God saying, 'Let your requests, with thanksgiving, be made known unto God [[Philippians 4:6](#)].' And being desirous that we should always continue in this resolution, he says, 'At all times give thanks; pray without ceasing [[1 Thessalonians 5:17](#)].' For he knew that believers are strong while employed in thanksgiving, and that rejoicing they pass over the walls of the enemy, like those saints who said, 'Through You will we pierce through our enemies, and by my God I will leap over a wall. ' At all times let us stand firm, but especially now, although many afflictions overtake us, and many heretics are furious against us. Let us then, my beloved brethren, celebrate with thanksgiving the holy feast which now draws near to us, 'girding up the loins of our minds [[1 Peter 1:13](#)],' like our Saviour Jesus Christ, of Whom it is written, 'Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins [[Isaiah 11:5](#)].' Each one of us having in his hand the staff which came out of the root of Jesse, and our feet shod

with the preparation of the Gospel , let us keep the feast as Paul says, 'Not with the old leaven, but with the unleavened bread of sincerity and truth [[1 Corinthians 5:8](#)];' reverently trusting that we are reconciled through Christ, and not departing from faith in Him, nor do we defile ourselves together with heretics, and strangers to the truth, whose conversation and whose will degrade them. But rejoicing in afflictions, we break through the furnace of iron and darkness, and pass, unharmed, over that terrible Red Sea. Thus also, when we look upon the confusion of heretics, we shall, with Moses, sing that great song of praise, and say, 'We will sing unto the Lord, for He is to be gloriously praised [[Exodus 15:1](#)].' Thus, singing praises, and seeing that the sin which is in us has been cast into the sea, we pass over to the wilderness. And being first purified by the fast of forty days, by prayers, and fastings, and discipline, and good works, we shall be able to eat the holy Passover in Jerusalem.

6. The beginning of the fast of forty days is on the fifth of Phamenoth [Mark 1]; and when, as I have said, we have first been purified and prepared by those days, we begin the holy week of the great Easter on the tenth of Pharmuthi (Apr. 5), in which, my beloved brethren, we should use more prolonged prayers, and fastings, and watchings, that we may be enabled to anoint our lintels with precious blood, and to escape the destroyer. [[Exodus 12:7, 23](#)] Let us rest then, on the fifteenth of the month Pharmuthi (Apr. 10), for on the evening of that Saturday we hear the angels' message, 'Why do you seek the living among the dead? He is risen [[Luke 24:5](#)].' Immediately afterwards that great Sunday receives us, I mean on the sixteenth of the same month Pharmuthi (April 11), on which our Lord having risen, gave us peace towards our neighbours. When then we have kept the feast according to His will, let us add from that first day in the holy week, the seven weeks of Pentecost, and as we then receive the grace of the

Spirit, let us at all times give thanks to the Lord; through Whom to the Father be glory and dominion, in the Holy Ghost, for ever and ever. Amen.

Salute one another with a holy kiss. The brethren who are with me salute you. I pray, brethren beloved and longed for, that you may have health, and that you may be mindful of us in the Lord.

Here ends the third Festal Letter of holy Athanasius.

Letter 4

*For 332. Easter-day vii Pharmuthi , iv Non. Apr.; Æra Dioclet. 48;
Coss. Fabius Pacatianus, Mæcilius Hilarianus; Præfect, Hyginus ; Indict. v.
He sent this Letter from the Emperor's Court by a soldier.*

I send unto you, my beloved, late and beyond the accustomed time ; yet I trust you will forgive the delay, on account of my protracted journey, and because I have been tried with illness. Being hindered by these two causes, and unusually severe storms having occurred, I have deferred writing to you. But notwithstanding my long journeys, and my grievous sickness, I have not forgotten to give you the festal notification, and, in discharge of my duty, I now announce to you the feast. For although the date of this letter is later than that usual for this announcement, it should still be considered well-timed, since our enemies having been put to shame and reproved by the Church, because they persecuted us without a cause , we may now sing a festal song of praise, uttering the triumphant hymn against Pharaoh; 'We will sing unto the Lord, for He is to be gloriously praised; the horse and his rider He has cast into the sea [[Exodus 15:1](#)].'

2. It is well, my beloved, to proceed from feast to feast; again festal meetings, again holy vigils arouse our minds, and compel our intellect to keep vigil unto contemplation of good things. Let us not fulfil these days like those that mourn, but, by enjoying spiritual food, let us seek to silence our fleshly lusts. For by these means we shall have strength to overcome our adversaries, like blessed Judith [[Judith 13:8](#)], when having first exercised herself in fastings and prayers, she overcame the enemies, and killed Olophernes. And blessed Esther, when destruction was about to come on all her race, and the nation of Israel was ready to perish, defeated the fury of the tyrant by no other means than by fasting and prayer to God, and

changed the ruin of her people into safety. [[Esther 4:16](#)] Now as those days are considered feasts for Israel, so also in old time feasts were appointed when an enemy was slain, or a conspiracy against the people broken up, and Israel delivered. Therefore blessed Moses of old time ordained the great feast of the Passover, and our celebration of it, because, namely, Pharaoh was killed, and the people were delivered from bondage. For in those times it was especially, when those who tyrannized over the people had been slain, that temporal feasts and holidays were observed in Judæa.

3. Now, however, that the devil, that tyrant against the whole world, is slain, we do not approach a temporal feast, my beloved, but an eternal and heavenly. Not in shadows do we show it forth, but we come to it in truth. For they being filled with the flesh of a dumb lamb, accomplished the feast, and having anointed their door-posts with the blood, implored aid against the destroyer. But now we, eating of the Word of the Father, and having the lintels of our hearts sealed with the blood of the New Testament [[Matthew 26:28](#)], acknowledge the grace given us from the Saviour, who said, 'Behold, I have given unto you to tread upon serpents and scorpions, and over all the power of the enemy. ' For no more does death reign; but instead of death henceforth is life, since our Lord said, 'I am the life [[John 14:6](#)]'; so that everything is filled with joy and gladness; as it is written, 'The Lord reigns, let the earth rejoice.' For when death reigned, 'sitting down by the rivers of Babylon, we wept ,' and mourned, because we felt the bitterness of captivity; but now that death and the kingdom of the devil is abolished, everything is entirely filled with joy and gladness. And God is no longer known only in Judæa, but in all the earth, 'their voice has gone forth, and the knowledge of Him has filled all the earth. ' What follows, my beloved, is obvious; that we should approach such a feast, not with filthy raiment,

but having clothed our minds with pure garments. For we need in this to put on our Lord Jesus [[Romans 13:14](#)], that we may be able to celebrate the feast with Him. Now we are clothed with Him when we love virtue, and are enemies to wickedness, when we exercise ourselves in temperance and mortify lasciviousness, when we love righteousness before iniquity, when we honour sufficiency, and have strength of mind, when we do not forget the poor, but open our doors to all men, when we assist humble-mindedness, but hate pride.

4. By these things Israel of old, having first, as in a figure, striven for the victory, came to the feast, for these things were then foreshadowed and typified. But we, my beloved, the shadow having received its fulfilment, and the types being accomplished, should no longer consider the feast typical, neither should we go up to Jerusalem which is here below, to sacrifice the Passover, according to the unseasonable observance of the Jews, lest, while the season passes away, we should be regarded as acting unseasonably ; but, in accordance with the injunction of the Apostles, let us go beyond the types, and sing the new song of praise. For perceiving this, and being assembled together with the Truth , they drew near, and said unto our Saviour, 'Where will You that we should make ready for You the Passover [[Matthew 26:17](#)]?' For no longer were these things to be done which belonged to Jerusalem which is beneath; neither there alone was the feast to be celebrated, but wherever God willed it to be. Now He willed it to be in every place, so that 'in every place incense and a sacrifice might be offered to Him [[Malachi 1:11](#)].' For although, as in the historical account, in no other place might the feast of the Passover be kept save only in Jerusalem, yet when the things pertaining to that time were fulfilled, and those which belonged to shadows had passed away, and the preaching of the Gospel was about to extend everywhere; when indeed the disciples were

spreading the feast in all places, they asked the Saviour, 'Where will You that we shall make ready?' The Saviour also, since He was changing the typical for the spiritual, promised them that they should no longer eat the flesh of a lamb, but His own, saying, 'Take, eat and drink; this is My body, and My blood. ' When we are thus nourished by these things, we also, my beloved, shall truly keep the feast of the Passover.

5. We begin on the first of Pharmuthi (March 27), and rest on the sixth of the same month (Apr. 1), on the evening of the seventh day; and the holy first day of the week having risen upon us on the seventh of the same Pharmuthi (Apr. 2), celebrate we too the days of holy Pentecost following thereon, showing forth through them the world to come , so that henceforth we may be with Christ for ever, praising God over all in Christ Jesus, and through Him, with all saints, we say unto the Lord, Amen. Salute one another with a holy kiss. All the brethren who are with me salute you. We have sent this letter from the Court, by the hand of an attendant officer , to whom it was given by Ablavius , the Præfect of the Prætorium, who fears God in truth. For I am at the Court, having been summoned by the emperor Constantine to see him. But the Meletians, who were present there, being envious, sought our ruin before the Emperor. But they were put to shame and driven away thence as calumniators, being confuted by many things. Those who were driven away were Callinicus, Ision, Eudæmon, and Gelœus Hieracammon, who, on account of the shame of his name, calls himself Eulogius.

Here ends the fourth Festal Letter of holy Athanasius.

Letter 5

For 333. Easter-day , Coss. Dalmatius and Zenophilus; Præfect, Paternus ; vi Indict.; xvii Kal. Maii, xx Pharmuthi; xv Moon; vii Gods; Æra Dioclet. 49.

We duly proceed, my brethren, from feasts to feasts, duly from prayers to prayers, we advance from fasts to fasts, and join holy-days to holy-days. Again the time has arrived which brings to us a new beginning , even the announcement of the blessed Passover, in which the Lord was sacrificed. We eat, as it were, the food of life, and constantly thirsting we delight our souls at all times, as from a fountain, in His precious blood. For we continually and ardently desire; He stands ready for those who thirst; and for those who thirst there is the word of our Saviour, which, in His loving-kindness, He uttered on the day of the feast; 'If any man thirst, let him come to Me and drink. ' Nor was it then alone when any one drew near to Him, that He cured his thirst; but whenever any one seeks, there is free access for him to the Saviour. For the grace of the feast is not limited to one time, nor does its splendid brilliancy decline; but it is always near, enlightening the minds of those who earnestly desire it. For therein is constant virtue, for those who are illuminated in their minds, and meditate on the divine Scriptures day and night, like the man to whom a blessing is given, as it is written in the sacred Psalms; 'Blessed is the man who has not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of corrupters. But his delight is in the law of the Lord, and in His law does he meditate day and night. ' For it is not the sun, or the moon, or the host of those other stars which illumines him, but he glitters with the high effulgence of God over all.

2. For it is God, my beloved, even the God Who at first established the feast for us, Who vouchsafes the celebration of it year by year. He both brought about the slaying of His Son for salvation, and gave us this reason for the holy feast, to which every year bears witness, as often as at this season the feast is proclaimed. This also leads us on from the cross through this world to that which is before us, and God produces even now from it the joy of glorious salvation, bringing us to the same assembly, and in every place uniting all of us in spirit; appointing us common prayers, and a common grace proceeding from the feast. For this is the marvel of His loving-kindness, that He should gather together in the same place those who are at a distance; and make those who appear to be far off in the body, to be near together in unity of spirit.

3. Wherefore then, my beloved, do we not acknowledge the grace as becomes the feast? Wherefore do we not make a return to our Benefactor? It is indeed impossible to make an adequate return to God; still, it is a wicked thing for us who receive the gracious gift, not to acknowledge it. Nature itself manifests our inability; but our own will reproves our unthankfulness. Therefore the blessed Paul, when admiring the greatness of the gift of God, said, 'And who is sufficient for these things [[2 Corinthians 2:17](#)]?' For He made the world free by the blood of the Saviour; then, again, He has caused the grave to be trodden down by the Saviour's death, and furnished a way to the heavenly gates free from obstacles to those who are going up. Wherefore, one of the saints, while he acknowledged the grace, but was insufficient to repay it, said, 'What shall I render unto the Lord for all He has done unto me ?' For instead of death he had received life, instead of bondage , freedom, and instead of the grave, the kingdom of heaven. For of old time, 'death reigned from Adam to Moses;' but now the divine voice has said, 'Today shall you be with Me in Paradise.' And the

saints, being sensible of this, said, 'Except the Lord had helped me, my soul had almost dwelt in hell..' Besides all this, being powerless to make a return, he yet acknowledged the gift, and wrote finally, saying, 'I will take the cup of salvation, and call on the name of the Lord; precious in His sight is the death of His saints. '

With regard to the cup, the Lord said, 'Are you able to drink of that cup which I am about to drink of?' And when the disciples assented, the Lord said, 'You shall indeed drink of My cup; but that you should sit on My right hand, and on My left, is not Mine to give; but to those for whom it is prepared [[Matthew 20:22-23](#)].' Therefore, my beloved, let us be sensible of the gift, though we are found insufficient to repay it. As we have ability, let us meet the occasion. For although nature is not able, with things unworthy of the Word, to return a recompense for such benefits, yet let us render Him thanks while we persevere in piety. And how can we more abide in piety than when we acknowledge God, Who in His love to mankind has bestowed on us such benefits? (For thus we shall obediently keep the law, and observe its commandments. And, further, we shall not, as unthankful persons, be accounted transgressors of the law, or do those things which ought to be hated, for the Lord loves the thankful); when too we offer ourselves to the Lord, like the saints, when we subscribe ourselves entirely [as] living henceforth not to ourselves, but to the Lord Who died for us, as also the blessed Paul did, when he said, 'I am crucified with Christ, yet I live; yet not I, but Christ lives in me [[Galatians 2:20](#)].'

4. Now our life, my brethren, truly consists in our denying all bodily things, and continuing steadfast in those only of our Saviour. Therefore the present season requires of us, that we should not only utter such words, but should also imitate the deeds of the saints. But we imitate them, when we acknowledge Him who died, and no longer live unto ourselves, but Christ

henceforth lives in us; when we render a recompense to the Lord to the utmost of our power, though when we make a return we give nothing of our own, but those things which we have before received from Him, this being especially of His grace, that He should require, as from us, His own gifts. He bears witness to this when He says, 'My offerings are My own gifts.' That is, those things which you give Me are yours, as having received them from Me, but they are the gifts of God. And let us offer to the Lord every virtue, and that true holiness which is in Him, and in piety let us keep the feast to Him with those things which He has hallowed for us. Let us thus engage in the holy fasts, as having been prescribed by Him, and by means of which we find the way to God. But let us not be like the heathen, or the ignorant Jews, or as the heretics and schismatics of the present time. For the heathen think the accomplishment of the feast is in the abundance of food; the Jews, erring in the type and shadow, think it still such; the schismatics keep it in separate places, and with vain imaginations. But let us, my brethren, be superior to the heathen, in keeping the feast with sincerity of soul, and purity of body; to the Jews, in no longer receiving the type and the shadow, but as having been gloriously illumined with the light of truth, and as looking upon the Sun of Righteousness [[Malachi 4:2](#)]; to the schismatics, in not rending the coat of Christ, but in one house, even in the Catholic Church, let us eat the Passover of the Lord, Who, by ordaining His holy laws, guided us towards virtue, and counselled the abstinence of this feast. For the Passover is indeed abstinence from evil for exercise of virtue, and a departure from death unto life. This may be learned even from the type of old time. For then they toiled earnestly to pass from Egypt to Jerusalem, but now we depart from death to life; they then passed from Pharaoh to Moses, but now we rise from the devil to the Saviour. And as, at that time, the type of deliverance bore witness every year, so now we

commemorate our salvation. We fast meditating on death, that we may be able to live; and we watch, not as mourners, but as they that wait for the Lord, when He shall have returned from the wedding, so that we may vie with each other in the triumph, hastening to announce the sign of victory over death.

5. Would therefore, O my beloved, that as the word requires, we might here so govern ourselves at all times and entirely, and so live, as never to forget the noble acts of God, nor to depart from the practice of virtue! As also the Apostolic voice exhorts; 'Remember Jesus Christ, that He rose from the dead [[2 Timothy 2:8](#)].' Not that any limited season of remembrance was appointed, for at all times He should be in our thoughts. But because of the slothfulness of many, we delay from day to day. Let us then begin in these days. To this end a time of remembrance is permitted, that it may show forth to the saints the reward of their calling, and may exhort the careless while reproofing them. Therefore in all the remaining days, let us persevere in virtuous conduct, repenting as is our duty, of all that we have neglected, whatever it may be; for there is no one free from defilement, though his course may have been but one hour on the earth, as Job, that man of surpassing fortitude, testifies. But, 'stretching forth to those things that are to come,' let us pray that we may not eat the Passover unworthily, lest we be exposed to dangers. For to those who keep the feast in purity, the Passover is heavenly food; but to those who observe it profanely and contemptuously, it is a danger and reproach. For it is written, 'Whosoever shall eat and drink unworthily, is guilty of the death of our Lord [[1 Corinthians 11:27](#)].' Wherefore, let us not merely proceed to perform the festal rites, but let us be prepared to draw near to the divine Lamb, and to touch heavenly food. Let us cleanse our hands, let us purify the body. Let us keep our whole mind from guile; not giving up ourselves to excess, and to

lusts, but occupying ourselves entirely with our Lord, and with divine doctrines; so that, being altogether pure, we may be able to partake of the Word.

6. We begin the holy fast on the fourteenth of Pharmuthi (Apr. 9), on the [first] evening of the week ; and having ceased on the nineteenth of the same month Pharmuthi (Apr. 14), the first day of the holy week dawns upon us on the twentieth of the same month Pharmuthi (Apr. 15), to which we join the seven weeks of Pentecost; with prayers, and fellowship with our neighbour, and love towards one another, and that peaceable will which is above all. For so shall we be heirs of the kingdom of heaven, through our Lord Jesus Christ, through Whom to the Father be glory and dominion for ever and ever. Amen. All the brethren who are with me salute you. Salute one another with a holy kiss.

Here ends the fifth Festal Letter of holy Athanasius.

Letter 10

For 338. Coss. Ursus and Polemius; Præf. the same Theodorus, of Heliopolis, and of the Catholics . After him, for the second year, Philagrius; Indict. xi; Easter-day, vii Kal. Ap. xxx Phamenoth; Moon 18 1/2; Æra Dioclet. 54.

Although I have travelled all this distance from you, my brethren, I have not forgotten the custom which obtains among you, which has been delivered to us by the fathers , so as to be silent without notifying to you the time of the annual holy feast, and the day for its celebration. For although I have been hindered by those afflictions of which you have doubtless heard, and severe trials have been laid upon me, and a great distance has separated us; while the enemies of the truth have followed our tracks, laying snares to discover a letter from us, so that by their accusations, they might add to the pain of our wounds; yet the Lord, strengthening and comforting us in our afflictions, we have not feared, even when held fast in the midst of such machinations and conspiracies, to indicate and make known to you our saving Easter-feast, even from the ends of the earth. Also when I wrote to the presbyters of Alexandria, I urged that these letters might be sent to you through their instrumentality, although I knew the fear imposed on them by the adversaries. Still, I exhorted them to be mindful of the apostolic boldness of speech, and to say, 'Nothing separates us from the love of Christ; neither affliction, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword [[Romans 8:35](#)].' Thus, keeping the feast myself, I was desirous that you also, my beloved, should keep it; and being conscious that an announcement like this is due from me, I have not delayed to discharge this duty, fearing to be condemned by the Apostolic counsel; 'Render to every man his due. '

2. While I then committed all my affairs to God, I was anxious to celebrate the feast with you, not taking into account the distance between us. For although place separate us, yet the Lord the Giver of the feast, and Who is Himself our feast, Who is also the Bestower of the Spirit, brings us together in mind, in harmony, and in the bond of peace. For when we mind and think the same things, and offer up the same prayers on behalf of each other, no place can separate us, but the Lord gathers and unites us together. For if He promises, that 'when two or three are gathered together in His name, He is in the midst of them [[Matthew 18:20](#)],' it is plain that being in the midst of those who in every place are gathered together, He unites them, and receives the prayers of all of them, as if they were near, and listens to all of them, as they cry out the same Amen. I have borne affliction like this, and all those trials which I mentioned, my brethren, when I wrote to you.

3. And that we may not distress you at all, I would now (only) briefly remind you of these things, because it is not becoming in a man to forget, when more at ease, the pains he experienced in tribulation; lest, like an unthankful and forgetful person, he should be excluded from the divine assembly. For at no time should a man freely praise God, more than when he has passed through afflictions; nor, again, should he at any time give thanks more than when he finds rest from toil and temptations. As Hezekiah, when the Assyrians perished, praised the Lord, and, gave thanks, saying, 'The Lord is my salvation; and I will not cease to bless You with harp all the days of my life, before the house of the Lord [[Isaiah 38:20](#)].' And those valiant and blessed three who were tried in Babylon, Hananiah, Mishael, and Azariah, when they were in safety and the fire became to them as dew, gave thanks, praising and 'saying words of glory to God.' I too like them have written, my brethren, having these things in mind; for even in our time, God has made possible those things which are impossible to men.

And those things which could not be accomplished by man, the Lord has shown to be easy of accomplishment, by bringing us to you. For He does not give us as a prey to those who seek to swallow us up. For it is not so much us, as the Church, and the faith and godliness which they planned to overwhelm with wickedness.

4. But God, who is good, multiplied His loving-kindness towards us, not only when He granted the common salvation of us all through His Word, but now also, when enemies have persecuted us, and have sought to seize upon us. As the blessed Paul says in a certain place, when describing the incomprehensible riches of Christ: 'But God, being rich in mercy, for the great love wherewith He loved us, even when we were dead in follies and sins, quickened us with Christ [[Ephesians 2:4-5](#)].' For the might of man and of all creatures, is weak and poor; but the Might which is above man, and uncreated, is rich and incomprehensible, and has no beginning, but is eternal. He does not then possess one method only of healing, but being rich, He works in various manners for our salvation by means of His Word, Who is not restricted or hindered in His dealings towards us; but since He is rich and manifold, He varies Himself according to the individual capacity of each soul. For He is the Word and the Power and the Wisdom of God, as Solomon testifies concerning Wisdom, that 'being one, it can do all things, and remaining in itself, it makes all things new; and passing upon holy souls, fashions the friends of God and the prophets. ' To those then who have not yet attained to the perfect way He becomes like a sheep giving milk, and this was administered by Paul: 'I have fed you with milk, not with meat [[1 Corinthians 3:2](#)].' To those who have advanced beyond the full stature of childhood, but still are weak as regards perfection, He is their food, according to their capacity, being again administered by Paul , 'Let him that is weak eat herbs.' But as soon as ever a man begins to walk in the

perfect way, he is no longer fed with the things before mentioned, but he has the Word for bread, and flesh for food, for it is written, 'Strong meat is for those who are of full age, for those who, by reason of their capacity, have their senses exercised [[Hebrews 5:14](#)].' And further, when the word is sown it does not yield a uniform produce of fruit in this human life, but one various and rich; for it brings forth, some an hundred, and some sixty, and some thirty, as the Saviour teaches— that Sower of grace, and Bestower of the Spirit. And this is no doubtful matter, nor one that admits no confirmation; but it is in our power to behold the field which is sown by Him; for in the Church the word is manifold and the produce rich. Not with virgins alone is such a field adorned; nor with monks alone, but also with honourable matrimony and the chastity of each one. For in sowing, He did not compel the will beyond the power. Nor is mercy confined to the perfect, but it is sent down also among those who occupy the middle and the third ranks, so that He might rescue all men generally to salvation. To this intent He has prepared many mansions [[John 14:2](#)] with the Father, so that although the dwelling-place is various in proportion to the advance in moral attainment, yet all of us are within the wall, and all of us enter within the same fence, the adversary being cast out, and all his host expelled thence. For apart from light there is darkness, and apart from blessing there is a curse, the devil also is apart from the saints, and sin far from virtue. Therefore the Gospel rebukes Satan, saying, 'Get behind Me, Satan [[Matthew 4:10](#)].' But us it calls to itself, saying, 'Enter in at the strait gate.' And again, 'Come, blessed of My Father, inherit the kingdom which is prepared for you.' So also the Spirit cried aforetime in the Psalms, saying, 'Enter into His gates with psalms.' For through virtue a man enters in unto God, as Moses did into the thick cloud where God was. But through vice a man goes out from the presence of the Lord; as Cain [[Genesis 4:16](#);

[Exodus 19:9](#)] when he had slain his brother, went out, as far as his will was concerned, from before the face of God; and the Psalmist enters, saying, 'And I will go in to the altar of God, even to the God that delights my youth.' But of the devil the Scripture bears witness, that the devil went out from before God, and smote Job with sore boils. For this is the characteristic of those who go out from before God— to smite and to injure the men of God. And this is the characteristic of those who fall away from the faith— to injure and persecute the faithful. The saints on the other hand, take such to themselves and look upon them as friends; as also the blessed David, using openness of speech, says, 'My eyes are on the faithful of the earth, that they may dwell with me.' But those that are weak in the faith, Paul urges that we should especially take to ourselves. For virtue is philanthropic, just as in men of an opposite character, sin is misanthropic. So Saul, being a sinner, persecuted David, whereas David, though he had a good opportunity, did not kill Saul. Esau too persecuted Jacob, while Jacob overcame his wickedness by meekness. And those eleven sold Joseph, but Joseph, in his loving-kindness, had pity on them.

5. But what need we many words? Our Lord and Saviour, when He was persecuted by the Pharisees, wept for their destruction. He was injured, but He threatened not; not when He was afflicted, not even when He was killed. But He grieved for those who dared to do such things. He, the Saviour, suffered for man, but they despised and cast from them life, and light, and grace. All these were theirs through that Saviour Who suffered in our stead. And verily for their darkness and blindness, He wept. For if they had understood the things which are written in the Psalms, they would not have been so vainly daring against the Saviour, the Spirit having said, 'Why do the heathen rage, and the people imagine a vain thing?' And if they had considered the prophecy of Moses, they would not have hanged Him Who

was their Life. And if they had examined with their understanding the things which were written, they would not have carefully fulfilled the prophecies which were against themselves, so as for their city to be now desolate, grace taken from them, and they themselves without the law, being no longer called children, but strangers. For thus in the Psalms was it before declared, saying, 'The strange children have acted falsely by Me.' And by Isaiah the prophet; 'I have begotten and brought up children, and they have rejected Me.' And they are no longer named the people of God, and a holy nation, but rulers of Sodom, and people of Gomorrha; having exceeded in this even the iniquity of the Sodomites, as the prophet also says, 'Sodom is justified before you.' For the Sodomites raved against angels, but these against the Lord and God and King of all, and these dared to slay the Lord of angels, not knowing that Christ, who was slain by them, lives. But those Jews who had conspired against the Lord died, having rejoiced a very little in these temporal things, and having fallen away from those which are eternal. They were ignorant of this— that the immortal promise has not respect to temporal enjoyment, but to the hope of those things which are everlasting. For through many tribulations, and labours, and sorrows, the saint enters into the kingdom of heaven; but when he arrives where sorrow, and distress, and sighing, shall flee away, he shall thenceforward enjoy rest; as Job, who, when tried here, was afterwards the familiar friend of the Lord. But the lover of pleasures, rejoicing for a little while, afterwards passes a sorrowful life; like Esau, who had temporal food, but afterwards was condemned thereby.

6. We may take as a type of this distinction, the departure of the children of Israel and the Egyptians from Egypt. For the Egyptians, rejoicing a little while in their injustice against Israel, when they went forth, were all drowned in the deep; but the people of God, being for a time

smitten and injured, by the conduct of the taskmasters, when they came out of Egypt, passed through the sea unharmed, and walked in the wilderness as an inhabited place. For although the place was unfrequented by man and desolate, yet, through the gracious gift of the law, and through converse with angels, it was no longer desert, but far more than an inhabited country. As also Elisha, when he thought he was alone in the wilderness, was with companies of angels; so in this case, though the people were at first afflicted and in the wilderness, yet those who remained faithful afterwards entered the land of promise. In like manner those who suffer temporal afflictions here, finally having endured, attain comfort, while those who here persecute are trodden under foot, and have no good end. For even the rich man [[Luke 16:19](#)], as the Gospel affirms, having indulged in pleasure here for a little while, suffered hunger there, and having drunk largely here, he there thirsted exceedingly. But Lazarus, after being afflicted in worldly things, found rest in heaven, and having hungered for bread ground from grain, he was there satisfied with that which is better than manna, even the Lord who came down and said, 'I am the bread which came down from heaven, and gives life to mankind [[John 6:51](#)].'

7. Oh! My dearly beloved, if we shall gain comfort from afflictions, if rest from labours, if health after sickness, if from death immortality, it is not right to be distressed by the temporal ills that lay hold on mankind. It does not become us to be agitated because of the trials which befall us. It is not right to fear if the gang that contended with Christ, should conspire against godliness; but we should the more please God through these things, and should consider such matters as the probation and exercise of a virtuous life. For how shall patience be looked for, if there be not previously labours and sorrows? Or how can fortitude be tested with no assault from enemies? Or how shall magnanimity be exhibited, unless after contumely and

injustice? Or how can long-suffering be proved, unless there has first been the calumny of Antichrist ? And, finally, how can a man behold virtue with his eyes, unless the iniquity of the very wicked has previously appeared? Thus even our Lord and Saviour Jesus Christ comes before us, when He would show men how to suffer, Who when He was smitten bore it patiently, being reviled He reviled not again, when He suffered He threatened not, but He gave His back to the smiters, and His cheeks to buffetings, and turned not His face from spitting [[1 Peter 2:23](#); [Isaiah 50:6](#)]; and at last, was willingly led to death, that we might behold in Him the image of all that is virtuous and immortal, and that we, conducting ourselves after these examples, might truly tread on serpents and scorpions, and on all the power of the enemy.

8. Thus too Paul, while he conducted himself after the example of the Lord, exhorted us, saying, 'Be followers of me, as I also am of Christ [[1 Corinthians 11:1](#)].' In this way he prevailed against all the divisions of the devil, writing, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ [[Romans 8:38-39](#)].' For the enemy draws near to us in afflictions, and trials, and labours, using every endeavour to ruin us. But the man who is in Christ, combating those things that are contrary, and opposing wrath by long-suffering, contumely by meekness, and vice by virtue, obtains the victory, and exclaims, 'I can do all things through Christ Who strengthens me;' and, 'In all these things we are conquerors through Christ Who loved us. ' This is the grace of the Lord, and these are the Lord's means of restoration for the children of men. For He suffered to prepare freedom from suffering for those who suffer in Him, He descended that He might raise us up, He took on Him the trial of being

born, that we might love Him Who is unbegotten, He went down to corruption, that corruption might put on immortality, He became weak for us, that we might rise with power, He descended to death, that He might bestow on us immortality, and give life to the dead. Finally, He became man, that we who die as men might live again, and that death should no more reign over us; for the Apostolic word proclaims, 'Death shall not have the dominion over us. '

9. Now because they did not thus consider these matters, the Arian-heretics, being opponents of Christ, and heretics, smite Him who is their Helper with their tongue, and blaspheme Him who set [them] free, and hold all manner of different opinions against the Saviour. Because of His coming down, which was on behalf of man, they have denied His essential Godhead; and seeing that He came forth from the Virgin, they doubt His being truly the Son of God, and considering Him as become incarnate in time, they deny His eternity; and, looking upon Him as having suffered for us, they do not believe in Him as the incorruptible Son from the incorruptible Father. And finally, because He endured for our sakes, they deny the things which concern His essential eternity; allowing the deed of the unthankful, these despise the Saviour, and offer Him insult instead of acknowledging His grace. To them may these words justly be addressed: Oh! unthankful opponent of Christ, altogether wicked, and the slayer of his Lord, mentally blind, and a Jew in his mind, had you understood the Scriptures, and listened to the saints, who said, 'Cause Your face to shine, and we shall be saved.' or again, 'Send out Your light and Your truth ;'— then would you have known that the Lord did not descend for His own sake, but for ours; and for this reason, you would the more have admired His loving kindness. And had you considered what the Father is, and what the Son, you would not have blasphemed the Son, as of a mutable nature.

And had you understood His work of loving-kindness towards us, you would not have alienated the Son from the Father, nor have looked upon Him as a stranger, Who reconciled us to His Father. I know these [words] are grievous, not only to those who dispute with Christ, but also to the schismatics; for they are united together, as men of kindred feelings. For they have learned to rend the seamless coat of God: they think it not strange to divide the indivisible Son from the Father.

10. I know indeed, that when these things are spoken, they will gnash their teeth upon us, with the devil who stirs them up, since they are troubled by the declaration of the true glory concerning the Redeemer. But the Lord, Who always has scoffed at the devil, does the same even now, saying, 'I am in the Father, and the Father in Me [[John 14:11](#)].' This is the Lord, Who is manifested in the Father, and in Whom also the Father is manifested; Who, being truly the Son of the Father, at last became incarnate for our sakes, that He might offer Himself to the Father in our stead, and redeem us through His oblation and sacrifice. This is He Who once brought the people of old time out of Egypt; but Who afterwards redeemed all of us, or rather the whole race of men, from death, and brought them up from the grave. This is He Who in old time was sacrificed as a lamb, He being signified in the lamb; but Who afterwards was slain for us, for 'Christ our Passover is sacrificed [[1 Corinthians 5:7](#)].' This is He Who delivered us from the snare of the hunters, from the opponents of Christ, I say, and from the schismatics, and again rescued us His Church. And because we were then victims of deceit, He has now delivered us by His own self.

11. What then is our duty, my brethren, for the sake of these things, but to praise and give thanks to God, the King of all? And let us first exclaim in the words of the Psalms, 'Blessed be the Lord, Who has not given us over as a prey to their teeth.' Let us keep the feast in that way which He has

dedicated for us unto salvation— the holy day Easter— so that we may celebrate the feast which is in heaven with the angels. Thus anciently, the people of the Jews, when they came out of affliction into a state of ease, kept the feast, staging a song of praise for their victory. So also the people in the time of Esther, because they were delivered from the edict of death, kept a feast to the Lord , reckoning it a feast, returning thanks to the Lord, and praising Him for having changed their condition. Therefore let us, performing our vows to the Lord, and confessing our sins, keep the feast to the Lord, in conversation, moral conduct, and manner of life; praising our Lord, Who has chastened us a little, but has not utterly failed nor forsaken us, nor altogether kept silence from us. For if, having brought us out of the deceitful and famous Egypt of the opponents of Christ, He has caused us to pass through many trials and afflictions, as it were in the wilderness, to His holy Church, so that from hence, according to custom, we can send to you, as well as receive letters from you; on this account especially I both give thanks to God myself, and exhort you to thank Him with me and on my behalf, this being the Apostolic custom, which these opponents of Christ, and the schismatics, wished to put an end to, and to break off. The Lord did not permit it, but both renewed and preserved that which was ordained by Him through the Apostle, so that we may keep the feast together, and together keep holy-day, according to the tradition and commandment of the fathers.

12. We begin the fast of forty days on the nineteenth of the month Mechir (Feb. 13); and the holy Easter-fast on the twenty-fourth of the month Phamenoth (March 20). We cease from the fast on the twenty-ninth of the month Phamenoth (March 25), late in the evening of the seventh day. And we thus keep the feast on the first day of the week which dawns on the thirtieth of the month Phamenoth (March 26); from which, to Pentecost, we

keep holy-day, through seven weeks, one after the other. For when we have first meditated properly on these things, we shall attain to be counted worthy of those which are eternal, through Christ Jesus our Lord, through Whom to the Father be glory and dominion for ever and ever. Amen. Greet one another with a holy kiss, remembering us in your holy prayers. All the brethren who are with me salute you, at all times remembering you. And I pray that you may have health in the Lord, my beloved brethren, whom we love above all.

Here ends the tenth Letter of holy Athanasius.

Letter 11

For 339. Coss. Constantius Augustus II, Constans I; Præfect, Philagrius the Cappadocian, for the second time; Indict. xii; Easter-day xvii Kal. Mai, xx Pharmuthi; Æra Dioclet. 55.

The blessed Paul, being girt about with every virtue , and called faithful of the Lord— for he was conscious of nothing in himself but what was a virtue and a praise , or what was in harmony with love and godliness — clave to these things more and more, and was carried up even to heavenly places, and was borne to Paradise [[2 Corinthians 12:4](#)]; to the end that, as he surpassed the conversation of men, he should be exalted above men. And when he descended, he preached to every man; 'We know in part, and we prophesy in part; here I know in part; but then shall I know even as also I am known [[1 Corinthians 13:9, 12](#)].' For, in truth, he was known to those saints who are in heaven, as their fellow-citizen. And in relation to all that is future and perfect, the things known by him here were in part; but with respect to those things which were committed and entrusted to him by the Lord, he was perfect; as he said, 'We who are perfect, should be thus minded [[Philippians 3:15](#)].' For as the Gospel of Christ is the fulfilment and accomplishment of the ministration which was supplied by the law of Israel, so future things will be the accomplishment of such as now exist, the Gospel being then fulfilled, and the faithful receiving those things which, not seeing now, they yet hope for, as Paul says; 'For what a man sees, why does he also hope for? But if we hope for those things we see [not], we then by patience wait for them [[Romans 8:24-25](#)].' Since then that blessed man was of such a character, and apostolic grace was committed to him, he wrote, wishing 'that all men should be as he was [[1 Corinthians 7:7](#)].' For virtue is philanthropic , and great is the company of

the kingdom of heaven, for thousands of thousands and myriads of myriads there serve the Lord. And though a man enters it through a strait and narrow way, yet having entered, he beholds immeasurable space, and a place greater than any other, as they declare, who were eye-witnesses and heirs of these things. 'You placed afflictions before us.' But afterwards, having related their afflictions, they say, 'You brought us forth into a wide place;' and again, 'In affliction You have enlarged us. ' For truly, my brethren, the course of the saints here is straitened; since they either toil painfully through longing for those things which are to come, as he who said, 'Woe is me that my pilgrimage is prolonged ;' or they are distressed and spent for the salvation of other men, as Paul wrote to the Corinthians, saying, 'Lest, when I come to you, God should humble me, and I should bewail many of those who have sinned already, and not repented for the uncleanness and fornication and lasciviousness which they have committed [[2 Corinthians 12:21](#)].' As Samuel bewailed the destruction of Saul, and Jeremiah wept for the captivity of the people. But after this affliction, and sorrow, and sighing, when they depart from this world, a certain divine gladness, and pleasure, and exultation receives them, from which misery and sorrow, and sighing, flee away.

2. Since we are thus circumstanced, my brethren, let us never loiter in the path of virtue; for hereto he counsels us, saying, 'Be followers of me, as I also am of Christ [[1 Corinthians 11:1](#)].' For he gave this advice not to the Corinthians only, since he was not their Apostle only, but being 'a teacher of the Gentiles in faith and verity [[1 Timothy 2:7](#)],' he admonished us all through them; and in short, the things he wrote to each particular person are commandments common to all men. On this account in writing to different people, some he exhorted as, for instance, in the Epistles to the Romans, and the Ephesians, and Philemon. Some he reprov'd, and was indignant

with them, as in the case of the Corinthians and Galatians. To some he gave advice, as to the Colossians and Thessalonians. The Philippians he approved of, and rejoiced in them. The Hebrews he taught that the law was a shadow to them. But to his elect sons, Timothy and Titus, when they were near, he gave instruction; when far away, he put them in remembrance. For he was all things to all men; and being himself a perfect man, he adapted his teaching to the need of every one, so that by all means he might rescue some of them. Therefore his word was not without fruit; but in every place it is planted and productive even to this day.

3. And wherefore, my beloved? For it is right that we should search into the apostolic mind. Not only in the beginning of the Epistles, but towards their close, and in the middle of them, he used persuasions and admonitions. I hope therefore that, by your prayers, I shall in no respect falsely represent the plan of that holy man. As he was well skilled in these divine matters, and knew the power of the divine teaching, he deemed it necessary, in the first place, to make known the word concerning Christ, and the mystery regarding Him; and then afterwards to point to the correction of habits, so that when they had learned to know the Lord, they might earnestly desire to do those things which He commanded. For when the Guide to the laws is unknown, one does not readily pass on to the observance of them. Faithful Moses, the minister of God, adopted this method; for when he promulgated the words of the divine dispensation of laws, he first proclaimed the matters relating to the knowledge of God: 'Hear, O Israel, the Lord your God is one Lord [[Deuteronomy 6:4](#)].' Afterwards, having shadowed Him forth to the people, and taught of Him in Whom they ought to believe, and informed their minds of Him Who is truly God, he proceeds to lay down the law relating to those things whereby a man may be well-pleasing to Him, saying, 'You shall not commit adultery;

you shall not steal;' together with the other commandments. For also, according to the Apostolic teaching, 'He that draws near to God must believe that He is, and that He is a rewarder of them that seek Him [[Hebrews 11:6](#)].' Now He is sought by means of virtuous deeds, as the prophet says; 'Seek the Lord, and when you have found Him, call upon Him; when He is near to you, let the wicked forsake his ways, and the lawless man his thoughts [[Isaiah 55:6-7](#)].'

4. It will also be well if a man is not offended at the testimony of the Shepherd, saying in the beginning of his book, 'Before all things believe that there is one God, Who created and established all these things, and from non-existence called them into being. ' And, further, the blessed Evangelists— who recorded the words of the Lord— in the beginning of the Gospels, wrote the things concerning our Saviour; so that, having first made known the Lord, the Creator, they might be believed when narrating the events that took place. For how could they have been believed, when writing respecting him who [was blind] from his mother's womb, and those other blind men who recovered their sight, and those who rose from the dead, and the changing of water into wine, and those lepers who were cleansed; if they had not taught of Him as the Creator, writing, 'In the beginning was the Word [[John 1:1](#)]?' Or, according to Matthew, that He Who was born of the seed of David, was Emmanuel, and the Son of the living God? He from Whom the Jews, with the Arians, turn away their faces, but Whom we acknowledge and worship. The Apostle therefore, as was meet, sent to different people, but his own son he especially reminded, 'that he should not despise the things in which he had been instructed by him,' and enjoined on him, 'Remember Jesus Christ, who rose from the dead, of the seed of David, according to my Gospel. ' And speaking of these things being delivered to him, to be always had in remembrance, he

immediately writes to him, saying, 'Meditate on these things: be engaged in them. [[1 Timothy 4:15](#)]' For constant meditation, and the remembrance of divine words, strengthens piety towards God, and produces a love to Him inseparable and not merely formal ; as he, being of this mind, speaks about himself and others like-minded, saying boldly, 'Who shall separate us from the love of God [[Romans 8:35](#)]?' For such men, being confirmed in the Lord, and possessing an unshaken disposition towards Him, and being one in spirit (for [[1 Corinthians 6:17](#)] 'he who is joined to the Spirit is one spirit'), are sure 'as the mount Sion.' and although ten thousand trials may rage against them, they are founded upon a rock, which is Christ. In Him the careless take no delight; and having no continuous purpose of good, they are sullied by temporal attacks, and esteem nothing more highly than present things, being unstable and deserving reproof as regards the faith. For 'either the care of this world, or the deceitfulness of riches, chokes them [[Matthew 13:22](#)];' or, as Jesus said in that parable which had reference to them, since they have not established the faith that has been preached to them, but continue only for a time, immediately, in time of persecution, or when affliction arises through the word, they are offended. Now those who meditate evil we say, [think] not truth, but falsehood and not righteousness, but iniquity, for their tongue learns to speak lies. They have done evil, and have not ceased that they might repent. For, persevering with delight in wicked actions, they hasten thereto without turning back, even treading under foot the commandment with regard to neighbours, and, instead of loving them, devise evil against them, as the saint testifies, saying, 'And those who seek me evil have spoken vanity, and imagined deceit all the day. ' But that the cause of such meditation is none other than the want of instruction, the divine proverb has already declared; 'The son that forsakes the commandment of his father meditates evil words. ' But such meditation,

because it is evil, the Holy Spirit blames in these words, and reproveth too in other terms, saying, 'Your hands are polluted with blood, your fingers with sins; your lips have spoken lawlessness, and your tongue imagines iniquity: no man speaks right things, nor is there true judgment [[Isaiah 59:3-4](#)].' But what the end is of such perverse imagining, He immediately declares, saying, 'They trust in vanities and speak falsehood; for they conceive mischief, and bring forth lawlessness. They have hatched the eggs of an asp, and woven a spider's web; and he who is prepared to eat of their eggs, when he breaks them finds gall, and a basilisk therein. ' Again, what the hope of such is, He has already announced. 'Because righteousness does not overtake them, when they waited for light, they had darkness; when they waited for brightness, they walked in a thick cloud. They shall grope for the wall like the blind, and as those who have no eyes shall they grope; they shall fall at noon-day as at midnight; when dead, they shall groan. They shall roar together as a bear, or as a dove. '

This is the fruit of wickedness, these rewards are given to its familiars, for perverseness does not deliver its own. But in truth, against them it sets itself, and it tears them first, and on them especially it summons ruin. Woe to them against whom these are brought; for 'it is sharper than a two-edged sword [[Hebrews 4:12](#)],' slaying beforehand and very swiftly those who will lay hold of it. For their tongue, according to the testimony of the Psalmist, is a 'sharp sword, and their teeth spears and arrows. ' But the wonderful part is that while often he against whom men imagine [harm] suffers nothing, they are pierced by their own spears: for they possess, even in themselves, before they reach others, anger, wrath, malice, guile, hatred, bitterness. Although they may not be able to bring these upon others, they immediately return upon and against themselves, as he prays, saying, 'Let

their sword enter into their own heart.' There is also such a proverb as this: 'The wicked is held fast by the chain of his sins. '

5. The Jews in their imaginings, and in their agreeing to act unjustly against the Lord, forgot that they were bringing wrath upon themselves. Therefore does the Word lament for them, saying, 'Why do the people exalt themselves, and the nations imagine vain things ?' For vain indeed was the imagination of the Jews, meditating death against the Life , and devising unreasonable things against the 'Word of the Father. ' For who that looks upon their dispersion, and the desolation of their city, may not aptly say, 'Woe unto them, for they have imagined an evil imagination, saying against their own soul, let us bind the righteous man, because he is not pleasing to us. ' And full well is it so, my brethren; for when they erred concerning the Scriptures, they knew not that 'he who digs a pit for his neighbour falls therein; and he who destroys a hedge, a serpent shall bite him [[Ecclesiastes 10:8](#)].' And if they had not turned their faces from the Lord, they would have feared what was written before in the divine Psalms: 'The heathen are caught in the pit which they made; in the snare which they hid is their own foot taken. The Lord is known when executing judgments: by the works of his hands is the sinner taken. ' Let them observe this, and how that 'the snare they know not shall come upon them, and the net they hid take them. ' But they understood not these things, for had they done so, 'they would not have crucified the Lord of glory [[1 Corinthians 2:8](#)].'

6. Therefore the righteous and faithful servants of the Lord, who 'are made disciples for the kingdom of heaven, and bring forth from it things new and old;' and who 'meditate on the words of the Lord, when sitting in the house, when lying down or rising up, and when walking by the way ;'— since they are of good hope because of the promise of the Spirit which said, 'Blessed is the man that has not walked in the counsel of the ungodly, nor

stood in the way of sinners, nor sat in the seat of corrupters; but his delight is in the law of the Lord, and in His law does he meditate day and night ;'— being grounded in faith, rejoicing in hope, fervent in spirit, they have boldness to say, 'My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.' And again, 'I have meditated on all Your works, and on the work of Your hands has been my meditation.' And, 'If I have remembered You on my bed, and in the morning have meditated on You. ' Afterwards, advancing in boldness, they say, 'The meditation of my heart is before You at all times. ' And what is the end of such an one? He cites immediately; 'The Lord is my Helper and my Redeemer. ' For to those who thus examine themselves, and conform their hearts to the Lord, nothing adverse shall happen; for indeed, their heart is strengthened by confidence in the Lord, as it is written, 'They who trust in the Lord are as mount Sion: he who dwells in Jerusalem shall not be moved for ever. ' For if at any time, the crafty one shall be presumptuously bold against them, chiefly that he may break the rank of the saints, and cause a division among brethren; even in this the Lord is with them, not only as an avenger on their behalf, but also when they have already been beaten, as a deliverer for them. For this is the divine promise; 'The Lord shall fight for you [[Exodus 14:14](#)].' Henceforth, although afflictions and trials from without overtake them, yet, being fashioned after the apostolic words, and 'being steadfast in tribulations, and persevering in prayers [[Romans 12:12](#)]' and in meditation on the law, they stand against those things which befall them, are well-pleasing to God, and give utterance to the words which are written, 'Afflictions and distresses have come upon me; but Your commandments are my meditation. '

7. And whereas, not only in action, but also in the thoughts of the mind, men are moved to deeds of virtue, he afterwards adds, saying, 'My

eyes prevent the dawn, that I might meditate on Your words. ' For it is meet that the spiritual meditations of those who are whole should precede their bodily actions. And does not our Saviour, when intending to teach this very thing begin with the thoughts of the mind? Saying, 'Whosoever looks on a woman to lust after her, has already committed adultery:' and, 'Whosoever shall be angry with his brother, is guilty of murder. ' For where there is no wrath, murder is prevented; and where lust is first removed, there can be no accusation of adultery. Hence meditation on the law is necessary, my beloved, and uninterrupted converse with virtue, 'that the saint may lack nothing, but be perfect to every good work [[2 Timothy 3:17](#)].' For by these things is the promise of eternal life, as Paul wrote to Timothy, calling constant meditation exercise, and saying, 'Exercise yourself unto godliness; for bodily exercise profits little; but godliness is profitable for all things, since it has the promise of the present life, and of that which is eternal [[1 Timothy 4:7-8](#)].'

8. Worthy of admiration is the virtue of that man, my brethren! For through Timothy he enjoins upon all , that they should have regard to nothing more than to godliness, but above everything to adjudge the chief place to faith in God. For what grace has the unrighteous man, though he may feign to keep the commandments? Nay rather, the unrighteous man is unable even to keep a portion of the law, for as is his mind, such of necessity must be his actions; as the Spirit says, reproving such; 'The fool has said in his heart, there is no God.' After this the Word, showing that actions correspond with thoughts, says, 'They are corrupt; they are profane in their machinations. ' The unrighteous man then, in every respect corrupts his body; stealing, committing adultery, cursing, being drunken, and doing such like things. Even as Jeremiah, the prophet, convicts Israel of these things, crying out and saying, 'Oh, that I had a lodge far off in the

wilderness! Then would I leave my people and depart from them: for they are all adulterers, an assembly of oppressors, who draw out their tongue as a bow; lying and not truth has prevailed upon the earth, and they proceed from iniquities to iniquities; but Me they have not known [[Jeremiah 9:2](#)].' Thus, for wickedness and falsehood, and for deeds, in which they [proceed] from iniquity to iniquity, he reproveth their practices; but, because they knew not the Lord, and were faithless, he charges them with unrighteousness.

9. For faith and godliness are allied to each other, and sisters; and he who believes in Him is godly, and he also who is godly, believes the more. He therefore who is in a state of wickedness, undoubtedly also wanders from the faith; and he who falls from godliness, falls from the true faith. Paul, for instance, bearing testimony to the same point, advises his disciple, saying, 'Avoid profane conversations; for they increase unto more ungodliness, and their word takes hold as does a canker, of whom are Hymenæus and Philetus [[2 Timothy 2:16-17](#)].' In what their wickedness consisted he declares, saying, 'Who have erred from the faith, saying that the resurrection is already past. ' But again, desirous of showing that faith is yoked with godliness, the Apostle says, 'And all those who will live godly in Jesus Christ shall suffer persecution. ' Afterwards, that no man should renounce godliness through persecution, he counsels them to preserve the faith, adding, 'You, therefore, continue in the things you have learned, and hast been assured of. ' And as when brother is helped by brother, they become as a wall to each other; so faith and godliness, being of like growth, hang together, and he who is practised in the one, of necessity is strengthened by the other. Therefore, wishing the disciple to be exercised in godliness unto the end, and to contend for the faith, he counsels them, saying, 'Fight the good fight of faith, and lay hold on eternal life [[1 Timothy 4:7](#)].' For if a man first put away the wickedness of idols, and

rightly confesses Him Who is truly God, he next fights by faith with those who war against Him.

10. For of these two things we speak of— faith and godliness— the hope is the same, even everlasting life; for he says, 'Fight the good fight of faith; lay hold on eternal life.' And, 'exercise yourself unto godliness, for it has the promise of the life that now is, and of that which is to come [[1 Timothy 4:7-8](#)].' For this cause, the Ario-maniacs, who now have gone out from the Church, being opponents of Christ, have dug a pit of unbelief, into which they themselves have been thrust; and, since they have advanced in ungodliness, they 'overthrow the faith of the simple [[Romans 16:18](#)];' blaspheming the Son of God, and saying that He is a creature, and has His being from things which are not. But as then against the adherents of Philetus and Hymenæus, so now the Apostle forewarns all men against ungodliness like theirs, saying, 'The foundation of God stands sure, having this seal, The Lord knows them that are His; and, Let every one that names the name of the Lord depart from iniquity [[2 Timothy 2:19](#)].' For it is well that a man should depart from wickedness and deeds of iniquity, that he may be able properly to celebrate the feast; for he who is defiled with the pollutions of the wicked is not able to sacrifice the Passover to the Lord our God. Hence, the people who were then in Egypt said, 'We cannot sacrifice the Passover in Egypt to the Lord our God [[Exodus 8:26](#)].' For God, Who is over all, willed that they should go far away from the servants of Pharaoh, and from the furnace of iron; so that being set free from wickedness, and having carefully put away from them all strange notions, they might receive the knowledge of God and of virtuous actions. For He says, 'Go far from them: depart from the midst of them, and touch not the unclean things [[2 Corinthians 6:17](#)].' For a man will not otherwise depart from sin, and lay hold on virtuous deeds, than by meditation on his acts;

and when he has been practised by exercise in godliness, he will lay hold on the confession of faith, which also Paul, after he had fought the fight, possessed, namely, the crown of righteousness which was laid up; which the righteous Judge will give, not to him alone, but to all who are like him.

11. For such meditation and exercise in godliness, being at all times the habit of the saints, is urgent on us at the present time, when the divine word desires us to keep the feast with them if we are in this disposition. For what else is the feast, but the constant worship of God, and the recognition of godliness, and unceasing prayers from the whole heart with agreement? So Paul wishing us to be ever in this disposition, commands, saying, 'Rejoice evermore; pray without ceasing; in everything give thanks.' Not therefore separately, but unitedly and collectively, let us all keep the feast together, as the prophet exhorts, saying, 'O come, let us rejoice in the Lord; let us make a joyful noise unto God our Saviour.' Who then is so negligent, or who so disobedient to the divine voice, as not to leave everything, and run to the general and common assembly of the feast? Which is not in one place only, for not one place alone keeps the feast; but 'into all the earth their song has gone forth, and to the ends of the world their words.' And the sacrifice is not offered in one place, but 'in every nation, incense and a pure sacrifice is offered unto God.' So when in like manner from all in every place, praise and prayer shall ascend to the gracious and good Father, when the whole Catholic Church which is in every place, with gladness and rejoicing, celebrates together the same worship to God, when all men in common send up a song of praise and say, Amen; how blessed will it not be, my brethren! Who will not, at that time, be engaged, praying rightly? For the walls of every adverse power, yea even of Jericho especially, falling down, and the gift of the Holy Spirit being then richly poured upon all men, every man perceiving the coming of the Spirit shall say, 'We are all filled in

the morning with Your favour, and we rejoice and are made glad in our days. '

12. Since this is so, let us make a joyful noise with the saints, and let no one of us fail of his duty in these things; counting as nothing the affliction or the trials which, especially at this time, have been enviously directed against us by the party of Eusebius. Even now they wish to injure us, and by their accusations to compass our death, because of that godliness, whose helper is the Lord. But, as faithful servants of God, knowing that He is our salvation in the time of trouble:— for our Lord promised beforehand, saying, 'Blessed are you when men revile you and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad, for your reward is great in heaven [[Matthew 5:11-12](#)].' Again, it is the Redeemer's own word, that affliction shall not befall every man in this world, but only those who have a holy fear of Him:— on this account, the more the enemies hem us in, the more let us be at liberty; although they revile us, let us come together; and the more they would turn us aside from godliness, let us the more boldly preach it saying, 'All these things have come upon us, yet have we not forgotten You ,' and we have not done evil with the Ario-maniacs, who say that You have existence from those things that exist not. The Word which is eternally with the Father, is also from Him.

13. Let us therefore keep the feast, my brethren, celebrating it not at all as an occasion of distress and mourning, neither let us mingle with heretics through temporal trials brought upon us by godliness. But if anything that would promote joy and gladness should offer, let us attend to it; so that our heart may not be sad, like that of Cain; but that, like faithful and good servants of the Lord, we may hear the words, 'Enter into the joy of your Lord [[Matthew 25:21](#)].' For we do not institute days of mourning and

sorrow, as some may consider these of Easter to be, but we keep the feast, being filled with joy and gladness. We keep it then, not regarding it after the deceitful error of the Jews, nor according to the teaching of the Arians, which takes away the Son from the Godhead, and numbers Him among creatures; but we look to the correct doctrine we derive from the Lord. For the guile of the Jews, and the unbounded impiety of the Arians, cause nothing but sad reflections, for the former at the beginning slew the Lord; but these latter take away His position of having conquered that death to which the Jews brought Him, in that they say He is not the Creator, but a creature. For if He were a creature, He would have been holden by death; but if He was not holden by death, according to the Scriptures, He is not a creature, but the Lord of the creatures, and the subject of this immortal feast.

14. For the Lord of death would abolish death, and being Lord, what He would was accomplished; for we have all passed from death unto life. But the imagination of the Jews, and of those who are like them, was vain, since the result was not such as they contemplated, but turned out adverse to themselves; and 'at both of them He that sits in the heaven shall laugh: the Lord shall have them in derision.' Hence, when our Saviour was led to death, He restrained the women who followed Him weeping, saying, 'Weep not for Me [[Luke 23:28](#)];' meaning to show that the Lord's death is an event, not of sorrow but of joy, and that He Who dies for us is alive. For He does not derive His being from those things which are not, but from the Father. It is truly a subject of joy, that we can see the signs of victory against death, even our own incorruptibility, through the body of the Lord. For since He rose gloriously, it is clear that the resurrection of all of us will take place; and since His body remained without corruption, there can be no doubt regarding our incorruption. For as by one man [[Romans 5:12](#)], as

says Paul (and it is the truth), sin passed upon all men, so by the resurrection of our Lord Jesus Christ, we shall all rise. 'For,' he says, 'this corruptible must put on incorruption, and this mortal must put on immortality [[1 Corinthians 15:53](#)].' Now this came to pass in the time of the Passion, in which our Lord died for us, for 'our Passover, Christ, is sacrificed. ' Therefore, because He was sacrificed, let each of us feed upon Him, and with alacrity and diligence partake of His sustenance; since He is given to all without grudging, and is in every one 'a well of water flowing to everlasting life [[John 4:14](#)].'

15. We begin the fast of forty days on the ninth of the month Phamenoth [Mark 5]; and having, in these days, served the Lord with abstinence, and first purified ourselves, we commence also the holy Easter on the fourteenth of the month Pharmuthi (April 9). Afterwards, extending the fast to the seventh day, on the seventeenth of the month, let us rest late in the evening. And the light of the Lord having first dawned upon us, and the holy Sunday on which our Lord rose shining upon us, we should rejoice and be glad with the joy which arises from good works, during the seven weeks which remain— to Pentecost— giving glory to the Father, and saying, 'This is the day which the Lord has made: we will rejoice and be glad in it, ' through our Lord and Saviour Jesus Christ, through Whom to the same, and to His Father, be glory and dominion for ever and ever. Amen. Salute one another with a holy kiss. All the brethren who are with me salute you. That you may have health in the Lord, I pray, brethren beloved.

Here ends the eleventh Letter of holy Athanasius.

Letter 13

(For 341.) Coss. Marcellinus, Probinus; Præf. Longinus; Indict. xiv; Easter-day, xiii Kal. Maii, xxiv Pharmuthi; Æra Dioclet. 57.

Again, my beloved brethren, I am ready to notify to you the saving feast, which will take place according to annual custom. For although the opponents of Christ have oppressed you together with us with afflictions and sorrows; yet, God having comforted us by our mutual faith, behold, I write to you even from Rome. Keeping the feast here with the brethren, still I keep it with you also in will and in spirit, for we send up prayers in common to God, 'Who has granted us not only to believe in Him, but also now to suffer for His sake [[Philippians 1:29](#)].' For troubled as we are, because we are so far from you, He moves us to write, that by a letter we might comfort ourselves, and provoke one another to good. For, indeed, numerous afflictions and bitter persecutions directed against the Church have been against us. For heretics, corrupt in their mind, untried in the faith, rising against the truth, violently persecute the Church, and of the brethren, some are scourged and others torn with stripes, and hardest of all, their insults reach even to the Bishops. Nevertheless, it is not becoming, on this account, that we should neglect the feast. But we should especially remember it, and not at all forget its commemoration from time to time. Now the unbelievers do not consider that there is a season for feasts, because they spend all their lives in revelling and follies; and the feasts which they keep are an occasion of grief rather than of joy. But to us in this present life they are above all an uninterrupted passage [to heaven]— it is indeed our season. For such things as these serve for exercise and trial, so that, having approved ourselves zealous and chosen servants of Christ, we may be fellow-heirs with the saints. For thus Job: 'The whole world is a

place of trial to men upon the earth. ' Nevertheless, they are proved in this world by afflictions, labours, and sorrows, to the end that each one may receive of God such reward as is meet for him, as He says by the prophet, 'I am the Lord, Who tries the hearts, and searches the reins, to give to every one according to his ways [[Jeremiah 17:10](#)].'

2. Not that He first knows the things of a man on his being proved (for He knows them all before they come to pass), but because He is good and philanthropic, He distributes to each a due reward according to his actions, so that every man may exclaim, Righteous is the judgment of God! As the prophet says again, 'The Lord tries the just, and discerns the reins. ' Again, for this cause He tries each one of us, either that to those who know it not, virtue may be manifested by means of those who are proved, as was said respecting Job; 'Do you think that I was revealed to you for any other cause, than that you should be seen righteous ?' or that, when men come to a sense of their deeds, they may be able to know of what manner they are, and so may either repent of their wickedness, or abide confirmed in the faith. Now the blessed Paul, when troubled by afflictions, and persecutions, and hunger and thirst, 'in everything was a conqueror, through Jesus Christ, Who loved us [[Romans 8:37](#)].' Through suffering he was weak indeed in body, yet, believing and hoping, he was made strong in spirit, and his strength was made perfect in weakness [[2 Corinthians 12:9](#)] .

3. The other saints also, who had a like confidence in God, accepted a like probation with gladness, as Job said, 'Blessed be the name of the Lord [[Job 1:21](#)].' But the Psalmist, 'Search me, O Lord, and try me: prove my reins and my heart. ' For since, when the strength is proved, it convinces the foolish, they perceiving the cleansing and the advantage resulting from the divine fire, were not discouraged in trials like these, but they rather delighted in them, suffering no injury at all from the things which

happened, but being seen to shine more brightly, like gold from the fire , as he said, who was tried in such a school of discipline as this; 'You have tried my heart, You have visited me in the night-season; You have proved me, and hast not found iniquity in me, so that my mouth shall not speak of the works of men. ' But those whose actions are not restrained by law, who know of nothing beyond eating and drinking and dying, account trials as danger. They soon stumble at them, so that, being untried in the faith, they are given over to a reprobate mind, and do those things which are not seemly. [[Romans 1:28](#).] Therefore the blessed Paul, when urging us to such exercises as these, and having before measured himself by them, says, 'Therefore I take pleasure in afflictions, in infirmities.' And again, 'Exercise yourself unto godliness. ' For since he knew the persecutions that befell those who chose to live in godliness, he wished his disciples to meditate beforehand on the difficulties connected with godliness; that when trials should come, and affliction arise, they might be able to bear them easily, as having been exercised in these things. For in those things wherewith a man has been conversant in mind, he ordinarily experiences a hidden joy. In this way, the blessed martyrs, becoming at first conversant with difficulties, were quickly perfected in Christ, regarding as nought the injury of the body, while they contemplated the expected rest.

4. But all those who 'call their lands by their own names ,' and have wood, and hay, and stubble [[1 Corinthians 3:12](#).] in their thoughts; such as these, since they are strangers to difficulties, become aliens from the kingdom of heaven. Had they however known that 'tribulation perfects patience, and patience experience, and experience hope, and hope makes not ashamed,' they would have exercised themselves, after the example of Paul, who said, 'I keep under my body and bring it into subjection, lest when I have preached to others, I myself should be a castaway. ' They

would easily have borne the afflictions which were brought upon them to prove them from time to time, if the prophetic admonition [[Lamentations 3:27](#)] had been listened to by them; 'It is good for a man to take up Your yoke in his youth; he shall sit alone and shall be silent, because he has taken Your yoke upon him. He will give his cheek to him who smites him; he will be filled with reproaches. Because the Lord does not cast away for ever; for when He abases, He is gracious, according to the multitude of His tender mercies. ' For though all these things should proceed from the enemies, stripes, insults, reproaches, yet shall they avail nothing against the multitude of God's tender mercies; for we shall quickly recover from them since they are merely temporal, but God is always gracious, pouring out His tender mercies on those who please [Him]. Therefore, my beloved brethren, we should not look at these temporal things, but fix our attention on those which are eternal. Though affliction may come, it will have an end, though insult and persecution, yet are they nothing to the hope which is set [before us]. For all present matters are trifling compared with those which are future; the sufferings of this present time not being worthy to be compared with the hope that is to come. For what can be compared with the kingdom? Or what is there in comparison with life eternal? Or what is all we could give here, to that which we shall inherit yonder? For we are 'heirs of God, and joint-heirs with Christ [[Romans 8:17](#)].' Therefore it is not right, my beloved, to consider afflictions and persecutions, but the hopes which are laid up for us because of persecutions.

5. Now to this the example of Issachar, the patriarch, may persuade, as the Scripture [[Genesis 49:14](#)] says, 'Issachar desires that which is good, resting between the heritages; and when he saw that the rest was good, and the land fertile , he bowed his shoulder to labour, and became a husbandman.' Being consumed by divine love, like the spouse in the

Canticles, he gathered abundance from the holy Scriptures, for his mind was captivated not by the old alone, but by both the heritages. And hence as it were, spreading his wings, he beheld afar off 'the rest' which is in heaven, and—since this 'land' consists of such beautiful works—how much more truly the heavenly [country] must also [consist] of such ; for the other is ever new, and grows not old. For this 'land' passes away, as the Lord said; but that which is ready to receive the saints is immortal. Now when Issachar, the patriarch, saw these things, he joyfully made his boast of afflictions and toils, bowing his shoulders that he might labour. And he did not contend with those who smote him, neither was he disturbed by insults; but like a strong man triumphing the more by these things, and the more earnestly tilling his land, he received profit from it. The Word scattered the seed, but he watchfully cultivated it, so that it brought forth fruit, even a hundred-fold.

6. Now what does this mean, my beloved, but that we also, when the enemies are arrayed against us, should glory in afflictions [[Romans 5:3](#)], and that when we are persecuted, we should not be discouraged, but should the rather press after the crown of the high calling in Christ Jesus our Lord? And that being insulted, we should not be disturbed, but should give our cheek to the smiter, and bow the shoulder? For the lovers of pleasure and the lovers of enmity are tried, as says the blessed Apostle James, 'when they are drawn away by their own lusts and enticed [[James 1:14](#)].' But let us, knowing that we suffer for the truth, and that those who deny the Lord smite and persecute us, 'count it all joy, my brethren,' according to the words of James, 'when we fall into trials of various temptations, knowing that the trial of our faith works patience.' Let us rejoice as we keep the feast, my brethren, knowing that our salvation is ordered in the time of affliction. For our Saviour did not redeem us by inactivity, but by suffering

for us He abolished death. And respecting this, He intimidated to us before, saying, 'In the world you shall have tribulation [[John 16:33](#)].' But He did not say this to every man, but to those who diligently and faithfully perform good service to Him, knowing beforehand, that they should be persecuted who would live godly toward Him.

7. 'But evil-doers and sorcerers will wax worse and worse, deceiving and being deceived [[2 Timothy 3:13](#)].' If therefore, like those expounders of dreams and false prophets who professed to give signs, these ignorant men being drunk, not with wine, but with their own wickedness, make a profession of priesthood, and glory in their threats, believe them not; but since we are tried, let us humble ourselves, not being drawn away by them. For so God warned His people by Moses, saying, 'If there shall rise up among you a prophet, or a dreamer of dreams, and shall give signs and tokens, and the sign or the token shall come to pass which he spoke to you, saying, Let us go and serve strange gods, which you have not known; you shall not hearken unto the words of that prophet or that dreamer of dreams. For the Lord your God tries you, that He may know whether you will love the Lord your God with all your heart [[Deuteronomy 13:1-3](#)].' So we, when we are tried by these things, will not separate ourselves from the love of God. But let us now keep the feast, my beloved, not as introducing a day of suffering, but of joy in Christ, by Whom we are fed every day. Let us be mindful of Him Who was sacrificed in the days of the Passover; for we celebrate this, because Christ the Passover was sacrificed. [[1 Corinthians 5:7](#)] He Who once brought His people out of Egypt, and has now abolished death, and him that had the power of death, that is the devil [[Hebrews 2:14](#)], will likewise now turn him to shame, and again grant aid to those who are troubled, and cry unto God day and night [[Luke 18:7](#)] .

8. We begin the fast of forty days on the thirteenth of Phamenoth (9 Mar.), and the holy week of Easter on the eighteenth of Pharmuthi (Apr. 13); and resting on the seventh day, being the twenty-third (Apr. 18), and the first of the great week having dawned on the twenty-fourth of the same month Pharmuthi (Apr. 19), let us reckon from it till Pentecost. And at all times let us sing praises, calling on Christ, being delivered from our enemies by Christ Jesus our Lord, through Whom to the Father be glory and dominion for ever and ever. Amen. Greet one another with a holy kiss. All those who are here with me salute you. I pray, my beloved brethren, that you may have health in the Lord.

He wrote this also from Rome. Here ends the thirteenth Letter.

Letter 14

(For 342.) Coss. Augustus Constantius III, Constans II, Præf. the same Longinus; Indict. xv; Easter-day iii Id. Apr., xvi Pharmuthi; Æra Dioclet. 58.

The gladness of our feast, my brethren, is always near at hand, and never fails those who wish to celebrate it. For the Word is near, Who is all things on our behalf, even our Lord Jesus Christ, Who, having promised that His habitation with us should be perpetual, in virtue thereof cried, saying, 'Lo, I am with you all the days of the world [[Matthew 28:20](#)].' For as He is the Shepherd, and the High Priest, and the Way and the Door, and everything at once to us, so again, He is shown to us as the Feast, and the Holy day, according to the blessed Apostle; 'Our Passover, Christ, is sacrificed [[1 Corinthians 5:7](#)].' He it was who was expected, He caused a light to shine at the prayer of the Psalmist, who said, 'My Joy, deliver me from those who surround me ;' this being indeed true rejoicing, this being a true feast, even deliverance from wickedness, whereto a man attains by thoroughly adopting an upright conversation, and being approved in his mind of godly submission towards God. For thus the saints all their lives long were like men rejoicing at a feast. One found rest in prayer to God, as blessed David , who rose in the night, not once but seven times. Another gave glory in songs of praise, as great Moses, who sang a song of praise for the victory over Pharaoh, and those task-masters. [Exodus xv] Others performed worship with unceasing diligence, like great Samuel and blessed Elijah; who have ceased from their course, and now keep the feast in heaven, and rejoice in what they formerly learned through shadows, and from the types recognise the truth.

2. But what sprinklings shall we now employ, while we celebrate the feast? Who will be our guide, as we haste to this festival? None can do this, my beloved, but Him Whom you will name with me, even our Lord Jesus Christ Who said, 'I am the Way.' For it is He Who, according to the blessed John, 'takes away the sin of the world. ' He purifies our souls, as Jeremiah the prophet says in a certain place, 'Stand in the ways and see, and enquire, and look which is the good path, and you shall find in it cleansing for your souls [[Jeremiah 6:16](#)].' Of old time, the blood of he-goats and the ashes of a heifer, sprinkled upon those who were unclean, were fit only to purify the flesh [[Hebrews 9:13](#)]; but now, through the grace of God the Word, every man is thoroughly cleansed. Following Him, we may, even here, as on the threshold of the Jerusalem which is above, meditate beforehand on the feast which is eternal, as also the blessed Apostles, together following the Saviour Who was their Leader, have now become teachers of a like grace, saying, 'Behold, we have left all, and followed You [[Mark 10:28](#)].' For the following of the Lord, and the feast which is of the Lord, is not accomplished by words only, but by deeds, every enactment of laws and every command involving a distinct performance. For as great Moses, when administering the holy laws, exacted a promise from the people [[Exodus 19:8](#)], respecting the practice of them, so that having promised, they might not neglect them, and be accused as liars, thus also, the celebration of the least of the Passover raises no question, and demands no reply; but when the word is given, the performance of it follows, for He says, 'And the children of Israel shall keep the Passover ;' intending that there should be a ready performance of the commandment, while the command should aid its execution. But respecting these matters, I have confidence in your wisdom, and your care for instruction. Such points as these have been touched upon by us often and in various Letters.

3. But now, which is above all things most necessary, I wish to remind you, and myself with you, how that the command would have us come to the Paschal feast not profanely and without preparation, but with sacramental and doctrinal rites, and prescribed observances, as indeed we learn from the historical account, 'A man who is of another nation, or bought with money, or uncircumcised, shall not eat the Passover. ' Neither should it be eaten in 'any' house, but He commands it to be done in haste; inasmuch as before we groaned and were made sad by the bondage to Pharaoh, and the commands of the task-masters. For when in former time the children of Israel acted in this way, they were counted worthy to receive the type, which existed for the sake of this feast, nor is the feast now introduced on account of the type. As also the Word of God, when desirous of this, said to His disciples, 'With desire I have desired to eat this Passover with you [[Luke 22:15](#)].' Now that is a wonderful account, for a man might have seen them at that time girded as for a procession or a dance, and going out with staves, and sandals, and unleavened bread. These things, which took place before in shadows, were typical. But now the Truth is near unto us, 'the Image of the invisible God [[Colossians 1:15](#)],' our Lord Jesus Christ, the true Light, Who instead of a staff, is our sceptre, instead of unleavened bread, is the bread which came down from heaven, Who, instead of sandals, has furnished us with the preparation of the Gospel [[Ephesians 6:15](#)], and Who, to speak briefly, by all these has guided us to His Father. And if enemies afflict us and persecute us, He again, instead of Moses, will encourage us with better words, saying, 'Be of good cheer; I have overcome the wicked one. ' And if after we have passed over the Red Sea heat should again vex us or some bitterness of the waters befall us, even thence again the Lord will appear to us, imparting to us of His sweetness,

and His life-giving fountain, saying, 'If any man thirst, let him come to Me, and drink. '

4. Why therefore do we tarry, and why do we delay, and not come with all eagerness and diligence to the feast, trusting that it is Jesus who calls us? Who is all things for us, and was laden in ten thousand ways for our salvation; Who hungered and thirsted for us, though He gives us food and drink in His saving gifts. For this is His glory, this the miracle of His divinity, that He changed our sufferings for His happiness. For, being life, He died that He might make us alive, being the Word, He became flesh, that He might instruct the flesh in the Word, and being the fountain of life, He thirsted our thirst, that thereby He might urge us to the feast, saying, 'If any man thirst, let him come to Me, and drink [[John 7:37](#)].' At that time, Moses proclaimed the beginning of the feast, saying, 'This month is the beginning of months to you [[Exodus 12:2](#)].' But the Lord, Who came down in the end of the ages [[Hebrews 9:26](#)], proclaimed a different day, not as though He would abolish the law, far from it, but that He should establish the law, and be the end of the law. 'For Christ is the end of the law to every one that believes in righteousness;' as the blessed Paul says, 'Do we make void the law by faith? Far from it: we rather establish the law. ' Now these things astonished even the officers who were sent by the Jews, so that wondering they said to the Pharisees, 'No man ever thus spoke [[John 7:46](#)].' What was it then that astonished those officers, or what was it which so affected the men as to make them marvel? It was nothing but the boldness and authority of our Saviour. For when of old time prophets and scribes studied the Scriptures, they perceived that what they read did not refer to themselves, but to others. Moses, for instance, 'A prophet will the Lord raise up unto you of your brethren, like me; to him hearken in all that he commands you.' Isaiah again, 'Behold, a virgin shall conceive and bear a

son, and you shall call his name Emmanuel. ' And others prophesied in different and various ways, concerning the Lord. But by the Lord, of Himself, and of no other, were these things prophesied; to Himself He limited them all, saying, 'If any man thirst, let him come to Me [[John 7:37](#)]' — not to any other person, but to 'Me.' A man may indeed hear from those concerning My coming, but he must not henceforth drink from others, but from Me.

5. Therefore let us also, when we come to the feast, no longer come as to old shadows, for they are accomplished, neither as to common feasts, but let us hasten as to the Lord, Who is Himself the feast , not looking upon it as an indulgence and delight of the belly, but as a manifestation of virtue. For the feasts of the heathen are full of greediness, and utter indolence, since they consider they celebrate a feast when they are idle ; and they work the works of perdition when they feast. But our feasts consist in the exercise of virtue and the practice of temperance; as the prophetic word testifies in a certain place, saying, 'The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth [month], shall be to the house of Judah for gladness, and rejoicing, and for pleasant feasts [[Zechariah 8:19](#)].' Since therefore this occasion for exercise is set before us, and such a day as this has come, and the prophetic voice has gone forth that the feast shall be celebrated, let us give all diligence to this good proclamation, and like those who contend on the race course, let us vie with each other in observing the purity of the fast [[1 Corinthians 9:24-27](#)], by watchfulness in prayers, by study of the Scriptures, by distributing to the poor, and let us be at peace with our enemies. Let us bind up those who are scattered abroad, banish pride, and return to lowliness of mind, being at peace with all men, and urging the brethren unto love. Thus also the blessed Paul was often engaged in fastings and watchings, and was willing to be accursed for his brethren.

Blessed David again, having humbled himself by fastings, used boldness, saying, 'O Lord my God, if I have done this, if there is any iniquity in my hands, if I have repaid those who dealt evil with me, then may I fall from my enemies as a vain man. ' If we do these things, we shall conquer death; and receive an earnest of the kingdom of heaven.

6. We begin the holy Easter feast on the tenth of Pharmuthi (April 5), desisting from the holy fasts on the fifteenth of the same month Pharmuthi (April 10), on the evening of the seventh day. And let us keep the holy feast on the sixteenth of the same month Pharmuthi (April 11); adding one by one [the days] till the holy Pentecost, passing on to which, as through a succession of feasts, let us keep the festival to the Spirit, Who is even now near us, in Jesus Christ, through Whom and with Whom to the Father be glory and dominion for ever and ever. Amen.

The fifteenth and sixteenth are wanting.

Letter 17

(For 345.) Coss. Amantius, Albinus; Præf. Nestorius of Gaza; Indict. iii; Easter-day, vii Id. Apr., xii Pharmuthi; Moon 19; Æra Dioclet. 61.

Athanasius to the Presbyters and Deacons of Alexandria, and to the beloved brethren, greeting in Christ.

According to custom, I give you notice respecting Easter, my beloved, that you also may notify the same to the districts of those who are at a distance, as is usual. Therefore, after this present festival, I mean this which is on the twentieth of the month Pharmuthi, the Easter-day following will be on the vii Id. April, or according to the Alexandrians on the twelfth of Pharmuthi. Give notice therefore in all those districts, that Easter-day will be on the vii Id. April, or according to the Alexandrian reckoning on the twelfth of Pharmuthi. That you may be in health in Christ, I pray, my beloved brethren.

Letter 18

(For 346.) Coss. Augustus Constantius IV, Constans III; Præf. the same Nestorius; Indict. iv; Easter-day iii Kal. Apr., iv Pharmuthi; Moon 21; Æra Dioclet. 62.

Athanasius, to the Presbyters and Deacons of Alexandria, brethren beloved in the Lord, greeting.

You have done well, dearly beloved brethren, that you have given the customary notice of the holy Easter in those districts; for I have seen and acknowledged your exactness. By other letters I have also given you notice, that when this year is finished, you may know concerning the next. Yet now I have thought it necessary to write the same things that, when you have it exactly, you also may write with care. Therefore, after the conclusion of this feast, which is now drawing to its close, on the twelfth of the month Pharmuthi, which is on the vii Id. Apr. , Easter-day will be on the iii Kal, April; the fourth of Pharmuthi, according to the Alexandrians. When therefore the feast is finished, give notice again in these districts, according to early custom, thus: Easter Sunday is on the iii Kal. April, which is the fourth of Pharmuthi, according to the Alexandrian reckoning. And let no man hesitate concerning the day, neither let any one contend, saying, It is requisite that Easter should be held on the twenty-seventh of the month Phamenoth; for it was discussed in the holy Synod , and all there settled it to be on the iii Kal. April. I say then that it is on the fourth of the month Pharmuthi; for the week before this is much too early. Therefore let there be no dispute, but let us act as becomes us. For I have thus written to the Romans also. Give notice then as it has been notified to you, that it is on the iii Kal. April; the fourth of Pharmuthi, according to the Alexandrian reckoning.

That you may have health in the Lord, I pray, my dearly beloved brethren.

Letter 19

(For 347.) Coss. Rufinus, Eusebius; Præf. the same Nestorius; Indict. v; Easter-day, Prid. Id. Apr., Pharmuthi xvii; Æra Dioclet. 63; Moon 15.

'Blessed is God, the Father of our Lord Jesus Christ [[Ephesians 1:3](#)],' for such an introduction is fitting for an Epistle, and more especially now, when it brings thanksgiving to the Lord, in the Apostle's words, because He has brought us from a distance, and granted us again to send openly to you, as usual, the Festal Letters. For this is the season of the feast, my brethren, and it is near; being not now proclaimed by trumpets, as the history records, but being made known and brought near to us by the Saviour, Who suffered on our behalf and rose again, even as Paul preached, saying, 'Our Passover, Christ, is sacrificed.' Henceforth the feast of the Passover is ours, not that of a stranger, nor is it any longer of the Jews. For the time of shadows is abolished, and those former things have ceased, and now the month of new things is at hand, in which every man should keep the feast, in obedience to Him who said, 'Observe the month of new things, and keep the Passover to the Lord your God.' Even the heathen fancy they keep festival, and the Jews hypo-critically feign to do so. But the feast of the heathen He reproveth, as the bread [[Hosea 9:4](#)] of mourners, and He turns His face from that of the Jews, as being outcasts, saying, 'Your new moons and your sabbaths My soul hates [[Isaiah 1:14](#)].'

2. For actions not done lawfully and piously, are not of advantage, though they may be reputed to be so, but they rather argue hypocrisy in those who venture upon them. Therefore, although such persons feign to offer sacrifices, yet they hear from the Father, 'Your whole burnt-offerings are not acceptable, and your sacrifices do not please Me; and although you bring fine flour, it is vanity, incense also is an abomination unto Me.' For

God does not need anything ; and, since nothing is unclean to Him, He is full in regard to them, as He testifies, by Isaiah, saying, 'I am full [[Isaiah 1:11](#)].' Now there was a law given about these things, for the instruction of the people, and to prefigure things to come, for Paul says to the Galatians; 'Before faith came, we were kept guarded under the law, being shut up in the faith which should afterwards be revealed unto us; wherefore the law was our instructor in Christ, that we might be justified by faith. ' But the Jews knew not, neither did they understand, therefore they walked in the daytime as in darkness, feeling for, but not touching, the truth we possess, which [was contained] in the law; conforming to the letter, but not submitting to the spirit. And when Moses was veiled, they looked on him, but turned away their faces from him when he was uncovered. For they knew not what they read, but erroneously substituted one thing for another. The prophet, therefore, cried against them, saying, 'Falsehood and faithlessness have prevailed among them.' The Lord also therefore said concerning them, 'The strange children have dealt falsely with Me; the strange children have waxen old. ' But how gently does He reprove them, saying, 'Had you believed Moses, you would have believed Me, for he wrote of Me [[John 5:46](#)].' But being faithless, they went on to deal falsely with the law, affirming things after their own pleasure, but not understanding the Scripture; and, further, as they had hypocritically made a pretence of the plain text of Scripture, and had confidence in this, He is angry with them, saying by Isaiah, 'Who has required these of your hands [[Isaiah 1:12](#)]?' And by Jeremiah, since they were very bold, he threatens, 'Gather together your whole burnt-offerings with your sacrifices, and eat flesh, for I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning whole burnt-offerings and sacrifices [[Jeremiah 7:21-22](#)].' For they did not act as was

right, neither was their zeal according to law, but they rather sought their own pleasure in such days, as the prophet accuses them, beating down their bondsmen, and gathering themselves together for strifes and quarrels, and they smote the lowly with the fist, and did all things that tended to their own gratification. For this cause, they continue without a feast until the end, although they make a display now of eating flesh, out of place and out of season. For, instead of the legally-appointed lamb, they have learned to sacrifice to Baal; instead of the true unleavened bread, 'they collect the wood, and their fathers kindle the fire, and their wives prepare the dough, that they may make cakes to the host of heaven, and pour out libations to strange gods, that they may provoke Me to anger, says the Lord. ' They have the just reward of such devices, since, although they pretend to keep the Passover, yet joy and gladness is taken from their mouth, as says Jeremiah, 'There has been taken away from the cities of Judah, and the streets of Jerusalem, the voice of those who are glad, and the voice of those who rejoice; the voice of the bridegroom, and the voice of the bride. ' Therefore now, 'he who among them sacrifices an ox, is as he who smites a man, and he who sacrifices a lamb is as he who kills a dog, he that offers fine flour, is as [if he offered] swine's blood, he that gives frankincense for a memorial, is as a blasphemer [[Isaiah 66:3](#)].' Now these things will never please God, neither thus has the word required of them. But He says, 'These have chosen their own ways; and their abominations are what their soul delights in. '

3. And what does this mean my brethren? For it is right for us to investigate the saying of the prophet, and especially on account of heretics who have turned their mind against the law. By Moses then, God gave commandment respecting sacrifices, and all the book called Leviticus is entirely taken up with the arrangement of these matters, so that He might

accept the offerer. So through the Prophets, He blames him who despised these things, as disobedient to the commandment saying, 'I have not required these at your hands. Neither did I speak to your fathers respecting sacrifices, nor command them concerning whole burnt-offerings. ' Now it is the opinion of some, that the Scriptures do not agree together, or that God, Who gave the commandment, is false. But there is no disagreement whatever, far from it, neither can the Father, Who is truth, lie; 'for it is impossible that God should lie [[Hebrews 6:18](#)],' as Paul affirms. But all these things are plain to those who rightly consider them, and to those who receive with faith the writings of the law. Now it appears to me— may God grant, by your prayers, that the remarks I presume to make may not be far from the truth— that not at first were the commandment and the law concerning sacrifices, neither did the mind of God, Who gave the law, regard whole burnt-offerings, but those things which were pointed out and prefigured by them. 'For the law contained a shadow of good things to come.' And, 'Those things were appointed until the time of reformation. '

4. Therefore, the whole law did not treat of sacrifices, though there was in the law a commandment concerning sacrifices, that by means of them it might begin to instruct men and might withdraw them from idols, and bring them near to God, teaching them for that present time. Therefore neither at the beginning, when God brought the people out of Egypt, did He command them concerning sacrifices or whole burnt-offerings, nor even when they came to mount Sinai. For God is not as man, that He should be careful about these things beforehand; but His commandment was given, that they might know Him Who is truly God, and His Word, and might despise those which are falsely called gods, which are not, but appear in outward show. So He made Himself known to them in that He brought them out of Egypt, and caused them to pass through the Red Sea. But when they

chose to serve Baal, and dared to offer sacrifices to those that have no existence, and forgot the miracles which were wrought in their behalf in Egypt, and thought of returning there again; then indeed, after the law, that commandment concerning sacrifices was ordained as law; so that with their mind, which at one time had meditated on those which are not, they might turn to Him Who is truly God, and learn not, in the first place, to sacrifice, but to turn away their faces from idols, and conform to what God commanded. For when He says, 'I have not spoken concerning sacrifices, neither given commandment concerning whole burnt-offerings,' He immediately adds, 'But this is the thing which I commanded them, saying, Obey My voice, and I will be to you a God, and you shall be to Me a people, and you shall walk in all the ways that I command you [[Jeremiah 7:22-23](#)].' Thus then, being before instructed and taught, they learned not to do service to any one but the Lord. They attained to know what time the shadow should last, and not to forget the time that was at hand, in which no longer should the bullock of the herd be a sacrifice to God, nor the ram of the flock, nor the he-goat [[Exodus 12:5](#)], but all these things should be fulfilled in a purely spiritual manner, and by constant prayer, and upright conversation, with godly words; as David sings, 'May my meditation be pleasing to Him. Let my prayer be set forth before You as incense, and the lifting up of my hands as the evening sacrifice. ' The Spirit also, who is in him, commands, saying, 'Offer unto God the sacrifice of praise, and pay to the Lord your vows. Offer the sacrifice of righteousness, and put your trust in the Lord. '

5. Samuel, that great man, no less clearly reproved Saul, saying, 'Is not the word better than a gift [[Sirach 18:17](#)]?' For hereby a man fulfils the law, and pleases God, as He says, 'The sacrifice of praise shall glorify Me.' Let a man 'learn what this means, I will have mercy, and not sacrifice ,' and

I will not condemn the adversaries. But this wearied them, for they were not anxious to understand, 'for had they known, they would not have crucified the Lord of glory [[1 Corinthians 2:8](#)].' And what their end is, the prophet foretold, crying, 'Woe unto their soul, for they have devised an evil thought, saying, let us bind the just man, because he is not pleasing to us. ' The end of such abandonment as this can be nothing but error, as the Lord, when reproving them, says, 'You do err, not knowing the Scriptures [[Matthew 22:29](#)].' Afterwards when, being reprov'd, they should have come to their senses, they rather grew insolent, saying, 'We are Moses' disciples; and we know that God spoke to Moses [[John 9:28-29](#)];' dealing the more falsely by that very expression, and accusing themselves. For had they believed him to whom they hearkened, they would not have denied the Lord, Who spoke by Moses, when He was present. Not so did the eunuch in the Acts, for when he heard, 'Do you understand what you read?' [[Acts 8:30](#)] he was not ashamed to confess his ignorance, and implored to be taught. Therefore, to him who became a learner, the grace of the Spirit was given. But as for those Jews who persisted in their ignorance; as the proverb says, 'Death came upon them. For the fool dies in his sins. '

6. Like these too, are the heretics, who, having fallen from true discernment, dare to invent to themselves atheism. 'For the fool says in his heart, There is no God. They are corrupt, and become abominable in their doings. ' Of such as are fools in their thoughts, the actions are wicked, as He says, 'can you, being evil, speak good things [[Matthew 12:34](#)];' for they were evil, because they thought wickedness. Or how can those do just acts, whose minds are set upon fraud? Or how shall he love, who is prepared beforehand to hate? How shall he be merciful, who is bent upon the love of money? How shall he be chaste, who looks upon a woman to lust after her? 'For from the heart proceed evil thoughts, fornications, adulteries, murders. '

By them the fool is wrecked, as by the waves of the sea, being led away and enticed by his fleshly pleasures; for this stands written, 'All flesh of fools is greatly tempest-tossed. ' While he associates with folly, he is tossed by a tempest, and perishes, as Solomon says in the Proverbs, 'The fool and he who lacks understanding shall perish together, and shall leave their wealth to strangers. ' Now they suffer such things, because there is not among them one sound of mind to guide them. For where there is sagacity, there the Word, who is the Pilot of souls, is with the vessel; 'for he that has understanding shall possess guidance ;' but they who are without guidance fall like the leaves. Who has so completely fallen away as Hymenæus and Philetus, who held evil opinions respecting the resurrection, and concerning faith in it suffered shipwreck? And Judas being a traitor, fell away from the Pilot, and perished with the Jews. But the disciples since they were wise, and therefore remained with the Lord, although the sea was agitated, and the ship covered with the waves, for there was a storm, and the wind was contrary, yet fell not away. For they awoke the Word, Who was sailing with them , and immediately the sea became smooth at the command of its Lord, and they were saved. They became preachers and teachers at the same time; relating the miracles of our Saviour, and teaching us also to imitate their example. These things were written on our account and for our profit, so that through these signs we may acknowledge the Lord Who wrought them.

7. Let us, therefore, in the faith of the disciples, hold frequent converse with our Master. For the world is like the sea to us, my brethren, of which it is written, 'This is the great and wide sea, there go the ships; the Leviathan, which You have created to play therein. ' We float on this sea, as with the wind, through our own free-will, for every one directs his course according to his will, and either, under the pilotage of the Word, he enters into rest, or, laid hold on by pleasure, he suffers shipwreck, and is in peril by storm. For

as in the ocean there are storms and waves, so in the world there are many afflictions and trials. The unbelieving therefore 'when affliction or persecution arises is offended [[Mark 4:17](#)],' as the Lord said. For not being confirmed in the faith, and having his regard towards temporal things, he cannot resist the difficulties which arise from afflictions. But like that house, built on the sand by the foolish man, so he, being without understanding [[Luke 6:49](#)], falls before the assault of temptations, as it were by the winds. But the saints, having their senses exercised in self-possession [[Hebrews 5:14](#)], and being strong in faith, and understanding the word, do not faint under trials; but although, from time to time, circumstances of greater trial are set against them, yet they continue faithful, and awaking the Lord Who is with them, they are delivered. So, passing through water and fire, they find relief and duly keep the feast, offering up prayers with thanksgiving to God Who has redeemed them. For either being tempted they are known, like Abraham, or suffering they are approved, like Job, or being oppressed and deceitfully treated, like Joseph, they patiently endure it, or being persecuted, they are not overtaken; but as it is written, through God they 'leap over the wall ' of wickedness, which divides and separates between brethren, and turns them from the truth. In this manner the blessed Paul, when he took pleasure in infirmities, in reproach, in necessities, in persecutions, and in distresses for Christ, rejoiced, and wished all of us to rejoice saying, 'Rejoice always; in everything give thanks [[1 Thessalonians 5:18](#)].'

8. For what is so fitting for the feast, a turning from wickedness, and a pure conversation, and prayer offered without ceasing to God, with thanksgiving? Therefore let us, my brethren, looking forward to celebrate the eternal joy in heaven, keep the feast here also, rejoicing at all times, praying incessantly, and in everything giving thanks to the Lord. I give

thanks to God, for those other wonders He has done, and for the various helps that have now been granted us, in that though He has chastened us sore, He did not deliver us over to death, but brought us from a distance even as from the ends of the earth, and has united us again with you. I have been mindful while I keep the feast, to give you also notice of the great feast of Easter, that so we may go up together, as it were, to Jerusalem, and eat the Passover, not separately but as in one house ; let us not as sodden in water, water down the word of God; neither let us, as having broken its bones, destroy the commands of the Gospel. But as roasted with fire, with bitterness, being fervent in spirit, in fastings and watchings, with lying on the ground, let us keep it with penitence and thanksgiving.

9. We begin the fast of forty days on the sixth day of Phamenoth [Mark 2]; and having passed through that properly, with fasting and prayers, we may be able to attain to the holy day. For he who neglects to observe the fast of forty days, as one who rashly and impurely treads on holy things, cannot celebrate the Easter festival. Further, let us put one another in remembrance, and stimulate one another not to be negligent, and especially that we should fast those days, so that fasts may receive us in succession, and we may rightly bring the feast to a close.

10. The fast of forty days begins then, as was already said, on the sixth of Phamenoth (March 2), and the great week of the Passion on the eleventh of Pharmuthi (April 6). And let us rest from the fast on the sixteenth of it (April 11), on the seventh day, late in the evening. Let us keep the feast when the first of the week dawns upon us, on the seventeenth of the same month Pharmuthi (Apr. 12). Let us then add, one after the other, the seven holy weeks of Pentecost, rejoicing and praising God, that He has by these things made known to us beforehand, joy and rest everlasting, prepared in heaven for us and for those who truly believe in Christ Jesus our Lord;

through Whom, and with Whom, be glory and dominion to the Father, with the Holy Ghost, for ever and ever. Amen.

Salute one another with a holy kiss. The brethren who are with me salute you.

I have also thought it necessary to inform you of the appointment of Bishops, which has taken place in the stead of our blessed fellow-ministers, that you may know to whom to write, and from whom you should receive letters. In Syene, therefore, Nilammon, instead of Nilammon of the same name. In Latopolis, Masis, instead of Ammonius. In Coptos, Psenosiris , instead of Theodorus. In Panopolis, because Artemidorus desired it, on account of his old age, and weakness of body, Arius is appointed coadjutor. In Hypsele, Arsenius, having become reconciled to the Church. In Lycopolis, Eudæmon in the stead of Plusianus. In Antinoöpolis, Arion , instead of Ammonius and Tyrannus. In Oxyrynchus, Theodorus, instead of Pelagius. In Nilopolis, instead of Theon, Amatus , and Isaac, who are reconciled to each other. In Arsenoitis, Andreas , instead of Silvanus. In Prosopitis, Triadelphus, instead of Serapammon. In Diosphacus, on the river side, Theodorus, instead of Serapammon. In Sais, Paphnutius, instead of Nemesion. In Xoïs, Theodorus, instead of Anubion; and there is also with him Isidorus, who is reconciled to the Church. In Sethroitıs, Orion , instead of Potammon. In Clysma, Tithonas , instead of Jacob; and there is with him Paulus, who has been reconciled to the Church.

Letter 20

(For 348.) Coss. Philippus, Salia; Præfect the same Nestorius; Indict. vi; Easter-day iii Non. Apr., viii Pharmuthi; Æra Dioclet. 64; Moon 18.

Let us now keep the feast, my brethren, for as our Lord then gave notice to His disciples, so He now tells us beforehand, that 'after some days is the Passover [[Matthew 26:2](#)],' in which the Jews indeed betrayed the Lord, but we celebrate His death as a feast, rejoicing because we then obtained rest from our afflictions. We are diligent in assembling ourselves together, for we were scattered in time past and were lost, and are found. We were far off, and are brought near, we were strangers, and have become His, Who suffered for us, and was nailed on the cross, Who bore our sins, as the prophet [[Isaiah 53:4](#)] says, and was afflicted for us, that He might put away from all of us grief, and sorrow, and sighing. When we thirst, He satisfies us on the feast-day itself; standing and crying, 'If any man thirst, let him come to Me, and drink [[John 7:37](#)].' For such is the love of the saints at all times, that they never once leave off, but offer the uninterrupted, constant sacrifice to the Lord, and continually thirst, and ask of Him to drink ; as David sang, 'My God, my God, early will I seek You, my soul thirsts for You; many times my heart and flesh longs for You in a barren land, without a path, and without water. Thus was I seen by You in the sanctuary. ' And Isaiah the prophet says, 'From the night my spirit seeks You early, O God, because Your commandments are light [[Isaiah 26:9](#)].' And another says, 'My soul faints for the longing it has for Your judgments at all times.' And again he says, 'For Your judgments I have hoped, and Your law will I keep at all times. ' Another boldly cries out, saying, 'My eye is ever towards the Lord.' And with him one says, 'The meditation of my heart is before You at all times.' And Paul further advises, 'At all times give

thanks; pray without ceasing. ' Those who are thus continually engaged, are waiting entirely on the Lord, and say, 'Let us follow on to know the Lord: we shall find Him ready as the morning, and He will come to us as the early and the latter rain for the earth [[Hosea 6:3](#)].' For not only does He satisfy them in the morning; neither does He give them only as much to drink as they ask; but He gives them abundantly according to the multitude of His lovingkindness, vouchsafing to them at all times the grace of the Spirit. And what it is they thirst for He immediately adds, saying, 'He that believes in Me.' For, 'as cold waters are pleasant to those who are thirsty [[John 7:38](#); [Proverbs 25:25](#)],' according to the proverb, so to those who believe in the Lord, the coming of the Spirit is better than all refreshment and delight.

2. It becomes us then in these days of the Passover, to rise early with the saints, and approach the Lord with all our soul, with purity of body, with confession and godly faith in Him; so that when we have here first drunk, and are filled with these divine waters which [flow] from Him, we may be able to sit at table with the saints in heaven, and may share in the one voice of gladness which is there. From this sinners, because it wearied them, are rightly cast out, and hear the words, 'Friend, how did you come in hither, not having a wedding garment [[Matthew 22:12](#)]?' Sinners indeed thirst, but not for the grace of the Spirit; but being inflamed with wickedness, they are wholly set on fire by pleasures, as says the Proverb, 'All day long he desires evil desires.' But the Prophet cries against them, saying, 'Woe unto those who rise up early, and follow strong drink; who continue until the evening, for wine inflames them. ' And since they run wild in wantonness, they dare to thirst for the destruction of others. Having first drunk of lying and unfaithful waters, those things have come upon them, which are stated by the Prophet; 'My wound,' says he, 'is grievous, whence shall I be healed; it has surely been to me like deceitful waters, in which there is no trust [

[Jeremiah 15:18](#)].' Secondly, while they drink with their companions, they lead astray and disturb the right mind, and turn away the simple from it. And what does he cry? 'Woe unto him who causes his neighbour to drink turbid destruction, and makes him drunk, that he may look upon his caverns. ' But those who dissemble, and steal away the truth, quench their hearts. Having first drunk of these things, they go on to say those things which the whore says in the Proverbs, 'Lay hold with delight on hidden bread, and sweet stolen waters [[Proverbs 9:17](#)].' They lay snares secretly, because they have not the freedom of virtue, nor the boldness of Wisdom , who praises herself in the gates, and employs freedom of speech in the broad ways, preaching on high walls. For this reason, they are bidden to 'lay hold with delight ,' because, having the choice between faith and pleasures, they steal the sweetness of truth, and disguise their own bitter waters [to escape] from the blame of their wickedness, which would have been speedy and public. On this account, the wolf puts on the skin of the sheep, sepulchres deceive by their whitened exteriors. Satan, that is. ..

From Letter 22

(For 350.)

Where our Lord Jesus Christ, who took upon Him to die for all, stretched forth His hands, not somewhere on the earth beneath, but in the air itself, in order that the Salvation effected by the Cross might be shown to be for all men everywhere: destroying the devil who was working in the air: and that He might consecrate our road up to Heaven, and make it free.

From Letter 24

(For 352.)

And at that time when they went forth and crossed over Egypt, their enemies were the sport of the sea; but now, when we pass over from earth to Heaven, Satan himself henceforth falls like lightning from Heaven.

From Letter 27

(For 355.) From the twenty-seventh Festal Letter of Athanasius, Bishop of Alexandria and Confessor; of which the commencement is, 'Again the season of the day of the living Passover. '

For who is our joy and boast, but our Lord and Saviour Jesus Christ, Who suffered for us, and by Himself made known to us the Father? For He is no other than He Who of old time spoke by the Prophets; but now He says to every man, 'I Who speak am near [[John 4:26](#)].' Right well is this word spoken, for He does not at one time speak, at another keep silence; but continually and at all times, from the beginning without ceasing, He raises up every man, and speaks to every man in his heart.

From Letter 28

(For 356.)

...In order that while He might become a sacrifice for us all, we, nourished up in the words of truth, and partaking of His living doctrine, might be able with the saints to receive also the joy of Heaven. For there, as He called the disciples to the upper chamber, so does the Word call us with them to the divine and incorruptible banquet; having suffered for us here, but there, preparing the heavenly tabernacles for those who most readily hearken to the summons, and unceasingly, and [gazing] at the goal, pursue the prize of their high calling; where for them who come to the banquet, and strive with those who hinder them, there is laid up both a crown, and incorruptible joy. For even though, humanly speaking, the labour of such a journey is great, yet the Saviour Himself has rendered even it light and kindly.

From Letter 29

(For 357.) From the twenty-ninth Letter, of which the beginning is, 'Sufficient for this present time is that which we have already written.'

The Lord proved the disciples , when He was asleep on the pillow, at which time a miracle was wrought, which is especially calculated to put even the wicked to shame. For when He arose, and rebuked the sea, and silenced the storm, He plainly showed two things; that the storm of the sea was not from the winds, but from fear of its Lord Who walked upon it, and that the Lord Who rebuked it was not a creature, but rather its Creator, since a creature is not obedient to another creature. For although the Red Sea was divided before by Moses [[Exodus 14:21](#)], yet it was not Moses who did it, for it came to pass, not because he spoke, but because God commanded. And if the sun stood still in Gibeon [[Joshua 10:12](#)], and the moon in the valley of Ajalon, yet this was the work, not of the son of Nun, but of the Lord, Who heard his prayer He it was Who both rebuked the sea, and on the cross caused the sun to be darkened [[Matthew 27:45](#)] .

Another Fragment

And whereas what is human comes to an end, what is divine does not.
For which reason also when we are dead, and when our nature is tired out,
he raises us up, and leads us up [though] born of earth to heaven.

From Letter 39

(For 367.) Of the particular books and their number, which are accepted by the Church. From the thirty-ninth Letter of Holy Athanasius, Bishop of Alexandria, on the Paschal festival; wherein he defines canonically what are the divine books which are accepted by the Church.

...1. They have fabricated books which they call books of tables, in which they show stars, to which they give the names of Saints. And therein of a truth they have inflicted on themselves a double reproach: those who have written such books, because they have perfected themselves in a lying and contemptible science; and as to the ignorant and simple, they have led them astray by evil thoughts concerning the right faith established in all truth and upright in the presence of God.

...2. But since we have made mention of heretics as dead, but of ourselves as possessing the Divine Scriptures for salvation; and since I fear lest, as Paul wrote to the Corinthians [[2 Corinthians 11:3](#)], some few of the simple should be beguiled from their simplicity and purity, by the subtlety of certain men, and should henceforth read other books— those called apocryphal— led astray by the similarity of their names with the true books; I beseech you to bear patiently, if I also write, by way of remembrance, of matters with which you are acquainted, influenced by the need and advantage of the Church.

3. In proceeding to make mention of these things, I shall adopt, to commend my undertaking, the pattern of Luke the Evangelist, saying on my own account: 'Forasmuch as some have taken in hand [[Luke 1:1](#)],' to reduce into order for themselves the books termed apocryphal, and to mix them up with the divinely inspired Scripture, concerning which we have been fully persuaded, as they who from the beginning were eyewitnesses

and ministers of the Word, delivered to the fathers; it seemed good to me also, having been urged thereto by true brethren, and having learned from the beginning, to set before you the books included in the Canon, and handed down, and accredited as Divine; to the end that any one who has fallen into error may condemn those who have led him astray; and that he who has continued steadfast in purity may again rejoice, having these things brought to his remembrance.

4. There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews; their respective order and names being as follows. The first is Genesis, then Exodus, next Leviticus, after that Numbers, and then Deuteronomy. Following these there is Joshua, the son of Nun, then Judges, then Ruth. And again, after these four books of Kings, the first and second being reckoned as one book, and so likewise the third and fourth as one book. And again, the first and second of the Chronicles are reckoned as one book. Again Ezra, the first and second are similarly one book. After these there is the book of Psalms, then the Proverbs, next Ecclesiastes, and the Song of Songs. Job follows, then the Prophets, the twelve being reckoned as one book. Then Isaiah, one book, then Jeremiah with Baruch, Lamentations, and the epistle, one book; afterwards, Ezekiel and Daniel, each one book. Thus far constitutes the Old Testament.

5. Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after

these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.

6. These are fountains of salvation, that they who thirst may be satisfied with the living words they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to these, neither let him take ought from these. For concerning these the Lord put to shame the Sadducees, and said, 'You err, not knowing the Scriptures.' And He reproveth the Jews, saying, 'Search the Scriptures, for these are they that testify of Me [[Matthew 22:29](#); [John 5:39](#)].'

7. But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former, my brethren, are included in the Canon, the latter being [merely] read; nor is there in any place a mention of apocryphal writings. But they are an invention of heretics, who write them when they choose, bestowing upon them their approbation, and assigning to them a date, that so, using them as ancient writings, they may find occasion to lead astray the simple.

From Letter 40

(For 368.)

'You are they that have continued with Me in My temptations; and I appoint unto you a kingdom, as My Father has appointed unto Me, that you may eat and drink at My table in My kingdom. ' Being called, then, to the great and heavenly Supper, in that upper room which has been swept, let us 'cleanse ourselves,' as the Apostle exhorted, 'from all filthiness of the flesh and spirit, perfecting holiness in the fear of God [[2 Corinthians 7:1](#)];' that so, being spotless within and without—without, clothing ourselves with temperance and justice; within, by the Spirit, rightly dividing the word of truth— we may hear, 'Enter into the joy of your Lord [[Matthew 25:21](#)].'

From Letter 42

(For 370.)

For we have been called, brethren, and are now called together, by Wisdom, and according to the Evangelical parable, to that great and heavenly Supper, and sufficient for every creature; I mean, to the Passover—to Christ, Who is sacrificed; for 'Christ our Passover is sacrificed.' (*And afterwards:*) They, therefore, that are thus prepared shall hear, 'Enter into the joy of your Lord. '

From Letter 43

(For 371.)

Of us, then, whose also is the Passover, the calling is from above, and 'our conversation is in heaven,' as Paul says; 'For we have here no abiding city, but we seek that which is to come,' whereto, also, looking forward, we properly keep the feast. (*And again, afterwards:*) Heaven truly is high, and its distance from us infinite; for 'the heaven of heavens,' says he, 'is the Lord's.' But not, on that account, are we to be negligent or fearful, as though the way thereto were impossible; but rather should we be zealous. Yet not, as in the case of those who formerly, removing from the east and finding a plain in Senaar, began [to build a tower], is there need for us to bake bricks with fire, and to seek slime for mortar; for their tongues were confounded, and their work was destroyed. But for us the Lord has consecrated a way through His blood, and has made it easy. (*And again:*) For not only has He afforded us consolation respecting the distance, but also in that He has come and opened the door for us which was once shut. For, indeed, it was shut from the time He cast out Adam from the delight of Paradise, and set the Cherubim and the flaming sword, that turned every way, to keep the way of the tree of life—now, however, opened wide. And He that sits upon the Cherubim having appeared with greater grace and loving-kindness, led into Paradise with himself the thief who confessed, and having entered heaven as our forerunner, opened the gates to all. (*And again:*) Paul also, 'pressing toward the mark for the prize of the high calling [[Philippians 3:14](#)],' by it was taken up to the third heaven, and having seen those things which are above, and then descended, he teaches us, announcing what is written to the Hebrews, and saying, 'For you are not come unto the mount that might be touched, and that burned with fire, and

clouds, and darkness, and a tempest, and to the voice of words. But you have come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and Church of the first-born, which are written in heaven. ' Who would not wish to enjoy the high companionship with these! Who not desire to be enrolled with these, that he may hear with them, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world [[Matthew 25:34](#)].'

From Letter 44

(For 372.) And again, from the forty-fourth Letter, of which the commencement is, 'All that our Lord and Saviour Jesus Christ did instead of us and for us. '

When therefore the servants of the Chief Priests and the Scribes saw these things, and heard from Jesus, 'Whosoever is thirsty, let him come to Me and drink [[John 7:37](#)];' they perceived that this was not a mere man like themselves, but that this was He Who gave water to the saints, and that it was He Who was announced by the prophet Isaiah. For He was truly the splendour of the light , and the Word of God. And thus as a river from the fountain he gave drink also of old to Paradise; but now to all men He gives the same gift of the Spirit, and says, 'If any man thirst, let him come to Me and drink.' Whosoever 'believes in Me, as says the Scripture, rivers of living water shall flow out of his belly [[John 7:37-38](#)].' This was not for man to say, but for the living God, Who truly vouchsafes life, and gives the Holy Spirit.

From Letter 45

(For 373.)

Let us all take up our sacrifices, observing distribution to the poor, and enter into the holy place, as it is written; 'whither also our forerunner Jesus is entered for us, having obtained eternal redemption. '...(*From the same:*)...And this is a great proof that, whereas we were strangers, we are called friends; from being formerly aliens, we have become fellow citizens with the saints, and are called children of the Jerusalem which is above, whereof that which Solomon built was a type. For if Moses made all things according to the pattern showed him in the mount, it is clear that the service performed in the tabernacle was a type of the heavenly mysteries, whereto the Lord, desirous that we should enter, prepared for us the new and abiding way. And as all the old things were a type of the new, so the festival that now is, is a type of the joy which is above, to which coming with psalms and spiritual songs, let us begin the fasts.

Letter 46

Letter to the Mareotis from Sardica , a.d . 343-4.

Athanasius to the presbyters and deacons and the people of the Catholic Church in the Mareotis, brethren beloved and longed for, greeting in the Lord.

The holy council has praised your piety in Christ. They have all acknowledged your spirit and fortitude in all things, in that you did not fear threats, and though you had to bear insults and persecutions against your piety you held out. Your letters when read out to all produced tears and enlisted universal sympathy. They loved you though absent, and reckoned your persecutions as their own. Their letter to you is a proof of their affection: and although it would suffice to include you along with the holy Church of Alexandria , yet the holy synod has written separately to you in order that you may be encouraged not to give way on account of your sufferings, but to give thanks to God; because your patience shall have good fruit.

Formerly the character of the heretics was not evident. But now it is revealed and laid open to all. For the holy synod has taken cognisance of the calumnies these men have concocted against you, and has had them in abhorrence, and has deposed Theodore, Valens, Ursacius, in Alexandria and the Mareotis by consent of all. The same notice has been given to other Churches also. And since the cruelty and tyranny practised by them against the Churches can no longer be borne, they have been cast out from the episcopate and expelled from the communion of all. Moreover of Gregory they were unwilling even to make mention, for since the man has lacked the very name of bishop, they thought it superfluous to name him. But on account of those who are deceived by him they have mentioned his name;

not because he seemed worthy of mention, but that those deceived by him might thereby recognise his infamy and blush at the kind of man with whom they have communicated. You will learn what has been written about them from the previous document : and though not all of the bishops came together to sign, yet it was drawn up by all, and they signed for all. Salute one another with a holy kiss. All the brethren salute you.

I, Protogenes , bishop, desire that you may be preserved in the Lord, beloved and longed for.

I, Athenodorus*, bishop, desire that you may be preserved in the Lord, most beloved brethren. [Other signatures] Julian, Ammonius, Aprianus, Marcellus, Gerontius*, Porphyrius*, Zosimus, Asclepius, Appian, Eulogius, Eugenius, Liodorus (26), Martyrius, Eucarpus, Lucius*, Caloes. Maximus: by letters from the Gauls I desire that you may be preserved in the Lord, beloved. We, Arcidamus and Philoxenus, presbyters, and Leo a deacon, from Rome, desire that you may be preserved. I, Gaudentius, bishop of Naissus, desire that you may be preserved in the Lord. [Also] Florentius of Meria in Pannonia, Ammianus (9), of Castellum in Pannonia, Januarius of Beneventum, Prætextatus of Narcidonum in Pannonia, Hyperneris (48) of Hypata in Thessaly, Castus of Cæsaraugusta, Severus of Calcisus in Thessaly, Julian of Therae Heptapolis , Lucius of Verona, Eugenius (35) of Hecleal Cycbinae , Zosimus (92) of Lychni Sunosion in Apulia , Hermogenes of Syceon , Thryphos of Magara, Paregorius* of Caspi, Caloes (21) of Castromartis, Ireneus of Syconis, Macedonius of Lypianum, Martyrius of Naupacti, Palladius of Dius, Broseus (87) of Lu[g]dunum in Gaul, Ursacius of Brixia, Amantius of Viminacium, by the presbyter Maximus, Alexander of Gypara in Achaia, Eutychius of Mothona, Aprianus of Petavio in Pannonia, Antigonus of Pallene in Macedonia, Dometius* of Acaria Constantias, Olympius of Enorodope , Zosimus of Oreomarga,

Protasius of Milan, Mark of Siscia on the Save, Eucarpus of Opûs in Achaia, Vitalis* of Vertara in Africa, Helianus of Tyrtana, Symphorus of Herapythae in Crete, Mosinius (64) of Heracla, Eucissus of Chisamus , Cydonius of Cydonia.

Letter 47

To the Church of Alexandria on the same occasion.

Athanasius to all the presbyters and deacons of the holy Catholic Church at Alexandria and the Parembola, brethren most beloved, greeting.

In writing this I must begin my letter, most beloved brethren, by giving thanks to Christ. But now this is especially fitting, since both many things and great, done by the Lord, deserve our thanks, and those who believe in Him ought not to be ungrateful for His many benefits. We thank the Lord therefore, who always manifests us to all in the faith, who also has at this time done many wonderful things for the Church. For what the heretical party of Eusebius and heirs of Arius have maintained and spread abroad, all the bishops who assembled have pronounced false and fictitious. And the very men who are thought terrible by many, like those who are called giants, were counted as nothing, and rightly so, for just as the darkness is illuminated when light comes, so, iniquity is unveiled by the coming of the just, and when the good are present, the worthless are exposed.

For you yourselves, beloved, are not ignorant what the successors of the ill-named heresy of Eusebius did, namely Theodore, Narcissus, Valens, Ursacius, and the worst of them all, George, Stephen, Acacius, Menophantus, and their colleagues, for their madness is manifest to all; nor has it escaped your observation what they committed against the Churches. For you were the first they injured, your Church the first they tried to corrupt. But they who did so many great things, and were, as I said above, terrible to the minds of all, have been so frightened as to pass all imagination. For not only did they fear the Roman Synod, not only when invited to it did they excuse themselves, but, now also having arrived at Sardica, so conscience-stricken were they, that when they had seen the

judges, they were astonished. So they fainted in their minds. Verily, one might say to them: 'Death, where is your sting, Death, where is your victory?' For neither did it go as they wished, for them to give judgment as they pleased; this time they could not over-reach whom they would. But they saw faithful men, that cared for justice, nay rather, they saw our Lord Himself among them, like the demons of old from the tombs; for being sons of falsehood, they could not bear to see the truth. So Theodore, Narcissus, and Ursacius, with their friends said as follows : 'Stay, what have we to do with you, men of Christ? We know that you are true, and fear to be convicted: we shrink from confessing our calumnies to your face. We have nothing to do with you; for you are Christians, while we are foes to Christ; and while with you truth is powerful, we have learned to over-reach. We thought our deeds were hid; we did not think that we were now coming to judgment; why do you expose our deeds before their time; and by exposing us vex us before the day?' and although they are of the worst character and walk in darkness, yet they have learned at last that there is no agreement between light and darkness, and no concord between Christ and Belial. Accordingly, beloved brethren, since they knew what they had done, and saw their victims ready as accusers, and the witnesses before their eyes, they followed the example of Cain and fled like him; in that they greatly wandered , for they imitated his flight, and so have received his condemnation. For the holy council knows their works; it has heard our blood crying aloud, heard from themselves the voices of the wounded. All the Bishops know how they have sinned, and how many things they have done against our Churches and others; and accordingly they have expelled these men from the Churches like Cain. For who did not weep when your letter was read? Who did not groan to see whom those men had exiled? Who did not reckon your tribulations his own? Most beloved brethren, you

suffered formerly when they were committing evil against you, and perhaps it is no long time since the war has ceased. Now, however, all the Bishops who assembled and heard what you have suffered, grieved and lamented just as you did when you suffered the injuries and they shared your grief at that time....

On account of these deeds then, and all the others which they have committed against the Churches, the holy general council has deposed them all, and not only has judged them aliens from the Church, but has held them unworthy to be called Christians. For how can men be called Christians who deny Christ? And how can men be admitted to church who do evil against the Churches? Accordingly, the holy council has sent to the Churches everywhere, that they may be marked among all, so that they who were deceived by them may now return to full assurance and truth. Do not therefore fail, beloved brethren; like servants of God, and professors of the faith of Christ, be tried in the Lord, and let not tribulation cast you down, neither let troubles caused by the heretics who plot against you make you sad. For you have the sympathy of the whole world in your grief, and what is more, it bears you all in mind. Now I think that those deceived by them will, when they see the severe sentence of the Council, turn aside from them and reject their impiety. If, however, even after this their hand is lifted up, do you not be astonished, nor fear if they rage; but pray and raise your hands to God, and be sure that the Lord will not tarry but will perform all things according to your will. I could wish indeed to write you a longer letter with a detailed account of what has taken place, but since the presbyters and deacons are competent to tell you in person of all they have seen, I have refrained from writing much. One thing alone I charge you, considering it a necessity, that having the fear of the Lord before your eyes you will put Him first, and carry on all things with your wonted concord as

men of wisdom and understanding. Pray for us, bearing in mind the necessities of the widows , especially since the enemies of truth have taken away what belongs to them. But let your love overcome the malice of the heretics. For we believe that according to your prayers the Lord will be gracious and permit me to see you speedily. Meanwhile you will learn the proceedings at the Synod by what all the Bishops have written to you, and from the appended letter you will perceive the deposition of Theodore, Narcissus, Stephen, Acacius, George, Menophantus, Ursacius and Valens. For Gregory they did not wish to mention: since they thought it superfluous to name a man who lacked the very name of bishop. Yet for the sake of those deceived by him they have mentioned his name, not that his name was worthy of mention, but in order that those deceived by him may learn his infamy and blush for the sort of man they have communicated with. ...I pray that you may be preserved in the Lord, brethren most beloved and longed for.

Letter 48

Letter to Amun. Written before 354 a.d.

All things made by God are beautiful and pure, for the Word of God has made nothing useless or impure. For 'we are a sweet savour of Christ in them that are being saved [[2 Corinthians 2:15](#)],' as the Apostle says. But since the devil's darts are varied and subtle, and he contrives to trouble those who are of simpler mind, and tries to hinder the ordinary exercises of the brethren, scattering secretly among them thoughts of uncleanness and defilement; come let us briefly dispel the error of the evil one by the grace of the Saviour, and confirm the mind of the simple. For 'to the pure all things are pure,' but both the conscience and all that belongs to the unclean are defiled. [[Titus 1:15](#)] I marvel also at the craft of the devil, in that, although he is corruption and mischief itself, he suggests thoughts under the show of purity; but with the result of a snare rather than a test. For with the object, as I said before, of distracting ascetics from their customary and salutary meditation, and of appearing to overcome them, he stirs some such buzzing thoughts as are of no profit in life, vain questions and frivolities which one ought to put aside. For tell me, beloved and most pious friend, what sin or uncleanness there is in any natural secretion—as though a man were minded to make a culpable matter of the cleanings of the nose or the sputa from the mouth? And we may add also the secretions of the belly, such as are a physical necessity of animal life. Moreover if we believe man to be, as the divine Scriptures say, a work of God's hands, how could any defiled work proceed from a pure Power? And if, according to the divine Acts of the Apostles [[Acts 17:28](#)], 'we are God's offspring,' we have nothing unclean in ourselves. For then only do we incur defilement, when we commit sin, that foulest of things. But when any bodily excretion takes

place independently of will, then we experience this, like other things, by a necessity of nature. But since those whose only pleasure is to gainsay what is said aright, or rather what is made by God, pervert even a saying in the Gospels, alleging that 'not that which goes in defiles a man, but that which goes out [[Matthew 15:11](#)],' we are obliged to make plain this unreasonableness,— for I cannot call it a question— of theirs. For firstly, like unstable persons, they wrest the Scriptures [[2 Peter 3:16](#)] to their own ignorance. Now the sense of the divine oracle is as follows. Certain persons, like these of today, were in doubt about meats. The Lord Himself, to dispel their ignorance, or it may be to unveil their deceitfulness, lays down that, not what goes in defiles the man, but what goes out. Then he adds exactly whence they go out, namely from the heart. For there, as he knows, are the evil treasures of profane thoughts and other sins. But the Apostle teaches the same thing more concisely, saying, 'But meat shall not bring us before God [[1 Corinthians 8:8](#)].' Moreover, one might reasonably say no natural secretion will bring us before him for punishment. But possibly medical men (to put these people to shame even at the hands of outsiders) will support us on this point, telling us that there are certain necessary passages accorded to the animal body, to provide for the dismissal of the superfluity of what is secreted in our several parts; for example, for the superfluity of the head, the hair and the watery discharges from the head, and the purgings of the belly, and that superfluity again of the seminitive channels. What sin then is there in God's name, elder most beloved of God, if the Master who made the body willed and made these parts to have such passages? But since we must grapple with the objections of evil persons, as they may say, 'If the organs have been severally fashioned by the Creator, then there is no sin in their genuine use,' let us stop them by asking this question: What do you mean by use? That lawful use which God permitted when He said,

'Increase and multiply, and replenish the earth [[Genesis 1:28](#)],' and which the Apostle approves in the words, 'Marriage is honourable and the bed undefiled [[Hebrews 13:4](#)],' or that use which is public, yet carried on stealthily and in adulterous fashion? For in other matters also which go to make up life, we shall find differences according to circumstances. For example, it is not right to kill, yet in war it is lawful and praiseworthy to destroy the enemy; accordingly not only are they who have distinguished themselves in the field held worthy of great honours, but monuments are put up proclaiming their achievements. So that the same act is at one time and under some circumstances unlawful, while under others, and at the right time, it is lawful and permissible. The same reasoning applies to the relation of the sexes. He is blessed who, being freely yoked in his youth, naturally begets children. But if he uses nature licentiously, the punishment of which the Apostle [[Hebrews 13:4](#)] writes shall await whoremongers and adulterers.

For there are two ways in life, as touching these matters. The one the more moderate and ordinary, I mean marriage; the other angelic and unsurpassed, namely virginity. Now if a man choose the way of the world, namely marriage, he is not indeed to blame; yet he will not receive such great gifts as the other. For he will receive, since he too brings forth fruit, namely thirtyfold. But if a man embrace the holy and unearthly way, even though, as compared with the former, it be rugged and hard to accomplish, yet it has the more wonderful gifts: for it grows the perfect fruit, namely an hundredfold. So then their unclean and evil objections had their proper solution long since given in the divine Scriptures. Strengthen then, father, the flocks under you, exhorting them from the Apostolic writings, guiding them from the Evangelical, counselling them from the Psalms, and saying, 'quicken me according to Your Word ;' but by 'Your Word,' is meant that we

should serve Him with a pure heart. For knowing this, the Prophet says, as if interpreting himself, 'Make me a clean heart, O God , ' lest filthy thoughts trouble me. David again, 'And establish me with Your free spirit , ' that even if ever thoughts disturb me, a certain strong power from You may establish me, acting as a support. Giving then this and the like advice, say with regard to those who are slow to obey the truth, 'I will teach Your ways unto the wicked,' and, confident in the Lord that you will persuade them to desist from such wickedness, sing 'and sinners shall be converted unto You. ' And be it granted, that they who raise malicious questions may cease from such vain labour, and that they who doubt in their simplicity may be strengthened with a 'free spirit.' while as many of you as surely know the truth, hold it unbroken and unshaken in Christ Jesus our Lord, with whom be to the Father glory and might, together with the Holy Spirit, for ever and ever. Amen.

Letter 49

Letter to Dracontius. Written a.d. 354 or 355.

I am at a loss how to write. Am I to blame you for your refusal? Or for having regard to the trials, and hiding for fear of the Jews? In any case, however it may be, what you have done is worthy of blame, beloved Dracontius. For it was not fitting that after receiving the grace you should hide, nor that, being a wise man, you should furnish others with a pretext for flight. For many are offended when they hear it; not merely that you have done this, but that you have done it having regard to the times and to the afflictions which are weighing upon the Church. And I fear lest, in flying for your own sake, you prove to be in peril in the sight of the Lord on account of others. For if 'he that offends one of the little ones, should rather choose that a mill stone were hanged about his neck, and that he were drowned in the depths of the sea [[Matthew 18:6](#)],' what can be in store for you, if you prove an offense to so many? For the surprising unanimity about your election in the district of Alexandria will of necessity be broken up by your retirement: and the episcopate of the district will be grasped at by many—and many unfit persons, as you are well aware. And many heathen who were promising to become Christians upon your election will remain heathen, if your piety sets at nought the grace given you.

2. What defence will you offer for such conduct? With what arguments will you be able to wash away and efface such an impeachment? How will you heal those who on your account are fallen and offended? Or how will you be able to restore the broken peace? Beloved Dracontius, you have caused us grief instead of joy, groaning instead of consolation. For we expected to have you with us as a consolation; and now we behold you in flight, and that you will be convicted in judgment, and when upon your trial

will repent it. And 'Who shall have pity upon you [[Jeremiah 15:5](#)],' as the Prophet says, who will turn his mind to you for peace, when he sees the brethren for whom Christ died injured on account of your flight? For you must know, and not be in doubt, that while before your election you lived to yourself, after it, you live for your flock. And before you had received the grace of the episcopate, no one knew you; but after you became one, the laity expect you to bring them food, namely instruction from the Scriptures. When then they expect, and suffer hunger, and you are feeding yourself [[Ezekiel 34:2](#)] only, and our Lord Jesus Christ comes and we stand before Him, what defence will you offer when He sees His own sheep hungering? For had you not taken the money, He would not have blamed you. But He would reasonably do so if upon taking it you dug and buried it—in the words which God forbid that your piety should ever hear: 'You ought to have given my money to the bankers, that when I came I might demand it of them. '

3. I beseech you, spare yourself and us. Yourself, lest you run into peril; us, lest we be grieved because of you. Take thought of the Church, lest many of the little ones be injured on your account, and the others be given an occasion of withdrawing. Nay but if you feared the times and acted as you did from timidity, your mind is not manly; for in such a case you ought to manifest zeal for Christ, and rather meet circumstances boldly, and use the language of blessed Paul: 'in all these things we are more than conquerors [[Romans 8:37](#)];' and the more so in that we ought to serve not the time, but the Lord. But if the organising of the Churches is distasteful to you, and you do not think the ministry of the episcopate has its reward, why, then you have brought yourself to despise the Saviour that ordered these things. I beseech you, dismiss such ideas, nor tolerate those who advise you in such a sense, for this is not worthy of Dracontius. For the

order the Lord has established by the Apostles abides fair and firm; but the cowardice of the brethren shall cease.

4. For if all were of the same mind as your present advisers, how would you have become a Christian, since there would be no bishops? Or if our successors are to inherit this state of mind, how will the Churches be able to hold together? Or do your advisers think that you have received nothing, that they despise it? If so surely they are wrong. For it is time for them to think that the grace of the Font is nothing, if some are found to despise it. But you have received it, beloved Dracontius; do not tolerate your advisers nor deceive yourself. For this will be required of you by the God who gave it. Have you not heard the Apostle say, 'Neglect not the gift that is in you [[1 Timothy 4:14](#)]?' or have you not read how he accepts the man that had doubled his money, while he condemned the one that had hidden it? But may it come to pass that you may quickly return, in order that you too may be one of those who are praised. Or tell me, whom do your advisers wish you to imitate? For we ought to walk by the standard of the saints and the fathers, and imitate them, and to be sure that if we depart from them we put ourselves also out of their fellowship. Whom then do they wish you to imitate? The one who hesitated, and while wishing to follow, delayed it and took counsel because of his family [[Luke 2:61](#)], or blessed Paul, who, the moment the stewardship was entrusted to him, 'straightway conferred not with flesh and blood [[Galatians 1:16](#)]?' For although he said, 'I am not worthy to be called an Apostle [[1 Corinthians 15:9](#)],' yet, knowing what he had received, and being not ignorant of the giver, he wrote, 'For woe is me if I preach not the gospel. ' But, as it was 'woe to me' if he did not preach, so, in teaching and preaching the gospel, he had his converts as his joy and crown. [[1 Thessalonians 2:19](#)] This explains why the saint was zealous to preach as far as Illyricum, and not to

shrink from proceeding to Rome [[Romans 1:15](#)], or even going as far as the Spains , in order that the more he laboured, he might receive so much the greater reward for his labour. He boasted then that he had fought the good fight, and was confident that he should receive the great crown. [[2 Timothy 4:7-8](#)] Therefore, beloved Dracontius, whom are you imitating in your present action? Paul, or men unlike him? For my part, I pray that you, and myself, may prove an imitator of all the saints.

5. Or possibly there are some who advise you to hide, because you have given your word upon oath not to accept the office if elected. For I hear that they are buzzing in your ears to this effect, and consider that they are thus acting conscientiously. But if they were truly conscientious, they would above all have feared God, Who imposed this ministry upon you. Or if they had read the divine Scriptures, they would not have advised you contrary to them. For it is time for them to blame Jeremiah also, and to impeach the great Moses, in that they did not listen to their advice, but fearing God fulfilled their ministry, and prophesying were made perfect. For they also when they had received their mission and the grace of Prophecy, refused. But afterwards they feared, and did not set at nought Him that sent them. Whether then you be of stammering utterance, and slow of tongue, yet fear God that made you, or if you call yourself too young to preach, yet reverence Him Who knew you before you were made. Or if you have given your word (now their word was to the saints as an oath), yet read Jeremiah, how he too had said, 'I will not name the Name of the Lord [[Jeremiah 20:9](#)],' yet afterwards he feared the fire kindled within him, and did not do as he had said, nor hid himself as if bound by an oath, but revered Him that had entrusted to him his office, and fulfilled the prophetic call. Or are you not aware, beloved, that Jonah also fled, but met with the fate that befell him, after which he returned and prophesied?

6. Do not then entertain counsels opposite to this. For the Lord knows our case better than we ourselves, and He knows to whom He is entrusting His Churches. For even if a man be not worthy, yet let him not look at his former life, but let him carry out his ministry, lest, in addition to his life he incur also the curse of negligence. I ask you, beloved Dracontius, whether knowing this, and being a wise man, you are not pricked in your soul? Do you not feel anxious lest any of those entrusted to you should perish? Do you not burn, as with a fire in your conscience? Are you not in fear of the day of judgment, in which none of your present advisers will be there to aid you? For each shall give account of those entrusted to his hands. For how did his excuse benefit the man who hid the money? Or how did it benefit Adam to say, 'The woman beguiled me [[Genesis 3:12](#)]?' Beloved Dracontius, even if you are really weak, yet you ought to take up the charge, lest, the Church being unoccupied, the enemies injure it, taking advantage of your flight. You should gird yourself up, so as not to leave us alone in the struggle; you should labour with us, in order to receive the reward also along with all.

7. Make haste then, beloved, and tarry no longer, nor suffer those who would prevent you: but remember Him that has given, and come hither to us who love you, who give you Scriptural advice, in order that you may both be installed by ourselves, and, as you minister in the churches make remembrance of us. For you are not the only one who has been elected from among monks, nor the only one to have presided over a monastery, or to have been beloved by monks. But you know that not only was Serapion a monk, and presided over that number of monks; you were not unaware of how many monks Apollos was father; you know Agathon, and are not ignorant of Ariston. You remember Ammonius who went abroad with Serapion. Perhaps you have also heard of Mutilus in the upper Thebaid, and

can learn about Paul at Latopolis, and many others. And yet these, when elected, did not gainsay; but taking Elisha as an example, and knowing the story of Elijah, and having learned all about the disciples and apostles, they grappled with the charge, and did not despise the ministry, and were not inferior to themselves, but rather look for the reward of their labour, advancing themselves, and guiding others onward. For how many have they turned away from the idols? How many have they caused to cease from their familiarity with demons by their warning? How many servants have they brought to the Lord, so as to cause those who saw such wonders to marvel at the sight? Or is it not a great wonder to make a damsel live as a virgin, and a young man live in continence, and an idolater come to know Christ?

8. Let not monks then prevent you, as though you alone had been elected from among monks; nor do you make excuses, to the effect that you will deteriorate. For you may even grow better if you imitate Paul, and follow up the actions of the Saints. For you know that men like those, when appointed stewards of the mysteries, all the more pressed forward to the mark of their high calling. [[Philippians 3:14](#)] When did Paul meet martyrdom and expect to receive his crown, if not after being sent to teach? When did Peter make his confession, if not when he was preaching the Gospel, and had become a fisher of men [[Matthew 4:19](#)]? When was Elijah taken up, if not after completing his prophetic career? When did Elisha gain a double share of the Spirit, if not after leaving all to follow Elijah? Or why did the Saviour choose disciples, if not to send them out as apostles?

9. So take these as an example, beloved Dracontius, and do not say, or believe those who say, that the bishop's office is an occasion of sin, nor that it gives rise to temptations to sin. For it is possible for you also as a bishop

to hunger and thirst [[Philippians 4:12](#)], as Paul did. You can drink no wine, like Timothy [[1 Timothy 5:23](#)], and fast constantly too, like Paul [[2 Corinthians 11:27](#)], in order that thus fasting after his example you may feast others with your words, and while thirsting for lack of drink, water others by teaching. Let not your advisers, then, allege these things. For we know both bishops who fast, and monks who eat. We know bishops who drink no wine, as well as monks who do. We know bishops who work wonders, as well as monks who do not. Many also of the bishops have not even married, while monks have been fathers of children; just as conversely we know bishops who are fathers of children and monks 'of the completest kind.' And again, we know clergy who suffer hunger, and monks who fast. For it is possible in the latter way, and not forbidden in the former. But let a man, wherever he is, strive earnestly; for the crown is given not according to position, but according to action.

10. Do not then suffer those who give contrary advice. But rather hasten and delay not; the more so as the holy festival is approaching; so that the laity may not keep the feast without you, and you bring great danger upon yourself. For who will in your absence preach them the Easter sermon? Who will announce to them the great day of the Resurrection, if you art in hiding? Who will counsel them, if you are in flight, to keep the feast fittingly? Ah, how many will be the better if you appear, how many be injured if you fly! And who will think well of you for this? And why do they advise you not to take up the bishop's office, when they themselves wish to have presbyters? For if you are bad, let them not associate with you. But if they know that you are good, let them not envy the others. For if, as they say, teaching and government is an occasion of sin, let them not be taught themselves, nor have presbyters, lest they deteriorate, both they and those who teach them. But do not attend to these human sayings, nor

suffer those who give such advice, as I have often already said. But rather make haste and turn to the Lord, in order that, taking thought for his sheep, you may remember us also. But to this end I have bidden our beloved Hierax, the presbyter, and Maximus the reader go, and bid you by word of mouth also, that you may be able thus to learn both with what feelings I have written, and the danger that results from gainsaying the ordinance of the Church.

Letter 50

First Letter to Lucifer.

To our lord, and most beloved brother the Bishop and Confessor Lucifer. Athanasius greeting in the Lord.

Being well in body by God's favour, we have now sent our most beloved deacon Eutyches, that your most pious holiness, as is much desired by us, may be pleased to inform us of the safety of yourself and those with you. For we believe it is by the life of you Confessors and servants of God that the state of the Catholic Church is renewed; and that what heretics have assayed to rend in pieces, our Lord Jesus Christ by your means restores whole.

For although the forerunners of Antichrist have by the power of this world done everything to put out the lantern of truth, yet the Deity by your confession shows its light all the clearer, so that none can fail to see their deceit. Heretofore perhaps they were able to dissimulate: now they are called Antichrists. For who can but execrate them, and fly from their communion like a taint, or the poison of a serpent? The whole Church everywhere is mourning, every city groans, aged bishops are suffering in exile, and heretics dissembling, who while denying Christ have made themselves publicans, sitting in the Churches and exacting revenue. O new kind of men and of persecution which the devil has devised, namely to use such cruelty, and even ministers as the agents of evil. But although they act thus, and have gone all lengths in pride and blasphemy, yet your confession, your piety and wisdom, will be the very greatest comfort and solace to the brotherhood. For it has been reported to us that your holiness has written to Constantius Augustus; and we wonder more and more that dwelling as it were among scorpions you yet preserve freedom of spirit, in order, by

advice or teaching or correction, to bring those in error to the light of truth. I ask then, and all confessors join me in asking, that you will be good enough to send us a copy; so that all may perceive, not by hearsay only but by letters, the valour of your spirit, and the confidence and firmness of your faith. Those who are with me salute your holiness. I salute all those who are with you. May the deity ever keep you safe and sound and mindful of us, most beloved lord, and true man of God.

Upon receiving this letter, blessed Lucifer sent the books which he had addressed to Constantius; and when he had read them Athanasius sent Letter 51.

Letter 51

Second Letter to Lucifer.

To the most glorious lord and deservedly much-desired fellow bishop Lucifer, Athanasius greeting in the Lord.

Although I believe that tidings have reached your holiness also of the persecution which the enemies of Christ have just now attempted to raise, seeking our blood, yet our own most beloved messengers can tell your piety about it. For to such a length did they dare to carry their madness by means of the soldiers, that they not only banished the Clergy of the city, but also went out to the Hermits, and laid their fatal hands upon Solitaries. Hence I also withdrew far away, lest those who entertained me should suffer trouble at their hands. For whom do Arians spare, who have spared not even their own souls? Or how can they give up their infamous actions while they persist in denying Christ our Lord the only Son of God? This is the root of their wickedness; on this foundation of sand they build up the perversity of their ways, as we find it written in the thirteenth Psalm, 'The fool said in his heart there is no God;' and presently follows, 'Corrupt are they and become abominable in their works.' Hence the Jews who denied the Son of God, deserved to be called 'a sinful nation, a people laden with iniquity, a seed of evil doers, children without law [[Isaiah 1:4](#)].' Why 'without law?'—because you have deserted the Lord. And so the most blessed Paul, when he had begun not only to believe in the Son of God, but also to preach His deity, wrote, 'I know nothing against myself [[1 Corinthians 4:4](#)].' Accordingly we too, according to your confession of faith, desire to hold the Apostolic tradition, and to live according to the commands of the divine law, that we may be found along with you in that band in which now Patriarchs, Prophets, Apostles and Martyrs are rejoicing. So then, though

the Arian madness, aided by external power, was so active that our brethren on account of their fury could not even see the open air with freedom, yet by God's favour, according to your prayers, I have been able, though with trouble and danger, to see the brother who is wont to bring me necessaries and the letters of your holiness, along with those of others. And so we have received the books of your most wise and religious soul, in which we have seen the image of an Apostle, the confidence of a Prophet, the teaching of truth, the doctrine of true faith, the way of heaven, the glory of martyrdom, the triumphs against the Arian heresy, the unimpaired tradition of our Fathers, the right rule of the Church's order. O truly Lucifer, who according to your name bring the light of truth, and have set it on a candlestick to give light to all. For who, except the Arians, does not clearly see from your teaching the true faith and the taint of the Arians. Forcibly and admirably, like light from darkness, you have separated the truth from the subtlety and dishonesty of heretics, defended the Catholic Church, proved that the arguments of the Arians are nothing but a kind of hallucination, and taught that the diabolical gnashings of the teeth are to be despised. How good and welcome are your exhortations to martyrdom; how highly to be desired have you shown death to be on behalf of Christ the Son of the living God. What love you have shown for the world to come and for the heavenly life. You seem to be a true temple of the Saviour, Who dwells in you and utters these exact words through you, and has given such grace to your discourses. Beloved as you were before among all, now such passionate affection for you is settled in the minds of all, that they call you the Elijah of our times; and no wonder. For if they who seem to please God are called Sons of God, much more proper is it to give that name to the associates of the Prophets, namely the Confessors, and especially to you. Believe me, Lucifer, it is not you only who has uttered this, but the Holy Spirit with you. Whence comes

so great a memory for the Scriptures? Whence an unimpaired sense and understanding of them? Whence has such an order of discourse been framed? Whence did you get such exhortations to the way of heaven, whence such confidence against the devil, and such proofs against heretics, unless the Holy Spirit had been lodged in you? Rejoice therefore to see that you are already there where also are your predecessors the martyrs, that is, among the band of angels. We also rejoice, having you as an example of valour, and patience, and liberty. For I blush to say anything of what you have written about my name, lest I should appear a flatterer. But I know and believe that the Lord Himself, Who has revealed all knowledge to your holy and religious spirit, will reward you for this labour also with a reward in the kingdom of the heavens. Since then you are such a man, we ask the Lord in prayer that you may pray for us, that in His mercy He may now deign to look down upon the Catholic Church, and deliver all His servants from the hands of persecutors; in order that all they too who have fallen on account of temporal fear may at length be enabled to raise themselves and return to the way of righteousness, led away from which they are wandering, poor people, not knowing in what a pit they are. In particular I ask, if I have said anything amiss, you would be good enough to overlook it, for from so great a fountain my unskilfulness has not been able to draw what it might have done. But as to our brethren, I ask you again to overlook my not having been able to see them. For truth itself is my witness that I wished and longed to compass this, and was greatly grieved at being unable. For my eyes ceased not from tears, nor my spirit from groaning, because we are not permitted even to see the brethren. But God is my witness, that on account of their persecution I have not been able to see even the parents whom I have. For what is there that the Arians leave undone? They watch the roads, observe those who enter and leave the city,

search the vessels, go round the deserts, ransack houses, harass the brethren, cause unrest to everybody. But thanks be to God, in so doing they are more and more incurring the execration of all, and coming to be truly known for what your holiness has called them: slaves of Antichrist. And, poor wretches, hated as they are, they persist in their malice, until they shall be condemned to the death of their ancestor Pharaoh. Those with me salute your piety. Pray salute those who are with you. May God's divine grace preserve you, mindful of us and ever blessed, worthily called man of God, servant of Christ, partner of the Apostles, comfort of the brotherhood, master of truth, and in all things most longed for.

Letter 52

First Letter to Monks. (Written 358-360).

1. To those in every place who are living a monastic life, who are established in the faith of God, and sanctified in Christ, and who say, 'Behold, we have forsaken all, and followed You [[Matthew 19:27](#)],' brethren dearly beloved and longed for, heartiest greeting in the Lord.

1. In compliance with your affectionate request, which you have frequently urged upon me, I have written a short account of the sufferings which ourselves and the Church have undergone, refuting, according to my ability, the accursed heresy of the Arian madmen, and proving how entirely it is alien from the Truth. And I thought it needful to represent to your Piety what pains the writing of these things has cost me, in order that you may understand thereby how truly the blessed Apostle has said, 'O the depth of the riches both of the wisdom and knowledge of God [[Romans 11:33](#)];' and may kindly bear with a weak man such as I am by nature. For the more I desired to write, and endeavoured to force myself to understand the Divinity of the Word, so much the more did the knowledge thereof withdraw itself from me; and in proportion as I thought that I apprehended it, in so much I perceived myself to fail of doing so. Moreover also I was unable to express in writing even what I seemed to myself to understand; and that which I wrote was unequal to the imperfect shadow of the truth which existed in my conception.

2. Considering therefore how it is written in the Book of Ecclesiastes, 'I said, I will be wise, but it was far from me; That which is far off, and exceeding deep, who shall find it out?' [[Ecclesiastes 7:23-24](#)] and what is said in the Psalms, 'The knowledge of You is too wonderful for me; it is high, I cannot attain unto it ;' and that Solomon says, 'It is the glory of God

to conceal a thing [[Proverbs 25:2](#)]; I frequently designed to stop and to cease writing; believe me, I did. But lest I should be found to disappoint you, or by my silence to lead into impiety those who have made enquiry of you, and are given to disputation, I constrained myself to write briefly, what I have now sent to your piety. For although a perfect apprehension of the truth is at present far removed from us by reason of the infirmity of the flesh, yet it is possible, as the Preacher himself has said, to perceive the madness of the impious, and having found it, to say that it is 'more bitter than death [[Ecclesiastes 7:26](#)].' Wherefore for this reason, as perceiving this and able to find it out, I have written, knowing that to the faithful the detection of impiety is a sufficient information wherein piety consists. For although it be impossible to comprehend what God is, yet it is possible to say what He is not. And we know that He is not as man; and that it is not lawful to conceive of any originated nature as existing in Him. So also respecting the Son of God, although we are by nature very far from being able to comprehend Him; yet is it possible and easy to condemn the assertions of the heretics concerning Him, and to say, that the Son of God is not such; nor is it lawful even to conceive in our minds such things as they speak, concerning His Godhead; much less to utter them with the lips.

3. Accordingly I have written as well as I was able; and you, dearly beloved, receive these communications not as containing a perfect exposition of the Godhead of the Word, but as being merely a refutation of the impiety of the enemies of Christ, and as containing and affording to those who desire it, suggestions for arriving at a pious and sound faith in Christ. And if in anything they are defective (and I think they are defective in all respects), pardon it with a pure conscience, and only receive favourably the boldness of my good intentions in support of godliness. For an utter condemnation of the heresy of the Arians, it is sufficient for you to

know the judgment given by the Lord in the death of Arius, of which you have already been informed by others. 'For what the Holy God has purposed, who shall scatter [[Isaiah 14:27](#)]?' and whom the Lord condemned who shall justify ? After such a sign given, who do not now acknowledge, that the heresy is hated of God, however it may have men for its patrons? Now when you have read this account, pray for me, and exhort one another so to do. And immediately send it back to me, and suffer no one whatever to take a copy of it, nor transcribe it for yourselves. But like good money-changers be satisfied with the reading; but read it repeatedly if you desire to do so. For it is not safe that the writings of us babblers and private persons should fall into the hands of them that shall come after. Salute one another in love, and also all that come unto you in piety and faith. For 'if any man' as the Apostle has said, 'love not the Lord, let him be anathema. The grace of our Lord Jesus Christ be with you. [[1 Corinthians 16:22-23](#)] Amen.'

Letter 53

Second Letter to Monks.

Athanasius, Archbishop of Alexandria, to the Solitaries.

Athanasius to those who practise a solitary life, and are settled in faith in God, most beloved brethren, greeting in the Lord.

I thank the Lord who has given to you to believe in Him, that you too may have with the saints eternal life. But because there are certain persons who hold with Arius and go about the monasteries with no other object save that under colour of visiting you, and returning from us they may deceive the simple; whereas there are certain who, while they affirm that they do not hold with Arius, yet compromise themselves and worship with his party; I have been compelled, at the instance of certain most sincere brethren, to write at once in order that keeping faithfully and without guile the pious faith which God's grace works in you, you may not give occasion of scandal to the brethren. For when any sees you, the faithful in Christ, associate and communicate with such people, [or worshipping along with them], certainly they will think it a matter of indifference and will fall into the mire of irreligion. Lest, then, this should happen, be pleased, beloved, to shun those who hold the impiety [of Arius], and moreover to avoid those who, while they pretend not to hold with Arius, yet worship with the impious. And we are specially bound to fly from the communion of men whose opinions we hold in execration. [If then any come to you, and, as blessed John [2 John 10] says, brings with him right doctrine, say to him, All hail, and receive such an one as a brother.] But if any pretend that he confesses the right faith, but appear to communicate with those others, exhort him to abstain from such communion, and if he promise to do so, treat him as a brother, but if he persist in a contentious spirit, him avoid. [I might greatly lengthen

my letter, adding from the divine Scriptures the outline of this teaching. But since, being wise men, you can anticipate those who write, and rather, being intent upon self-denial, are fit to instruct others also, I have dictated a short letter, as from one loving friend to others, in the confidence] that living as you do you will preserve a pure and sincere faith, and that those persons, seeing that you do not join with them in worship, will derive benefit, fearing lest they be accounted as impious, and as those who hold with them.

Letter 54

To Serapion, concerning the death of Arius.

Athanasius to Serapion , a brother and fellow-minister, health in the Lord.

I have read the letters of your piety, in which you have requested me to make known to you the events of my times relating to myself, and to give an account of that most impious heresy of the Arians, in consequence of which I have endured these sufferings, and also of the manner of the death of Arius. With two out of your three demands I have readily undertaken to comply, and have sent to your Godliness what I wrote to the Monks; from which you will be able to learn my own history as well as that of the heresy. But with respect to the other matter, I mean the death, I debated with myself for a long time, fearing lest any one should suppose that I was exulting in the death of that man. But yet, since a disputation which has taken place among you concerning the heresy, has issued in this question, whether Arius died after previously communicating with the Church; I therefore was necessarily desirous of giving an account of his death, as thinking that the question would thus be set at rest, considering also that by making this known I should at the same time silence those who are fond of contention. For I conceive that when the wonderful circumstances connected with his death become known, even those who before questioned it will no longer venture to doubt that the Arian heresy is hateful in the sight of God.

2. I was not at Constantinople when he died, but Macarius the Presbyter was, and I heard the account of it from him. Arius had been invited by the Emperor Constantine, through the interest of Eusebius and his fellows; and when he entered the presence the Emperor enquired of him, whether he held the Faith of the Catholic Church? And he declared upon

oath that he held the right Faith, and gave in an account of his Faith in writing, suppressing the points for which he had been cast out of the Church by the Bishop Alexander, and speciously alleging expressions out of the Scriptures. When therefore he swore that he did not profess the opinions for which Alexander had excommunicated him, [the Emperor] dismissed him, saying , 'If your Faith be right, you have done well to swear; but if your Faith be impious, and you have sworn, God judge of you according to your oath.' When he thus came forth from the presence of the Emperor, Eusebius and his fellows, with their accustomed violence, desired to bring him into the Church. But Alexander, the Bishop of Constantinople of blessed memory, resisted them, saying that the inventor of the heresy ought not to be admitted to communion; whereupon Eusebius and his fellows threatened, declaring, 'As we have caused him to be invited by the Emperor, in opposition to your wishes, so tomorrow, though it be contrary to your desire, Arius shall have communion with us in this Church.' It was the Sabbath when they said this.

3. When the Bishop Alexander heard this, he was greatly distressed, and entering into the church, he stretched forth his hands unto God, and bewailed himself; and casting himself upon his face in the chancel, he prayed, lying upon the pavement. Macarius also was present, and prayed with him, and heard his words. And he besought these two things, saying, 'If Arius is brought to communion tomorrow, let me Your servant depart, and destroy not the pious with the impious; but if You will spare Your Church (and I know that You will spare), look upon the words of Eusebius and his fellows, and give not your inheritance to destruction and reproach [[Joel 2:17](#)], and take off Arius, lest if he enter into the Church, the heresy also may seem to enter with him, and henceforward impiety be accounted for piety.' When the Bishop had thus prayed, he retired in great anxiety; and

a wonderful and extraordinary circumstance took place. While Eusebius and his fellows threatened, the Bishop prayed; but Arius, who had great confidence in Eusebius and his fellows, and talked very wildly, urged by the necessities of nature withdrew, and suddenly, in the language of Scripture, 'falling headlong he burst asunder in the midst [[Acts 1:18](#)],' and immediately expired as he lay, and was deprived both of communion and of his life together.

4. Such has been the end of Arius: and Eusebius and his fellows, overwhelmed with shame, buried their accomplice, while the blessed Alexander, amidst the rejoicings of the Church, celebrated the Communion with piety and orthodoxy, praying with all the brethren, and greatly glorifying God, not as exulting in his death (God forbid!), for 'it is appointed unto all men once to die [[Hebrews 9:27](#)],' but because this thing had been shown forth in a manner transcending human judgments. For the Lord Himself judging between the threats of Eusebius and his fellows, and the prayer of Alexander, condemned the Arian heresy, showing it to be unworthy of communion with the Church, and making manifest to all, that although it receive the support of the Emperor and of all mankind, yet it was condemned by the Church herself. So the antichristian gang of the Arian madmen has been shown to be displeasing to God and impious; and many of those who before were deceived by it changed their opinions. For none other than the Lord Himself who was blasphemed by them condemned the heresy which rose up against Him, and again showed that howsoever the Emperor Constantius may now use violence to the Bishops in behalf of it, yet it is excluded from the communion of the Church, and alien from the kingdom of heaven. Wherefore also let the question which has arisen among you be henceforth set at rest; (for this was the agreement made among you), and let no one join himself to the heresy, but let even those

who have been deceived repent. For who shall receive what the Lord condemned? And will not he who takes up the support of that which He has made excommunicate, be guilty of great impiety, and manifestly an enemy of Christ?

5. Now this is sufficient to confound the contentious; read it therefore to those who before raised this question, as well as what was briefly addressed to the Monks against the heresy, in order that they may be led thereby more strongly to condemn the impiety and wickedness of the Arian madmen. Do not however consent to give a copy of these to any one, neither transcribe them for yourself (I have signified the same to the Monks also); but as a sincere friend, if anything is wanting in what I have written, add it, and immediately send them back to me. For you will be able to learn from the letter which I have written to the Brethren, what pains it has cost me to write it, and also to perceive that it is not safe for the writings of a private person to be published (especially if they relate to the highest and chief doctrines), for this reason—lest what is imperfectly expressed through infirmity or the obscurity of language, do hurt to the reader. For the majority of men do not consider the faith, or the aim of the writer, but either through envy or a spirit of contention, receive what is written as themselves choose, according to an opinion which they have previously formed, and misinterpret it to suit their pleasure. But the Lord grant that the Truth and a sound faith in our Lord Jesus Christ may prevail among all, and especially among those to whom you read this. Amen.

Letter 55

Letter to Rufinianus.

To our lord, son, and most desired fellow-minister Rufinianus.
Athanasius greeting in the Lord.

You write what is proper for a beloved son to write to a father: accordingly, I embraced you when you came near me in writing, most desired Rufinianus. And I, though I might write to you as a son both in the opening and the middle and the close, refrained, lest my commendation and testimony should be made known by writing. For you are my letter, as it is written [[2 Corinthians 3:2](#)], known and read in the heart. That you then are in such case, believe, yea believe. I address you, and invite you to write. For by doing so you afford me the highest gratification. But since in an honourable and church-like spirit, such as becomes your piety, you ask me about those who were drawn away by necessity but not corrupted by error, and wish me to write what resolution has been come to about them, whether in synods or elsewhere; know, most desired Lord, that to begin with , when violence was ceased, a synod has been held, bishops from foreign parts being present; while others have been held by our fellow-ministers resident in Greece, as well as by those in Spain and Gaul : and the same decision had come to here and everywhere, namely, in the case of those who had fallen and been leaders of impiety, to pardon them upon their repentance, but not to give them the position of clergy: but in the case of men not deliberate in impiety, but drawn away by necessity and violence, that they should not only receive pardon, but should occupy the position of clergy: the more so, in that they offered a plausible defence, and what had happened seemed due to a certain special purpose. For they assured us that they had not gone over to impiety; but lest certain most impious persons

should be elected and ruin the Churches they elected rather to acquiesce in the violence and to bear the burden, than to lose the people. But in saying this, they appeared to us to say what was plausible; for they alleged in excuse Aaron the brother of Moses, who in the wilderness acquiesced in the people's transgression; and that he had had as his excuse the danger of the people returning to Egypt and abiding in idolatry. For there was reason in the view, that if they remained in the wilderness they might cease from their impiety: but if they went into Egypt they would become ruined and increase the impiety in their midst. For this reason, then, they have been allowed to rank as clergy, those who had been deceived and suffered violence being pardoned. I give this information to your piety in the confidence that you will both accept what has been resolved upon, and not charge those who assembled, as I have said, with remissness. But be good enough to read it to the clergy and laity under you, that they may be informed, and may not blame you for being thus minded about such persons. For it would not be fitting for me to write, when your piety is able to do so, and to announce our mind with regard to them, and carry out all that remains to be done. Thanks to the Lord that filled you [[1 Corinthians 1:5](#)] with all utterance and with all knowledge. Let then those that repent openly anathematise by name the error of Eudoxius and Euzoius. For they blasphemed still, and wrote that He was a creature, ringleaders of the Arian heresy. But let them confess the faith confessed by the fathers at Nicæa, and that they put no other synod before that one. Greet the brotherhood with you. That with us greets you in the Lord.

Letter 56

To the Emperor Jovian concerning the Faith

Copy of a letter of the Emperor Jovian, sent to Athanasius, the most holy Archbishop of Alexandria:

To the most religious and friend of God, Athanasius, Jovian: Admiring exceedingly the achievements of your most honourable life, and of your likeness to the God of all, and of your affection toward our Saviour Christ, we accept you, most honoured bishop. And inasmuch as you have not flinched from all labour, nor from the fear of your persecutors, and, regarding dangers and threats of the sword as dung, holding the rudder of the orthodox faith which is dear to you, are contending even until now for the truth, and continue to exhibit yourself as a pattern to all the people of the faithful, and an example of virtue:— our imperial Majesty recalls you, and desires that you should return to the office of the teaching of salvation. Return then to the holy Churches, and tend the people of God, and send up to God with zeal your prayers for our clemency. For we know that by your supplication we, and all who hold with us [the Christian faith], shall have great assistance from the supreme God.

1. A desire to learn and a yearning for heavenly things is suitable to a religious Emperor; for thus you will truly have 'your heart' also 'in the hand of God.' Since then your Piety desired to learn from us the faith of the Catholic Church, giving thanks for these things to the Lord, we counselled above all things to remind your Piety of the faith confessed by the Fathers at Nic^æa. For this certain set at nought, while plotting against us in many ways, because we would not comply with the Arian heresy, and they have become authors of heresy and schisms in the Catholic Church. For the true and pious faith in the Lord has become manifest to all, being both 'known and read' from the Divine Scriptures. For in it both the saints were made perfect and suffered martyrdom, and now are departed in the Lord; and the faith would have abode inviolate always had not the wickedness of certain heretics presumed to tamper with it. For a certain Arius and those with him

attempted to corrupt it, and to introduce impiety in its place, affirming that the Son of God was from nought, and a creature, and a thing made and changeable. But with these words they deceived many, so that even 'they that seemed to be somewhat were carried away ,' with their blasphemy. And yet our holy Fathers, as we said before, came promptly together at the Synod at Nicœa, and anathematised them, and confessed in writing the faith of the Catholic Church, so that, this being everywhere preached, the heresy kindled by the heretics might be quenched. This faith then was everywhere in every Church sincerely known and preached. But since now certain who wish to renew the Arian heresy have presumed to set at nought this faith confessed at Nicœa by the Fathers, and while pretending to confess it, do in fact deny it, explaining away the 'Coessential ,' and blaspheming of their own accord against the Holy Spirit, in affirming that It is a creature, and came into being as a thing made by the Son, we hasten as of bounden duty, in view of the injury resulting to the people from such blasphemy, to hand to your Piety the faith confessed at Nicœa; in order that your religiousness may know what has been written with all accuracy, and how far wrong they are who teach contrary to it.

2. For know, most religious Augustus, that these things have been preached from time immemorial, and this faith the Fathers who met at Nicœa confessed; and to it have assented all the Churches in every quarter, both those in Spain, and Britain, and the Gauls, and all Italy and Dalmatia, Dacia and Mœsia, Macedonia and all Greece, and in all Africa and Sardinia, and Cyprus and Crete, as well as Pamphylia, Lycia and Isauria, and those in Egypt and the Libyas, Pontus and Cappadocia, and those near at hand to us , and the Churches in the East, except a few who hold with Arius. For of all those above mentioned we have both learnt the opinion by experience, and we have letters. And you know, O most religious Augustus,

that even if some few speak against this faith, they cannot create a demurrer, inasmuch as the whole world holds the Apostolic faith. For they having long been infected by the Arian heresy, now the more obstinately oppose the truth. And that your Piety may know, although you know already, yet we hasten to append the faith confessed by the Bishops at Nicæa. The faith then confessed at Nicæa by the Fathers is as follows:—

3. We believe, etc., etc.

4. By this faith, Augustus, all must needs abide, as Divine and Apostolic, and none must unsettle it by plausibilities, and contentions about words, which is what the Arian madmen have done, saying that the Son of God is from nought, and that once there was when He was not, and that He is created, and made and changeable. For for this cause, as we said before, the Synod at Nicæa anathematised such heresy, but confessed the faith of the truth. For they have not merely said that the Son is like the Father, lest He should be believed merely like God, instead of Very God from God; but they wrote 'Coessential,' which was peculiar to a genuine and true Son, truly and naturally from the Father. Nor yet did they make the Holy Spirit alien from the Father and the Son, but rather glorified Him together with the Father and the Son, in the one faith of the Holy Triad, because there is in the Holy Triad also one Godhead.

Appendix

Petition made at Antioch to Jovian the Emperor on the part of Lucius and Bernicianus, and certain other Arians against Athanasius, Bishop of Alexandria.

First Petition which they made as the Emperor was departing to Camp, at the Roman Gate.

May it please your Might and your Majesty and your Piety to hear us. *The Emperor*: 'Who are you and where from?' *The Arians*: 'Christians, my Lord.' *Emperor*: 'Where from, and from what city?' *The Arians*: 'Alexandria.'— *Emperor*: 'What do you want?' *The Arians*: 'May it please your Might and your Majesty, give us a Bishop.' *Emperor*: 'I ordered the former one, whom you had before, Athanasius, to occupy the See.' *The Arians*: 'May it please your Might: he has been many years both in banishment, and under accusation.' Suddenly a soldier answered in indignation: 'May it please your Majesty, enquire of them who they are and where from, for these are the leavings and refuse of Cappadocia, the remains of that unholy George who desolated the city and the world.' The Emperor on hearing this set spurs to his horse, and departed to the Camp.

Second Petition of the Arians.

'We have accusations and clear proofs against Athanasius, in that ten and twenty years ago he was deprived by the ever memorable Constantine and Constantius, and incurred banishment under the most religious and philosophical and blessed Julian.' *Emperor*: 'Accusations ten, twenty, and thirty years old are now obsolete. Don't speak to me about Athanasius, for I know why he was accused, and how he was banished.'

Third Petition of the Arians.

'And now again, we have certain other accusations against Athanasius.'

Emperor: 'The rights of the case will not appear by means of crowded numbers, and clamours, but choose two from yourselves, and from the party of the majority other two, for I cannot answer each one severally.' *Those from the majority:* 'These are the leavings from the unholy George, who desolated our province, and who would not allow a counsellor to dwell in the cities.' *The Arians:* 'May it please you, any one you will except Athanasius.' *Emperor:* 'I told you that the case of Athanasius was already settled,' (and then angrily) 'feri, feri!' *The Arians:* 'May it please you, if you send Athanasius, our city is ruined, and no one assembles with him.'

Emperor: 'Yet I took pains, and ascertained that he holds right opinions and is orthodox, and teaches aright.' *The Arians:* 'With his mouth he utters what is right, but in his soul he harbours guile.' *Emperor:* 'That will do, you have testified of him, that he utters what is right and teaches aright, but if he teaches and speaks aright with his tongue, but harbours evil thoughts in his soul, it concerns him before God. For we are men, and hear what is said; but what is in the heart God knows.' *The Arians:* 'Authorise our holding communion together.' *Emperor:* 'Why, who prevents you?' *The Arians:* 'May it please you, he proclaims us as sectarians and dogmatisers.'

Emperor: 'It is his duty, and that of those who teach aright.' *The Arians:* 'May it please your Might; we cannot bear this man, and he has taken away the lands of the Churches.' *Emperor:* 'Oh then, it is on account of property you have come here, and not on account of the faith'—then he added—'go away, and keep the peace.' Once more he added to the Arians: 'Go away to the Church, tomorrow you have a Communion, and after the dismissal, there are Bishops here, and here is Nemesinus, each one of you shall sign as he believes: Athanasius is here too; whoever does not know the word of faith, let him learn from Athanasius. You have tomorrow and the day after,

for I am going out to Camp.' And a certain lawyer belonging to the Cynics petitioned the Emperor: 'May it please your Majesty, on account of Bishop Athanasius, the Receiver-General seized my houses.' *Emperor*: 'If the Receiver-General seized your houses what has that to do with Athanasius?' Another lawyer, Patalas, said: 'I have a complaint against Athanasius.' *Emperor*: 'And what have you to do with Christians, being a heathen?' But certain of the majority of them of Antioch took Lucius and brought him to the Emperor, saying: 'May it please your Might and your Majesty, look whom they wanted to make a Bishop!'

Another petition made at the porch of the palace on the part of Lucius: —'May it please your Might, listen to me.' The Emperor stopped and said: 'I ask you, Lucius, how did you come here, by sea or by land?' *Lucius*: 'May it please you, by sea.' *Emperor*: 'Well, Lucius, may the God of the world, and the radiant sun, and moon, be angry with those men that made the voyage with you, for not casting you into the sea; and may that ship never again have fair winds, nor find a haven with her passengers when in a storm.' And through Euzoius the unbelieving Arians asked Probatius and his fellows, the successors of Eusebius and Bardio as eunuchs, that they might be granted an audience. The Emperor learned this, and tortured the eunuchs and said: 'If any one wants to make a petition against Christians let this be his fate.' And so the Emperor dismissed them.

Letter 57

First Letter to Orsisius

'[And] having spent a few days there, he saith to the Abbat Theodorus: Since the Passover is near, visit the brethren after your manner; and as the Lord shall dispose me, I will do. And he embraced him, and sent him away, having written a letter by him to the Abbat Orsisius and the brethren, to the following effect:'—

I have seen your fellow-worker and father of the brethren, Theodorus, and in him the master of our father Pachomius. And I rejoiced to see the sons of the Church, and they made me glad by their presence. But the Lord is their recompenser. And as Theodorus was about to leave me for you, he said to me: Remember me. And I said to him: If I forget you, O Jerusalem, let my right hand be forgotten, yea let my tongue cleave to my throat if I remember you not.

Letter 58

Second Letter to Orsisius .

'But the most holy Archbishop Athanasius, when he heard about our father Theodorus, was grieved, and sent this letter to the Abbat Orsisius and the brethren to console them for his decease, as follows:'—

Athanasius to Orsisius, Abbat, father of monks, and to all with him who practise the solitary life, and are settled in faith in God, beloved brethren most longed for in the Lord, greeting.

I have heard about the decease of the blessed Theodorus , and the tidings caused me great anxiety, knowing as I did his value to you. Now if it had not been Theodorus, I should have used many words to you, with tears, considering what follows after death. But since it is Theodorus whom you and I have known, what need I say in my letter save 'Blessed is' Theodorus, 'who has not walked in the council of the ungodly ?' But if 'he is blessed that fears the Lord ,' we may now confidently call him blessed, having the firm assurance that he has reached as it were a haven, and has a life without care. Would that the same had also befallen each one of us; would that each of us in his running might thus arrive; would that each of us, on his voyage, might moor his own bark there in the stormless haven, so that, at rest with the fathers, he might say, 'here will I dwell, for I have a delight therein. ' Wherefore, brethren beloved and most longed-for, weep not for Theodorus, for he 'is not dead, but sleeps [[Matthew 9:24](#)].' Let none weep when he remembers him, but imitate his life. For one must not grieve over one that is gone to the place where grief is not. This I write to you all in common; but especially to you, beloved and most longed for Orsisius, in order that now that he is fallen asleep, you may take up the whole charge, and take his place among the brethren. For while he survived, you two were as one, and

when one was away, the work of both was carried on: and when both were there you were as one, discoursing to the beloved ones what made for their good. Thus act, then, and so doing write and tell me of the safety of yourself and of the brotherhood. And I exhort you all to pray together that the Lord may grant further peace to the Churches. For we now kept festival with joy, both Easter and Pentecost, and we rejoice in the benefits of the Lord. I write to you all. Greet all who fear the Lord. Those with me greet you. I pray that you may be well in the Lord, beloved and much-longed-for brethren.

Letter 59

To Epictetus.

To my Lord, beloved brother, and most-longed-for fellow-minister Epictetus, Athanasius greeting in the Lord. I thought that all vain talk of all heretics, many as they may be, had been stopped by the Synod which was held at Nicæa. For the Faith there confessed by the Fathers according to the divine Scriptures is enough by itself at once to overthrow all impiety, and to establish the religious belief in Christ. For this reason at the present time, at the assembling of diverse synods, both in Gaul and Spain, and great Rome, all who came together, as though moved by one spirit, unanimously anathematised those who still were secretly holding with Arius, namely Auxentius of Milan, Ursacius, Valens, and Gaius of Pannonia. And they wrote everywhere, that, whereas the above-said were devising the names of synods to cite on their side, no synod should be cited in the Catholic Church save only that which was held at Nicæa, which was a monument of victory over all heresy, but especially the Arian, which was the main reason of the synod assembling when it did. How then, after all this, are some attempting to raise doubts or questions? If they belong to the Arians, this is not to be wondered at, that they find fault with what was drawn up against themselves, just as the Gentiles when they hear that 'the idols of the heathen are silver and gold, the work of men's hands,' think the doctrine of the divine Cross folly. But if those who desire to reopen everything by raising questions belong to those who think they believe aright, and love what the fathers have declared, they are simply doing what the prophet describes, giving their neighbour turbid confusion to drink, and fighting about words to no good purpose, save to the subversion of the simple.

2. I write this after reading the memoranda submitted by your piety, which I could wish had not been written at all, so that not even any record of these things should go down to posterity. For who ever yet heard the like? Who ever taught or learned it? For 'from Sion shall come forth the law of God, and the word of the Lord from Jerusalem [[Isaiah 2:3](#); [Micah 4:2](#)];' but whence came forth this? What lower region has vomited the statement that the Body born of Mary is coessential with the Godhead of the Word? Or that the Word has been changed into flesh, bones, hair, and the whole body, and altered from its own nature? Or who ever heard in a Church, or even from Christians, that the Lord wore a body putatively, not in nature; or who ever went so far in impiety as to say and hold, that this Godhead, which is coessential with the Father, was circumcised and became imperfect instead of perfect; and that what hung upon the tree was not the body, but the very creative Essence and Wisdom? Or who that hears that the Word transformed for Himself a passible body, not of Mary, but of His own Essence, could call him who said this a Christian? Or who devised this abominable impiety, for it to enter even his imagination , and for him to say that to pronounce the Lord's Body to be of Mary is to hold a Tetrad instead of a Triad in the Godhead? Those who think thus, saying that the Body of the Saviour which He put on from Mary, is of the Essence of the Triad. Or whence again have certain vomited an impiety as great as those already mentioned; saying namely, that the body is not newer than the Godhead of the Word, but was coeternal with it always, since it was compounded of the Essence of Wisdom. Or how did men called Christians venture even to doubt whether the Lord, Who proceeded from Mary, while Son of God by Essence and Nature, is of the seed of David according to the flesh [[Romans 1:3](#)], and of the flesh of the Holy Mary? Or who have been so venturesome as to say that Christ Who suffered in the flesh and was crucified is not Lord,

Saviour, God, and Son of the Father ? Or how can they wish to be called Christians who say that the Word has descended upon a holy man as upon one of the prophets, and has not Himself become man, taking the body from Mary; but that Christ is one person, while the Word of God, Who before Mary and before the ages was Son of the Father, is another? Or how can they be Christians who say that the Son is one, and the Word of God another?

3. Such were the contents of the memoranda; diverse statements, but one in their sense and in their meaning; tending to impiety. It was for these things that men who make their boast in the confession of the fathers drawn up at Nicæa were disputing and quarrelling with one another. But I marvel that your piety suffered it, and that you did not stop those who said such things, and propound to them the right faith, so that upon hearing it they might hold their peace, or if they opposed it might be counted as heretics. For the statements are not fit for Christians to make or to hear, on the contrary they are in every way alien from the Apostolic teaching. For this reason, as I said above, I have caused what they say to be baldly inserted in my letter, so that one who merely hears may perceive the shame and impiety therein contained. And although it would be right to denounce and expose in full the folly of those who have had such ideas, yet it would be a good thing to close my letter here and write no more. For what is so manifestly shown to be evil, it is not necessary to waste time in exposing further, lest contentious persons think the matter doubtful. It is enough merely to answer such things as follows: we are content with the fact that this is not the teaching of the Catholic Church, nor did the fathers hold this. But lest the 'inventors of evil things [[Romans 1:30](#).] ' make entire silence on our part a pretext for shamelessness, it will be well to mention a few

points from Holy Scripture, in case they may even thus be put to shame, and cease from these foul devices.

4. Whence did it occur to you, sirs, to say that the Body is of one Essence with the Godhead of the Word? For it is well to begin at this point, in order that by showing this opinion to be unsound, all the others too may be proved to be the same. Now from the divine Scriptures we discover nothing of the kind. For they say that God came in a human body. But the fathers who also assembled at Nicæa say that, not the body, but the Son Himself is coessential with the Father, and that while He is of the Essence of the Father, the body, as they admitted according to the Scriptures, is of Mary. Either then deny the Synod of Nicæa, and as heretics bring in your doctrine from the side; or, if you wish to be children of the fathers, do not hold the contrary of what they wrote. For here again you may see how monstrous it is: If the Word is coessential with the body which is of earthly nature, while the Word is, by your own confession, coessential with the Father, it will follow that even the Father Himself is coessential with the body produced from the earth. And why any longer blame the Arians for calling the Son a creature, when you go off to another form of impiety, saying that the Word was changed into flesh and bones and hair and muscles and all the body, and was altered from its own nature? For it is time for you to say openly that He was born of earth; for from earth is the nature of the bones and of all the body. What then is this great folly of yours, that you fight even with one another? For in saying that the Word is coessential with the Body, you distinguish the one from the other, while in saying that He has been changed into flesh, you imagine a change of the Word Himself. And who will tolerate you any longer if you so much as utter these opinions? For you have gone further in impiety than any heresy. For if the Word is coessential with the Body, the commemoration and the work of

Mary are superfluous , inasmuch as the body could have existed before Mary, just as the Word also is eternal: if, that is, it is as you say co-essential with the Body. Or what need was there even of the Word coming among us, to put on what was coessential with Himself, or to change His own nature and become a body? For the Deity does not take hold [[Hebrews 2:16](#)] of itself, so as to put on what is of its own Essence, any more than the Word sinned, in that it ransoms the sins of others, in order that changing into a body it should offer itself a sacrifice for itself, and ransom itself.

5. But this is not so, far be the thought. For he 'takes hold of the seed of Abraham [[Hebrews 2:16](#)],' as the apostle said; whence it behooved Him to be made like His brethren in all things, and to take a Body like us. This is why Mary is truly presupposed, in order that He may take it from her, and offer it for us as His own. And this Isaiah pointed to in his prophecy, in the words: 'Behold the Virgin [[Isaiah 7:14](#)],' while Gabriel is sent to her— not simply to a virgin, but 'to a virgin betrothed to a man [[Luke 1:27](#)],' in order that by means of the betrothed man he might show that Mary was really a human being. And for this reason Scripture also mentions her bringing forth, and tells of her wrapping Him in swaddling clothes; and therefore, too, the paps which He sucked were called blessed. And He was offered as a sacrifice, in that He Who was born had opened the womb. Now all these things are proofs that the Virgin brought forth. And Gabriel preached the Gospel to her without uncertainty, saying not merely 'what is born in you,' lest the body should be thought to be extraneously induced upon her, but 'of you,' that what was born might be believed to be naturally from her, inasmuch as Nature clearly shows that it is impossible for a virgin to produce milk unless she has brought forth, and impossible for a body to be nourished with milk and wrapped in swaddling clothes unless it has previously been naturally brought forth. This is the meaning of His being

circumcised on the eighth day: of Symeon taking Him in his arms, of His becoming a young child, and growing when He was twelve years old, and of His coming to His thirtieth year. For it was not, as some suppose, the very Essence of the Word that was changed, and was circumcised, because it is incapable of alteration or change. For the Saviour Himself says, 'Behold, behold, it is I, and I change not [[Malachi 3:6](#)],' while Paul writes: 'Jesus Christ, the same yesterday, and today, and for ever [[Hebrews 13:8](#)].' But in the Body which was circumcised, and carried, and ate and drank, and was weary, and was nailed on the tree and suffered, there was the impassible and incorporeal Word of God. This Body it was that was laid in a grave, when the Word had left it, yet was not parted from it, to preach, as Peter says, also to the spirits in prison [[1 Peter 3:19](#)] .

6. And this above all shows the foolishness of those who say that the Word was changed into bones and flesh. For if this had been so, there were no need of a tomb. For the Body would have gone by itself to preach to the spirits in Hades. But as it was, He Himself went to preach, while the Body Joseph wrapped in a linen cloth, and laid it away at Golgotha. [[Mark 15:46](#)] And so it is shown to all that the Body was not the Word, but Body of the Word. And it was this that Thomas handled when it had risen from the dead, and saw in it the print of the nails, which the Word Himself had undergone, seeing them fixed in His own Body, and though able to prevent it, did not do so. On the contrary, the incorporeal Word made His own the properties of the Body, as being His own Body. Why, when the Body was struck by the attendant, as suffering Himself He asked, 'Why do you smite Me [[John 18:23](#)]?' And being by nature intangible, the Word yet said, 'I gave My back to the stripes, and My cheeks to blows, and hid not My face from shame and spitting [[Isaiah 50:6](#)].' For what the human Body of the Word suffered, this the Word, dwelling in the body, ascribed to Himself, in order

that we might be enabled to be partakers of the Godhead of the Word. And verily it is strange that He it was Who suffered and yet suffered not. Suffered, because His own Body suffered, and He was in it, which thus suffered; suffered not, because the Word, being by Nature God, is impassible. And while He, the incorporeal, was in the passible Body, the Body had in it the impassible Word, which was destroying the infirmities inherent in the Body. But this He did, and so it was, in order that Himself taking what was ours and offering it as a sacrifice, He might do away with it, and conversely might invest us with what was His, and cause the Apostle to say: 'This corruptible must put on incorruption, and this mortal put on immortality [[1 Corinthians 15:53](#)].'

7. Now this did not come to pass putatively, as some have supposed: far be the thought: but the Saviour having in very truth become Man, the salvation of the whole man was brought about. For if the Word were in the Body putatively, as they say, and by putative is meant imaginary, it follows that both the salvation and the resurrection of man is apparent only, as the most impious Manichæus held. But truly our salvation is not merely apparent, nor does it extend to the body only, but the whole man, body and soul alike, has truly obtained salvation in the Word Himself. That then which was born of Mary was according to the divine Scriptures human by nature, and the Body of the Lord was a true one; but it was this, because it was the same as our body, for Mary was our sister inasmuch as we all are from Adam. And no one can doubt of this when he remembers what Luke wrote. For after He had risen from the dead, when some thought that they did not see the Lord in the body derived from Mary, but were beholding a spirit instead, He said, 'See My hands and My feet, and the prints of the nails, that it is I Myself: handle Me and see; for a spirit has not flesh and bones as you see Me to have. And when He had said thus, He showed them

His hands and His feet [[Luke 24:39](#)].' Whence they can be refuted who have ventured to say that the Lord was transformed into flesh and bones. For He did not say, 'As you see Me to be flesh and bone,' but 'as you see Me to have,' in order that it might not be thought that the Word Himself was changed into these things, but that He might be believed to have them after His resurrection as well as before His death.

8. These things being thus demonstrated, it is superfluous to touch upon the other points, or to enter upon any discussion relating to them, since the body in which the Word was is not coessential with the Godhead, but was truly born of Mary, while the Word Himself was not changed into bones and flesh, but came in the flesh. For what John said, 'The Word was made flesh [[John 1:14](#)],' has this meaning, as we may see by a similar passage; for it is written in Paul: 'Christ has become a curse for us [[Galatians 3:13](#)].' And just as He has not Himself become a curse, but is said to have done so because He took upon Him the curse on our behalf, so also He has become flesh not by being changed into flesh, but because He assumed on our behalf living flesh, and has become Man. For to say 'the Word became flesh,' is equivalent to saying 'the Word has become man,' according to what is said in Joel: 'I will pour forth of My Spirit upon all flesh [[Joel 2:28](#)];' for the promise did not extend to the irrational animals, but is for men, on whose account the Lord has become Man. As then this is the sense of the above text, they all will reasonably condemn themselves who have thought that the flesh derived from Mary existed before her, and that the Word, prior to her, had a human soul, and existed in it always even before His coming. And they too will cease who have said that the Flesh was not accessible to death, but belonged to the immortal Nature. For if it did not die, how could Paul deliver to the Corinthians 'that Christ died for our sins, according to the Scriptures [[1 Corinthians 15:3](#)],' or how did He

rise at all if He did not also die? Again, they will blush deeply who have even entertained the possibility of a Tetrad instead of a Triad resulting, if it were said that the Body was derived from Mary. For if (they argue) we say the Body is of one Essence with the Word, the Triad remains a Triad; for then the Word imports no foreign element into it; but if we admit that the Body derived from Mary is human, it follows, since the Body is foreign in Essence, and the Word is in it, that the addition of the Body causes a Tetrad instead of a Triad.

9. When they argue thus, they fail to perceive the contradiction in which they involve themselves. For even though they say that the Body is not from Mary, but is coessential with the Word, yet none the less (the very point they dissemble, to avoid being credited with their real opinion) this on their own premises can be proved to involve a Tetrad. For as the Son, according to the Fathers, is coessential with the Father, but is not the Father Himself, but is called coessential, as Son with Father, so the Body, which they call coessential with the Word, is not the Word Himself, but a distinct entity. But if so, on their own showing, their Triad will be a Tetrad. For the true, really perfect and indivisible Triad is not accessible to addition as is the Triad imagined by these persons. And how do these remain Christians who imagine another God in addition to the true one? For, once again, in their other fallacy one can see how great is their folly. For if they think because it is contained and stated in the Scriptures, that the Body of the Saviour is human and derived from Mary, that a Tetrad is substituted for a Triad, as though the Body created an addition, they go very far wrong, so much so as to make the creature equal to the Creator, and suppose that the Godhead can receive an addition. And they have failed to perceive that the Word has become Flesh, not by reason of an addition to the Godhead, but in order that the flesh may rise again. Nor did the Word proceed from Mary

that He might be bettered, but that He might ransom the human race. How then can they think that the Body, ransomed and quickened by the Word, made an addition in respect of Godhead to the Word that had quickened it? For on the contrary, a great addition has accrued to the human Body itself from the fellowship and union of the Word with it. For instead of mortal it has become immortal; and, though an animal body, it has become spiritual, and though made from earth it entered the heavenly gates. The Triad, then, although the Word took a body from Mary, is a Triad, being inaccessible to addition or diminution; but it is always perfect, and in the Triad one Godhead is recognised, and so in the Church one God is preached, the Father of the Word.

10. For this reason they also will henceforth keep silence, who once said that He who proceeded from Mary is not very Christ, or Lord, or God. For if He were not God in the Body, how came He, upon proceeding from Mary, straightway to be called 'Emmanuel, which is being interpreted God with us [[Matthew 1:23](#)]?' Why again, if the Word was not in the flesh, did Paul write to the Romans 'of whom is Christ after the flesh, Who is above all God blessed for ever. Amen [[Romans 9:5](#)]?' Let them therefore confess, even they who previously denied that the Crucified was God, that they have erred; for the divine Scriptures bid them, and especially Thomas, who, after seeing upon Him the print of the nails, cried out 'My Lord and my God [[John 20:28](#)]!' For the Son, being God, and Lord of glory [[1 Corinthians 2:8](#)], was in the Body which was ingloriously nailed and dishonoured; but the Body, while it suffered, being pierced on the tree, and water and blood flowed from its side, yet because it was a temple of the Word was filled full of the Godhead. For this reason it was that the sun, seeing its creator suffering in His outraged body, withdrew its rays and darkened the earth. But the body itself being of mortal nature, beyond its own nature rose again

by reason of the Word which was in it; and it has ceased from natural corruption, and, having put on the Word which is above man, has become incorruptible.

11. But with regard to the imagination of some, who say that the Word came upon one particular man, the Son of Mary, just as it came upon each of the Prophets, it is superfluous to discuss it, since their madness carries its own condemnation manifestly with it. For if He came thus, why was that man born of a virgin, and not like others of a man and woman? For in this way each of the saints also was begotten. Or why, if the Word came thus, is not the death of each one said to have taken place on our behalf, but only this man's death? Or why, if the Word sojourned among us in the case of each one of the prophets, is it said only in the case of Him born of Mary that He sojourned here 'once at the consummation of the ages [[Hebrews 9:26](#)]?' Or why, if He came as He had come in the saints of former times, did the Son of Mary alone, while all the rest had died without rising as yet, rise again on the third day? Or why, if the Word had come in like manner as He had done in the other cases, is the Son of Mary alone called Emmanuel, as though a Body filled full of the Godhead were born of her? For Emmanuel is interpreted 'God with us.' Or why, if He came thus, is it not said that when each of the saints ate, drank, laboured, and died, that He (the Word) ate, drank, laboured, and died, but only in the case of the Son of Mary. For what that Body suffered is said to have been suffered by the Word. And while we are merely told of the others that they were born, and begotten, it is said in the case of the Son of Mary alone that 'The Word was made Flesh.'

12. This proves that while to all the others the Word came, in order that they might prophesy, from Mary the Word Himself took flesh, and proceeded forth as man; being by nature and essence the Word of God, but

after the flesh man of the seed of David, and made of the flesh of Mary, as Paul said. Him the Father pointed out both in Jordan and on the Mount, saying, 'This is My beloved Son in whom I am well pleased.' Him the Arians denied, but we recognising worship, not dividing the Son and the Word, but knowing that the Son is the Word Himself, by Whom all things are made, and by Whom we were redeemed. And for this reason we wonder how any contention at all has arisen among you about things so clear. But thanks to the Lord, much as we were grieved at reading your memoranda, we were equally glad at their conclusion. For they departed with concord, and peacefully agreed in the confession of the pious and orthodox faith. This fact has induced me, after much previous consideration, to write these few words; for I am anxious lest by my silence this matter should cause pain rather than joy to those whose concord occasions joy to ourselves. I therefore ask your piety in the first place, and secondly those who hear, to take my letter in good part, and if anything is lacking in it in respect of piety, to set that right, and inform me. But if it is written, as from one unpractised in speech, below the subject and imperfectly, let all allow for my feebleness in speaking. Greet all the brethren with you. All those with us greet you; may you live in good health in the Lord, beloved and truly longed for.

Letter 60

To Adelphius , Bishop and Confessor: against the Arians.

We have read what your piety has written to us, and genuinely approve your piety toward Christ. And above all we glorify God, Who has given you such grace as not only to have right opinions, but also, so far as that is possible, not to be ignorant of the devices [[2 Corinthians 2:11](#)] of the devil. But we marvel at the perversity of the heretics, seeing that they have fallen into such a pit of impiety that they no longer retain even their senses, but have their understanding corrupted on all sides. But this attempt is a plot of the devil, and an imitation of the disobedient Jews. For as the latter, when refuted on all sides, kept devising excuses to their own hurt, if only they could deny the Lord and bring upon themselves what was prophesied against them, in like manner these men, seeing themselves proscribed on all hands, and perceiving that their heresy has become abominable to all, prove themselves 'inventors of evil things [[Romans 1:30](#)],' in order that, not ceasing their fightings against the truth, they may remain consistent and genuine adversaries of Christ. For whence has this new mischief of theirs sprung forth? How have they even ventured to utter this new blasphemy against the Saviour? But the impious man, it seems, is a worthless object, and truly 'reprobate concerning the Faith [[2 Timothy 3:8](#)].' For formerly, while denying the Godhead of the only-begotten Son of God, they pretended at any rate to acknowledge His coming in the Flesh. But now, gradually going from bad to worse, they have fallen from this opinion of theirs, and become Godless on all hands, so as neither to acknowledge Him as God, nor to believe that He has become man. For if they believed this they would not have uttered such things as your piety has reported against them.

2. You, however, beloved and most truly longed-for, have done what befitted the tradition of the Church and your piety toward the Lord, in refuting, admonishing, and rebuking such men. But since, instigated by their father the devil, 'they knew not nor understood,' as it is written, 'but go on still in darkness ,' let them learn from your piety that this error of theirs belongs to Valentinus and Marcion, and to Manichæus, of whom some substituted [the idea of] Appearance for Reality, while the others, dividing what is indivisible, denied the truth that 'the Word was made Flesh, and dwelt among us [[John 1:14](#)].' Why then, as they hold with those people, do they not also take up the heritage of their names? For it is reasonable, as they hold their error, to have their names as well, and for the future to be called Valentinians, Marcionists, and Manichæans. Perhaps even thus, being put to shame by the ill savour of the names, they may be enabled to perceive into what a depth of impiety they have fallen. And it would be within our rights not to answer them at all, according to the apostolic advice [[Titus 3:10-11](#)]: 'A man that is heretical, after a first and second admonition refuse, knowing that such an one is perverted, and sins, being self-condemned;' the more so, in that the Prophet says about such men: 'The fool shall utter foolishness, and his heart shall imagine vain things. ' But since, like their leader, they too go about like lions seeking whom among the simple they shall devour [[1 Peter 5:8](#)], we are compelled to write in reply to your piety, that the brethren being once again instructed by your admonition may still further reprobate the vain teaching of those men.

3. We do not worship a creature. Far be the thought. For such an error belongs to heathens and Arians. But we worship the Lord of Creation, Incarnate, the Word of God. For if the flesh also is in itself a part of the created world, yet it has become God's body. And we neither divide the body, being such, from the Word, and worship it by itself , nor when we

wish to worship the Word do we set Him far apart from the Flesh, but knowing, as we said above, that 'the Word was made flesh,' we recognise Him as God also, after having come in the flesh. Who, accordingly, is so senseless as to say to the Lord: 'Leave the Body that I may worship You;' or so impious as to join the senseless Jews in saying, on account of the Body, 'Why do You, being a man, make Yourself God [[John 10:33](#)]?' But the leper was not one of this sort, for he worshipped God in the Body, and recognised that He was God, saying, 'Lord, if You will You can make me clean [[Matthew 8:2](#)].' Neither by reason of the Flesh did he think the Word of God a creature: nor because the Word was the maker of all creation did he despise the Flesh which He had put on. But he worshipped the Creator of the universe as dwelling in a created temple, and was cleansed. So also the woman with an issue of blood, who believed, and only touched the hem of His garment, was healed [[Matthew 9:20](#)], and the sea with its foaming waves heard the incarnate Word, and ceased its storm, while the man blind from birth was healed by the fleshly spitting of the Word. [[John 9:6](#)] And, what is greater and more startling (for perhaps this even offended those most impious men), even when the Lord was hanging upon the actual cross (for it was His Body and the Word was in it), the sun was darkened and the earth shook, the rocks were rent, and the veil of the temple rent, and many bodies of the saints which slept arose.

4. These things then happened, and no one doubted, as the Arians now venture to doubt, whether one is to believe the incarnate Word; but even from beholding the man, they recognised that He was their maker, and when they heard a human voice, they did not, because it was human, say that the Word was a creature. On the contrary, they trembled, and recognised nothing less than that it was being uttered from a holy Temple. How then can the impious fail to fear lest 'as they refused to have God in

their knowledge, they may be given up to a reprobate mind, to do those things which are not fitting [[Romans 1:28](#)]?' For Creation does not worship a creature. Nor again did she on account of His Flesh refuse to worship her Lord. But she beheld her maker in the Body, and 'in the Name of Jesus every knee' bowed, yea and 'shall bow, of things in heaven and things on earth and things under the earth, and every tongue shall confess,' whether the Arians approve or no, 'that Jesus is Lord, to the Glory of God the Father [[Philippians 2:10-11](#)].' For the Flesh did not diminish the glory of the Word; far be the thought: on the contrary, it was glorified by Him. Nor, because the Son that was in the form of God took upon Him the form of a servant was He deprived of His Godhead. On the contrary, He is thus become the Deliverer of all flesh and of all creation. And if God sent His Son brought forth from a woman, the fact causes us no shame but contrariwise glory and great grace. For He has become Man, that He might deify us in Himself, and He has been born of a woman, and begotten of a Virgin, in order to transfer to Himself our erring generation , and that we may become henceforth a holy race, and 'partakers of the Divine Nature,' as blessed Peter wrote. [[2 Peter 1:4](#)] And 'what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh [[Romans 8:3](#)].'

5. Seeing then that Flesh was taken by the Word to deliver all men, raise all from the dead, and make redemption for sins, must not they appear ungrateful, and be worthy of all hatred, who make light of the Flesh, as well as those who on account of it charge the Son of God with being a thing created or made? For they as good as cry to God and say: 'Send not Your Only-begotten Son in the Flesh, cause Him not to take flesh of a virgin, lest He redeem us from death and sin. We do not wish Him to come in the body, lest He should undergo death on our behalf: we do not desire the Word to be

made flesh, lest in it He should become our Mediator to gain access to you, and we so inhabit the heavenly mansions. Let the gates of the heavens be shut lest Your Word consecrate for us the road there through the veil, namely His Flesh [[Hebrews 10:20](#)].' These are their utterances, vented with diabolical daring, by the error they have devised. For they who do not wish to worship the Word made flesh, are ungrateful for His becoming man. And they who divide the Word from the Flesh do not hold that one redemption from sin has taken place, or one destruction of death. But where at all will these impious men find the Flesh which the Saviour took, apart from Him, that they should even venture to say 'we do not worship the Lord with the Flesh, but we separate the Body, and worship Him alone.' Why, the blessed Stephen saw in the heavens the Lord standing on [God's] right hand [[Acts 7:55](#)], while the Angels said to the disciples, 'He shall so come in like manner as you beheld Him going into heaven :' and the Lord Himself says, addressing the Father, 'I will that where I am, they also may be with Me [[John 17:24](#)].' And surely if the Flesh is inseparable from the Word, does it not follow that these men must either lay aside their error, and for the future worship the Father in the name of our Lord Jesus Christ, or, if they do not worship or serve the Word Who came in the Flesh, be cast out on all sides, and count no longer as Christians but either as heathens, or among the Jews.

6. Such then, as we have above described, is the madness and daring of those men. But our faith is right, and starts from the teaching of the Apostles and tradition of the fathers, being confirmed both by the New Testament and the Old. For the Prophets say: 'Send out Your Word and Your Truth ,' and 'Behold the Virgin shall conceive and bear a son, and they shall call His name Emmanuel, which is being interpreted God with us. ' But what does that mean, if not that God has come in the Flesh? While the

Apostolic tradition teaches in the words of blessed Peter, 'Forasmuch then as Christ suffered for us in the Flesh;' and in what Paul writes, 'Looking for the blessed hope and appearing of our great God and Saviour Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, and zealous of good works [[Titus 2:13-14](#)].' How then has He given Himself, if He had not worn flesh? For flesh He offered, and gave Himself for us, in order that undergoing death in it, 'He might bring to nought him that had the power of death, that is, the devil [[Hebrews 2:14](#)].' Hence also we always give thanks in the name of Jesus Christ, and we do not set at nought the grace which came to us through Him. For the coming of the Saviour in the flesh has been the ransom and salvation of all creation. So then, beloved and most longed-for, let what I have said put in mind those who love the Lord, while as to those who have imitated the behaviour of Judas, and deserted the Lord to join Caiaphas, let them by these things be taught better, if maybe they are willing, if maybe they are ashamed. And let them know that in worshipping the Lord in the flesh we do not worship a creature, but, as we said above, the Creator Who has put on the created body.

7. But we should like your piety to ask them this. When Israel was ordered to go up to Jerusalem to worship at the temple of the Lord, where was the ark, 'and above it the Cherubim of glory overshadowing the Mercy-seat [[Hebrews 9:5](#)],' did they do well or the opposite? If they did ill, how came it that they who despised this law were liable to punishment? For it is written that if a man make light of it and go not up, he shall perish from among the people. But if they did well, and in this proved well-pleasing to God, are not the Arians, abominable and most shameful of any heresy, many times worthy of destruction, in that while they approve the former People for the honour paid by them to the Temple, they will not worship the

Lord Who is in the flesh as in a temple? And yet the former temple was constructed of stones and gold, as a shadow. But when the reality came, the type ceased from thenceforth, and there did not remain, according to the Lord's utterance, one stone upon another that was not broken down. [[Matthew 24:2](#).] And they did not, when they saw the temple of stones, suppose that the Lord who spoke in the temple was a creature; nor did they set the Temple at nought and retire far off to worship. But they came to it according to the Law, and worshipped the God who uttered His oracles from the Temple. Since then this was so, how can it be other than right to worship the Body of the Lord, all-holy and all-reverend as it is, announced as it was by the archangel Gabriel, formed by the Holy Spirit, and made the Vesture of the Word? It was at any rate a bodily hand that the Word stretched out to raise her that was sick of a fever [[Mark 1:31](#)]: a human voice that He uttered to raise Lazarus from the dead [[John 11:43](#)]; and, once again, stretching out His hands upon the Cross, He overthrew the prince of the power of the air, that now works in the sons of disobedience, and made the way clear for us into the heavens.

8. Therefore he that dishonours the Temple dishonours the Lord in the Temple; and he that separates the Word from the Body sets at nought the grace given to us in Him. And let not the most impious Arian madmen suppose that, since the Body is created, the Word also is a creature, nor let them, because the Word is not a creature, disparage His Body. For their error is matter for wonder, in that they at once confuse and disturb everything, and devise pretexts only in order to number the Creator among the creatures.

But let them listen. If the Word were a creature, He would not assume the created body to quicken it. For what help can creatures derive from a creature that itself needs salvation? But since the Word being Creator has

Himself made the creatures, therefore also at the consummation of the ages [[Hebrews 9:26](#)] He put on the creature, that He as creator might once more consecrate it, and be able to recover it. But a creature could never be saved by a creature, any more than the creatures were created by a creature, if the Word was not creator. Accordingly let them not lie against the divine Scriptures nor give offense to simple brethren; but if they are willing let them change their mind in their turn, and no longer worship the creature instead of God, Who made all things. But if they wish to abide by their impieties, let them alone take their fill of them, and let them gnash their teeth like their father the devil, because the Faith of the Catholic Church knows that the Word of God is creator and maker of all things; and we know that while 'in the beginning was the Word, and the Word was with God [[John 1:1](#)],' now that He has become also man for our salvation we worship Him, not as though He had come in the body equalising Himself with it, but as Master, assuming the form of the servant, and Maker and Creator coming in a creature in order that, in it delivering all things, He might bring the world near to the Father, and make all things to be at peace, things in heaven and things on the earth. For thus also we recognise His Godhead, even the Father's, and worship His Incarnate Presence, even if the Arian madmen burst themselves in sunder.

Greet all that love the Lord Jesus Christ. We pray that you may be well, and remember us to the Lord, beloved and truly most longed-for. If need be this is to be read to Hieracas the presbyter.

Letter 61

Letter to Maximus. (Written about 371 a.d.)

To our beloved and most truly longed-for son, Maximus , philosopher, Athanasius greeting in the Lord.

Having read the letter now come from you, I approve your piety: but, marvelling at the rashness of those 'who understand neither what they say nor whereof they confidently affirm [[1 Timothy 1:7](#)],' I had really decided to say nothing. For to reply upon matters which are so plain and which are clearer than light, is simply to give an excuse for shamelessness to such lawless men. And this we have learned from the Saviour. For when Pilate had washed his hands, and acquiesced in the false accusation of the Jews of that day, the Lord answered him no more, but rather warned his wife in a dream, so that He that was being judged might be believed to be God not in word, but in power. While after vouchsafing Caiaphas no reply to his folly, He Himself by his promise brought all over to knowledge. Accordingly for some time I delayed, and have reluctantly yielded to your zeal for the truth, in view of the argumentativeness of men without shame. And I have dictated nothing beyond what your letter contains, in order that the adversary may from henceforth be convinced on the points to which he has objected, and may 'keep his tongue from evil and his lips that they speak no guile. ' And would that they would no longer join the Jews who passed by of old in reproaching Him that hung upon the Tree: 'If you be the Son of God save Yourself [[Matthew 27:40; apostolic injunction, and 'a man that is heretical after a first and second admonition refuse, knowing that such an one is perverted and sins being self-condemned Titus 3:10-11](#)].' For if they are Gentiles, or of the Judaisers, who are thus daring, let them, as Jews, think the Cross of Christ a stumbling-block, or as Gentiles, foolishness. [[1](#)

[Corinthians 1:23](#)] But if they pretend to be Christians let them learn that the crucified Christ is at once Lord of Glory, and the Power of God and Wisdom of God.

2. But if they are in doubt whether He is God at all, let them reverence Thomas, who handled the Crucified and pronounced Him Lord and God. [[John 20:28](#)] Or let them fear the Lord Himself, who said, after washing the feet of the disciples: 'You call Me Lord and Master , and you say well, for so I am.' But in the same body in which He was when he washed their feet, He also carried up our sins to the Tree. [[1 Peter 2:24](#)] And He was witnessed to as Master of Creation, in that the Sun withdrew his beams and the earth trembled and the rocks were rent, and the executioners recognised that the Crucified was truly Son of God. For the Body they beheld was not that of some man, but of God, being in which, even when being crucified, He raised the dead. Accordingly it is no good venture of theirs to say that the Word of God came into a certain holy man; for this was true of each of the prophets and of the other saints, and on that assumption He would clearly be born and die in the case of each one of them. But this is not so, far be the thought. But once for all 'at the consummation of the ages [[Hebrews 9:26](#)], to put away sin' 'the Word was made flesh [[John 1:14](#)]' and proceeded forth from Mary the Virgin, Man after our likeness, as also He said to the Jews, 'Wherefore do you seek to kill Me, a man that has told you the truth ?' And we are deified not by partaking of the body of some man, but by receiving the Body of the Word Himself.

3. And at this also I am much surprised, how they have ventured to entertain such an idea as that the Word became man in consequence of His Nature. For if this were so, the commemoration of Mary would be superfluous. For neither does Nature know of a Virgin bearing apart from a man. Whence by the good pleasure of the Father, being true God, and Word

and Wisdom of the Father by nature, He became man in the body for our salvation, in order that having somewhat to offer for us He might save us all, 'as many as through fear of death were all their life-time subject to bondage. ' For it was not some man that gave Himself up for us; since every man is under sentence of death, according to what was said to all in Adam, 'earth you are and unto earth you shall return. ' Nor yet was it any other of the creatures, since every creature is liable to change. But the Word Himself offered His own Body on our behalf that our faith and hope might not be in man, but that we might have our faith in God the Word Himself. Why, even now that He has become man we behold His Glory, 'glory as of one only-begotten of His Father— full of grace and truth. ' For what He endured by means of the Body, He magnified as God. And while He hungered in the flesh, as God He fed the hungry. And if anyone is offended by reason of the bodily conditions, let him believe by reason of what God works. For humanly He enquires where Lazarus is laid, but raises him up divinely. Let none then laugh, calling Him a child, and citing His age, His growth, His eating, drinking and suffering, lest while denying what is proper for the body, he deny utterly also His sojourn among us. And just as He has not become Man in consequence of His nature, in like manner it was consistent that when He had taken a body He should exhibit what was proper to it, lest the imaginary theory of Manichæus should prevail. Again it was consistent that when He went about in the body, He should not hide what belonged to the Godhead, lest he of Samosata should find an excuse to call Him man, as distinct in person from God the Word.

4. Let then the unbelievers perceive this, and learn that while as a Babe He lay in a manger, He subjected the Magi and was worshipped by them; and while as a Child He came down to Egypt, He brought to nought the hand-made objects of its idolatry : and crucified in the flesh, He raised the

dead long since turned to corruption. And it has been made plain to all that not for His own sake but for ours He underwent all things, that we by His sufferings might put on freedom from suffering and incorruption [[1 Corinthians 15:53](#)], and abide unto life eternal.

5. This then I have concisely dictated, following, as I said above, the lines of your own letter, without working out any point any further but only mentioning what relates to the Holy Cross in order that the despisers may be taught better upon the points where they were offended, and may worship the Crucified. But do you thoroughly persuade the unbelievers; perhaps somehow they may come from ignorance to knowledge, and believe aright. And even though what your own letter contains is sufficient, yet it is as well to have added what I have for the sake of reminder in view of contentious persons; not so much in order that being refuted in their venturesome statements they may be put to shame, as that being reminded they may not forget the truth. For let what was confessed by the Fathers at Nicæa prevail. For it is correct, and enough to overthrow every heresy however impious, and especially that of the Arians which speaks against the Word of God, and as a logical consequence profanes His Holy Spirit. Greet all who hold aright. All that are with us greet you.

Letter 62

To John and Antiochus .

Athanasius to John and Antiochus, our beloved sons and fellow presbyters in the Lord, greeting.

I was glad to receive your letter just now, the more so as you wrote from Jerusalem. I thank you for informing me about the brethren that there assembled, and about those who wish, on account of disputed points, to disturb the simple. But about these things let the Apostle charge them not to give heed to those who contend about words, and seek nothing else than to tell and hear some new thing. But do you, having your foundation sure, even Jesus Christ our Lord, and the confession of the fathers concerning the faith, avoid those who wish to say anything more or less than that, and rather aim at the profit of the brethren, that they may fear God and keep His commandments, in order that both by the teaching of the fathers, and by the keeping of the commandments, they may be able to appear well-pleasing to the Lord in the day of judgment. But I have been utterly astonished at the boldness of those who venture to speak against our beloved Basil the bishop, a true servant of God. For from such vain talk they can be convicted of not loving even the confession of the fathers.

Greet the brethren. They that are with me greet you. I pray that you may be well in the Lord, beloved and much-desired sons.

Letter 63

Letter to the Presbyter Palladius .

To our beloved son Palladius, presbyter, Athanasius the Bishop greeting in the Lord.

I was glad to receive also the letter written by you alone, the more so that you breathe orthodoxy in it, as is your wont. And having learned not for the first time, but long ago, the reason of your staying at present with our beloved Innocent , I am pleased with your piety. Since then you are acting as you are, write and let me know how are the brethren there, and what the enemies of the truth think about us. But whereas you have also told me of the monks at Cæsarea, and I have learned from our beloved Dianius that they are vexed, and are opposing our beloved bishop Basil, I am glad you have informed me, and I have pointed out to them what is fitting, namely that as children they should obey their father, and not oppose what he approves. For if he were suspected as touching the truth, they would do well to combat him. But if they are confident, as we all are, that he is a glory to the Church, contending rather on behalf of the truth and teaching those who require it, it is not right to combat such an one, but rather to accept with thanks his good conscience. For from what the beloved Dianius has related, they appear to be vexed without cause. For he, as I am confident, to the weak becomes weak to gain the weak. [[1 Corinthians 9:22](#)] But let our beloved friends look at the scope of his truth, and at his special purpose , and glorify the Lord Who has given such a bishop to Cappadocia as any district must pray to have. And do you, beloved, be good enough to point out to them the duty of obeying, as I write. For this is at once calculated to render them well disposed toward their father, and will

preserve peace to the churches. I pray that you may be well in the Lord,
beloved son.

Letter 64

To Diodorus (fragment).

To my lord, son, and most beloved fellow-minister Diodorus [bishop of Tyre], Athanasius greeting in the Lord.

I thank my Lord, Who is everywhere establishing His doctrine, and chiefly so by means of His own sons, such as actual fact shows you to be. For before your Reverence wrote, we knew how great grace has been brought to pass in Tyre by means of your perseverance. And we rejoice with you that by your means Tyre also has learned the right word of piety. And I indeed took an opportunity of writing to you, longed-for and beloved: but I marvel at your not having replied to my letter. Be not then slow to write at once, knowing that you give me refreshment, as a son to his father, and make me exceeding glad, as a herald of truth. And enter upon no controversy with the heretics, but overcome their argumentativeness with silence, their ill-will with courtesy. For thus your speech shall be 'with grace, seasoned with salt [[Colossians 4:6](#)],' while they [will be judged] by the conscience of all.

King James Bible

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Genesis 1

¹In the beginning God created the heaven and the earth. ²And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. ³And God said, Let there be light: and there was light. ⁴And God saw the light, that it was good: and God divided the light from the darkness. ⁵And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. ⁶And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ⁷And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. ⁸And God called the firmament Heaven. And the evening and the morning were the second day. ⁹And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. ¹⁰And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. ¹¹And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. ¹²And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. ¹³And the evening and the morning were the third day. ¹⁴And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ¹⁵And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. ¹⁶And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. ¹⁷And God set them in the firmament of the heaven

to give light upon the earth, ¹⁸And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. ¹⁹And the evening and the morning were the fourth day. ²⁰And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. ²¹And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. ²²And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. ²³And the evening and the morning were the fifth day. ²⁴And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. ²⁵And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. ²⁶And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷So God created man in his own image, in the image of God created he him; male and female created he them. ²⁸And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ²⁹And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. ³⁰And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. ³¹And God saw every

thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Genesis 2

¹Thus the heavens and the earth were finished, and all the host of them. ²And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. ⁴These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. ⁶But there went up a mist from the earth, and watered the whole face of the ground. ⁷And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ⁸And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. ⁹And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. ¹⁰And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; ¹²And the gold of that land is good: there is bdellium and the onyx stone. ¹³And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. ¹⁴And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. ¹⁵And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. ¹⁶And the LORD God commanded the man, saying, Of every tree of the

garden thou mayest freely eat: ¹⁷But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. ¹⁸And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. ¹⁹And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. ²⁰And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. ²¹And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²²And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. ²³And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. ²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ²⁵And they were both naked, the man and his wife, and were not ashamed.

Genesis 3

¹Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? ²And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ³But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. ⁴And the serpent said unto the woman, Ye shall not surely die: ⁵For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. ⁶And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. ⁷And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. ⁸And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. ⁹And the LORD God called unto Adam, and said unto him, Where art thou? ¹⁰And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. ¹¹And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? ¹²And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. ¹³And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. ¹⁴And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and

dust shalt thou eat all the days of thy life: ¹⁵And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. ¹⁶Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. ¹⁷And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; ¹⁸Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; ¹⁹In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. ²⁰And Adam called his wife's name Eve; because she was the mother of all living. ²¹Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. ²²And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: ²³Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. ²⁴So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Genesis 4

¹And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. ²And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. ³And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. ⁴And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: ⁵But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. ⁶And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. ⁸And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. ⁹And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? ¹⁰And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. ¹¹And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; ¹²When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. ¹³And Cain said unto the LORD, My punishment is greater than I can bear. ¹⁴Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. ¹⁵And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him

should kill him. ¹⁶And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. ¹⁷And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. ¹⁸And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. ¹⁹And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. ²⁰And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. ²¹And his brother's name was Jubal: he was the father of all such as handle the harp and organ. ²²And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. ²³And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. ²⁴If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. ²⁵And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. ²⁶And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Genesis 5

¹This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; ²Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. ³And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: ⁴And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: ⁵And all the days that Adam lived were nine hundred and thirty years: and he died. ⁶And Seth lived an hundred and five years, and begat Enos: ⁷And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ⁸And all the days of Seth were nine hundred and twelve years: and he died. ⁹And Enos lived ninety years, and begat Cainan: ¹⁰And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: ¹¹And all the days of Enos were nine hundred and five years: and he died. ¹²And Cainan lived seventy years, and begat Mahalaleel: ¹³And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ¹⁴And all the days of Cainan were nine hundred and ten years: and he died. ¹⁵And Mahalaleel lived sixty and five years, and begat Jared: ¹⁶And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷And all the days of Mahalaleel were eight hundred ninety and five years: and he died. ¹⁸And Jared lived an hundred sixty and two years, and he begat Enoch: ¹⁹And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰And all the days of Jared were nine hundred sixty and two years: and he died. ²¹And Enoch lived sixty and five years, and begat Methuselah: ²²And Enoch walked with God after he begat Methuselah three hundred years, and begat

sons and daughters: ²³And all the days of Enoch were three hundred sixty and five years: ²⁴And Enoch walked with God: and he was not; for God took him. ²⁵And Methuselah lived an hundred eighty and seven years, and begat Lamech: ²⁶And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷And all the days of Methuselah were nine hundred sixty and nine years: and he died. ²⁸And Lamech lived an hundred eighty and two years, and begat a son: ²⁹And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. ³⁰And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: ³¹And all the days of Lamech were seven hundred seventy and seven years: and he died. ³²And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Genesis 6

¹And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, ²That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. ³And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. ⁴There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. ⁵And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ⁶And it repented the LORD that he had made man on the earth, and it grieved him at his heart. ⁷And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. ⁸But Noah found grace in the eyes of the LORD. ⁹These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. ¹⁰And Noah begat three sons, Shem, Ham, and Japheth. ¹¹The earth also was corrupt before God, and the earth was filled with violence. ¹²And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. ¹³And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. ¹⁴Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. ¹⁵And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. ¹⁶A window

shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. ¹⁷And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. ¹⁸But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. ¹⁹And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. ²⁰Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. ²¹And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. ²²Thus did Noah; according to all that God commanded him, so did he.

Genesis 7

¹And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. ²Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. ³Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. ⁴For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. ⁵And Noah did according unto all that the LORD commanded him. ⁶And Noah was six hundred years old when the flood of waters was upon the earth. ⁷And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. ⁸Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, ⁹There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. ¹⁰And it came to pass after seven days, that the waters of the flood were upon the earth. ¹¹In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. ¹²And the rain was upon the earth forty days and forty nights. ¹³In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; ¹⁴They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. ¹⁵And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. ¹⁶And they that went in, went in male and female of all flesh,

as God had commanded him: and the LORD shut him in. ¹⁷And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. ¹⁸And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. ¹⁹And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. ²⁰Fifteen cubits upward did the waters prevail; and the mountains were covered. ²¹And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: ²²All in whose nostrils was the breath of life, of all that was in the dry land, died. ²³And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. ²⁴And the waters prevailed upon the earth an hundred and fifty days.

Genesis 8

¹And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; ²The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; ³And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. ⁴And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. ⁵And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. ⁶And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: ⁷And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. ⁸Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; ⁹But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. ¹⁰And he stayed yet other seven days; and again he sent forth the dove out of the ark; ¹¹And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. ¹²And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. ¹³And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. ¹⁴And in the second month, on the seven and twentieth day of the month, was the earth dried. ¹⁵And God spake unto

Noah, saying, ¹⁶Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. ¹⁷Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. ¹⁸And Noah went forth, and his sons, and his wife, and his sons' wives with him: ¹⁹Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. ²⁰And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. ²¹And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. ²²While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Genesis 9

¹And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. ²And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. ³Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. ⁴But flesh with the life thereof, which is the blood thereof, shall ye not eat. ⁵And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. ⁶Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. ⁷And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. ⁸And God spake unto Noah, and to his sons with him, saying, ⁹And I, behold, I establish my covenant with you, and with your seed after you; ¹⁰And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. ¹¹And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. ¹²And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: ¹³I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. ¹⁴And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: ¹⁵And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. ¹⁶And the bow

shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. ¹⁷And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. ¹⁸And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. ¹⁹These are the three sons of Noah: and of them was the whole earth overspread. ²⁰And Noah began to be an husbandman, and he planted a vineyard: ²¹And he drank of the wine, and was drunken; and he was uncovered within his tent. ²²And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. ²³And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. ²⁴And Noah awoke from his wine, and knew what his younger son had done unto him. ²⁵And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. ²⁶And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. ²⁷God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. ²⁸And Noah lived after the flood three hundred and fifty years. ²⁹And all the days of Noah were nine hundred and fifty years: and he died.

Genesis 10

¹Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. ²The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. ³And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. ⁴And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. ⁵By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. ⁶And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. ⁷And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. ⁸And Cush begat Nimrod: he began to be a mighty one in the earth. ⁹He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. ¹⁰And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. ¹¹Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, ¹²And Resen between Nineveh and Calah: the same is a great city. ¹³And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, ¹⁴And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. ¹⁵And Canaan begat Sidon his firstborn, and Heth, ¹⁶And the Jebusite, and the Amorite, and the Girgashite, ¹⁷And the Hivite, and the Arkite, and the Sinite, ¹⁸And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. ¹⁹And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. ²⁰These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. ²¹Unto Shem also, the father of all

the children of Eber, the brother of Japheth the elder, even to him were children born. ²²The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. ²³And the children of Aram; Uz, and Hul, and Gether, and Mash. ²⁴And Arphaxad begat Salah; and Salah begat Eber. ²⁵And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. ²⁶And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, ²⁷And Hadoram, and Uzal, and Diklah, ²⁸And Obal, and Abimael, and Sheba, ²⁹And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. ³⁰And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. ³¹These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. ³²These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Genesis 11

¹And the whole earth was of one language, and of one speech. ²And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. ³And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. ⁴And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. ⁵And the LORD came down to see the city and the tower, which the children of men builded. ⁶And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. ⁷Go to, let us go down, and there confound their language, that they may not understand one another's speech. ⁸So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. ⁹Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. ¹⁰These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: ¹¹And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. ¹²And Arphaxad lived five and thirty years, and begat Salah: ¹³And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. ¹⁴And Salah lived thirty years, and begat Eber: ¹⁵And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. ¹⁶And Eber lived four and thirty years, and begat Peleg: ¹⁷And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. ¹⁸And Peleg lived thirty years, and begat Reu:

¹⁹And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. ²⁰And Reu lived two and thirty years, and begat Serug: ²¹And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. ²²And Serug lived thirty years, and begat Nahor: ²³And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. ²⁴And Nahor lived nine and twenty years, and begat Terah: ²⁵And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. ²⁶And Terah lived seventy years, and begat Abram, Nahor, and Haran. ²⁷Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. ²⁸And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. ²⁹And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. ³⁰But Sarai was barren; she had no child. ³¹And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. ³²And the days of Terah were two hundred and five years: and Terah died in Haran.

Genesis 12

¹Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. ⁴So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. ⁵And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. ⁶And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. ⁷And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. ⁸And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. ⁹And Abram journeyed, going on still toward the south. ¹⁰And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. ¹¹And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: ¹²Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. ¹³Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. ¹⁴And it came

to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. ¹⁵The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. ¹⁶And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. ¹⁷And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. ¹⁸And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? ¹⁹Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. ²⁰And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

Genesis 13

¹And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. ²And Abram was very rich in cattle, in silver, and in gold. ³And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; ⁴Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD. ⁵And Lot also, which went with Abram, had flocks, and herds, and tents. ⁶And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. ⁷And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. ⁸And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. ⁹Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. ¹⁰And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. ¹¹Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. ¹²Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. ¹³But the men of Sodom were wicked and sinners before the LORD exceedingly. ¹⁴And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: ¹⁵For all

the land which thou seest, to thee will I give it, and to thy seed for ever.

¹⁶And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. ¹⁷Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. ¹⁸Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

Genesis 14

¹And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; ²That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. ³All these were joined together in the vale of Siddim, which is the salt sea. ⁴Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. ⁵And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, ⁶And the Horites in their mount Seir, unto El-paran, which is by the wilderness. ⁷And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. ⁸And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; ⁹With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. ¹⁰And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. ¹¹And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. ¹²And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. ¹³And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. ¹⁴And when Abram heard that his brother was taken captive, he armed his trained servants, born in his

own house, three hundred and eighteen, and pursued them unto Dan. ¹⁵And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. ¹⁶And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. ¹⁷And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. ¹⁸And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. ¹⁹And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: ²⁰And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. ²¹And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. ²²And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, ²³That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: ²⁴Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Genesis 15

¹After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. ²And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? ³And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. ⁴And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. ⁵And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. ⁶And he believed in the LORD; and he counted it to him for righteousness. ⁷And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. ⁸And he said, Lord GOD, whereby shall I know that I shall inherit it? ⁹And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. ¹⁰And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. ¹¹And when the fowls came down upon the carcasses, Abram drove them away. ¹²And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. ¹³And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; ¹⁴And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. ¹⁵And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶But in the fourth generation they shall come hither again: for the iniquity of the

Amorites is not yet full. ¹⁷And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. ¹⁸In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: ¹⁹The Kenites, and the Kenizzites, and the Kadmonites, ²⁰And the Hittites, and the Perizzites, and the Rephaims, ²¹And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Genesis 16

¹Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. ²And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. ³And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. ⁴And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. ⁵And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. ⁶But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. ⁷And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. ⁸And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. ⁹And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. ¹⁰And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. ¹¹And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. ¹²And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. ¹³And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that

seeth me? ¹⁴Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. ¹⁵And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. ¹⁶And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Genesis 17

¹And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. ²And I will make my covenant between me and thee, and will multiply thee exceedingly. ³And Abram fell on his face: and God talked with him, saying, ⁴As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. ⁵Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. ⁶And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. ⁷And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. ⁸And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. ⁹And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. ¹⁰This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. ¹¹And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. ¹²And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. ¹³He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. ¹⁴And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. ¹⁵And God said unto Abraham, As for Sarai thy wife, thou

shalt not call her name Sarai, but Sarah shall her name be. ¹⁶And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. ¹⁷Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? ¹⁸And Abraham said unto God, O that Ishmael might live before thee! ¹⁹And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. ²⁰And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. ²¹But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. ²²And he left off talking with him, and God went up from Abraham. ²³And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. ²⁴And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. ²⁵And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. ²⁶In the selfsame day was Abraham circumcised, and Ishmael his son. ²⁷And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Genesis 18

¹And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; ²And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, ³And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: ⁴Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: ⁵And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. ⁶And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. ⁷And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. ⁸And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. ⁹And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. ¹⁰And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. ¹¹Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. ¹²Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? ¹³And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? ¹⁴Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. ¹⁵Then Sarah denied, saying, I laughed not; for she was afraid. And he said,

Nay; but thou didst laugh. ¹⁶And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

¹⁷And the LORD said, Shall I hide from Abraham that thing which I do;

¹⁸Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? ¹⁹For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. ²⁰And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; ²¹I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. ²²And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. ²³And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

²⁴Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

²⁵That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? ²⁶And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. ²⁷And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

²⁸Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. ²⁹And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

³⁰And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it,

if I find thirty there. ³¹And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. ³²And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. ³³And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Genesis 19

¹And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; ²And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. ³And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. ⁴But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: ⁵And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. ⁶And Lot went out at the door unto them, and shut the door after him, ⁷And said, I pray you, brethren, do not so wickedly. ⁸Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. ⁹And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. ¹⁰But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. ¹¹And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. ¹²And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: ¹³For we will

destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. ¹⁴And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. ¹⁵And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. ¹⁶And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. ¹⁷And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. ¹⁸And Lot said unto them, Oh, not so, my Lord: ¹⁹Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: ²⁰Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. ²¹And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. ²²Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. ²³The sun was risen upon the earth when Lot entered into Zoar. ²⁴Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; ²⁵And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. ²⁶But his wife looked back from behind him, and she became a pillar of salt. ²⁷And Abraham gat up early in the morning to the place where he stood before the

LORD: ²⁸And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. ²⁹And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. ³⁰And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. ³¹And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: ³²Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. ³³And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. ³⁴And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. ³⁵And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. ³⁶Thus were both the daughters of Lot with child by their father. ³⁷And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. ³⁸And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

Genesis 20

¹And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. ²And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. ³But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. ⁴But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? ⁵Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. ⁶And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. ⁷Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. ⁸Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. ⁹Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. ¹⁰And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? ¹¹And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. ¹²And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. ¹³And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at

every place whither we shall come, say of me, He is my brother. ¹⁴And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. ¹⁵And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. ¹⁶And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reprov'd. ¹⁷So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. ¹⁸For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Genesis 21

¹And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. ²For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. ³And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. ⁴And Abraham circumcised his son Isaac being eight days old, as God had commanded him. ⁵And Abraham was an hundred years old, when his son Isaac was born unto him. ⁶And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. ⁷And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. ⁸And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. ⁹And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. ¹⁰Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. ¹¹And the thing was very grievous in Abraham's sight because of his son. ¹²And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. ¹³And also of the son of the bondwoman will I make a nation, because he is thy seed. ¹⁴And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. ¹⁵And the water was spent in the bottle, and she cast the child under one of the shrubs. ¹⁶And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she

sat over against him, and lift up her voice, and wept. ¹⁷And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. ¹⁸Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. ¹⁹And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. ²⁰And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. ²¹And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. ²²And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: ²³Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. ²⁴And Abraham said, I will swear. ²⁵And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away. ²⁶And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day. ²⁷And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. ²⁸And Abraham set seven ewe lambs of the flock by themselves. ²⁹And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? ³⁰And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. ³¹Wherefore he called that place Beer-sheba; because there they sware both of them. ³²Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. ³³And Abraham planted a grove in Beer-sheba, and called

there on the name of the LORD, the everlasting God. ³⁴And Abraham sojourned in the Philistines' land many days.

Genesis 22

¹And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. ²And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. ³And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. ⁴Then on the third day Abraham lifted up his eyes, and saw the place afar off. ⁵And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. ⁶And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. ⁷And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? ⁸And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. ⁹And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. ¹⁰And Abraham stretched forth his hand, and took the knife to slay his son. ¹¹And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. ¹²And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. ¹³And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham

went and took the ram, and offered him up for a burnt offering in the stead of his son. ¹⁴And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. ¹⁵And the angel of the LORD called unto Abraham out of heaven the second time, ¹⁶And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: ¹⁷That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; ¹⁸And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. ¹⁹So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba. ²⁰And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; ²¹Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, ²²And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. ²³And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. ²⁴And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Genesis 23

¹And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. ²And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. ³And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, ⁴I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. ⁵And the children of Heth answered Abraham, saying unto him, ⁶Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. ⁷And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. ⁸And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, ⁹That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. ¹⁰And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, ¹¹Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. ¹²And Abraham bowed down himself before the people of the land. ¹³And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. ¹⁴And Ephron answered Abraham, saying unto him, ¹⁵My lord, hearken unto me: the land is worth four hundred shekels of silver; what is

that betwixt me and thee? bury therefore thy dead. ¹⁶And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. ¹⁷And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure ¹⁸Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. ¹⁹And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. ²⁰And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

Genesis 24

¹And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. ²And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: ³And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: ⁴But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. ⁵And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? ⁶And Abraham said unto him, Beware thou that thou bring not my son thither again. ⁷The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swore unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. ⁸And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. ⁹And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter. ¹⁰And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. ¹¹And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. ¹²And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. ¹³Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: ¹⁴And let it come to pass, that the damsel

to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. ¹⁵And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. ¹⁶And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. ¹⁷And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. ¹⁸And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. ¹⁹And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. ²⁰And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. ²¹And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. ²²And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; ²³And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? ²⁴And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. ²⁵She said moreover unto him, We have both straw and provender enough, and room to lodge in. ²⁶And the man bowed down his head, and worshipped the LORD. ²⁷And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. ²⁸And the damsel ran, and told them of her mother's house these things. ²⁹And Rebekah had a brother, and his name

was Laban: and Laban ran out unto the man, unto the well. ³⁰And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. ³¹And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. ³²And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. ³³And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. ³⁴And he said, I am Abraham's servant. ³⁵And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. ³⁶And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. ³⁷And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: ³⁸But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. ³⁹And I said unto my master, Peradventure the woman will not follow me. ⁴⁰And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: ⁴¹Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. ⁴²And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: ⁴³Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; ⁴⁴And she say to me,

Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. ⁴⁵And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. ⁴⁶And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. ⁴⁷And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. ⁴⁸And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. ⁴⁹And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. ⁵⁰Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. ⁵¹Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. ⁵²And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. ⁵³And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. ⁵⁴And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. ⁵⁵And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. ⁵⁶And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. ⁵⁷And they said, We will call the damsel, and enquire at her

mouth. ⁵⁸And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. ⁵⁹And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. ⁶⁰And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. ⁶¹And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. ⁶²And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. ⁶³And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. ⁶⁴And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. ⁶⁵For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. ⁶⁶And the servant told Isaac all things that he had done. ⁶⁷And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Genesis 25

¹Then again Abraham took a wife, and her name was Keturah. ²And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. ³And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. ⁴And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah. ⁵And Abraham gave all that he had unto Isaac. ⁶But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. ⁷And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. ⁸Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. ⁹And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; ¹⁰The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. ¹¹And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi. ¹²Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: ¹³And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, ¹⁴And Mishma, and Dumah, and Massa, ¹⁵Hadar, and Tema, Jetur, Naphish, and Kedemah: ¹⁶These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. ¹⁷And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. ¹⁸And

they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren. ¹⁹And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: ²⁰And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian. ²¹And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. ²²And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. ²³And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. ²⁴And when her days to be delivered were fulfilled, behold, there were twins in her womb. ²⁵And the first came out red, all over like an hairy garment; and they called his name Esau. ²⁶And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. ²⁷And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. ²⁸And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. ²⁹And Jacob sod pottage: and Esau came from the field, and he was faint: ³⁰And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. ³¹And Jacob said, Sell me this day thy birthright. ³²And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? ³³And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. ³⁴Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Genesis 26

¹And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. ²And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: ³Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; ⁴And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; ⁵Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. ⁶And Isaac dwelt in Gerar: ⁷And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. ⁸And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. ⁹And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. ¹⁰And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. ¹¹And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death. ¹²Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. ¹³And the man waxed great, and went forward, and grew until he became very great: ¹⁴For he had possession of flocks, and possession of herds, and great store of servants: and the

Philistines envied him. ¹⁵For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. ¹⁶And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. ¹⁷And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. ¹⁸And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. ¹⁹And Isaac's servants digged in the valley, and found there a well of springing water. ²⁰And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him. ²¹And they digged another well, and strove for that also: and he called the name of it Sitnah. ²²And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land. ²³And he went up from thence to Beer-sheba. ²⁴And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. ²⁵And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well. ²⁶Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. ²⁷And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? ²⁸And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; ²⁹That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have

sent thee away in peace: thou art now the blessed of the LORD. ³⁰And he made them a feast, and they did eat and drink. ³¹And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. ³²And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. ³³And he called it Shebah: therefore the name of the city is Beer-sheba unto this day. ³⁴And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: ³⁵Which were a grief of mind unto Isaac and to Rebekah.

Genesis 27

¹And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. ²And he said, Behold now, I am old, I know not the day of my death: ³Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; ⁴And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. ⁵And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. ⁶And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, ⁷Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. ⁸Now therefore, my son, obey my voice according to that which I command thee. ⁹Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: ¹⁰And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. ¹¹And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: ¹²My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. ¹³And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. ¹⁴And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. ¹⁵And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: ¹⁶And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: ¹⁷And she gave the savoury meat and the

bread, which she had prepared, into the hand of her son Jacob. ¹⁸And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? ¹⁹And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. ²⁰And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. ²¹And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. ²²And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. ²³And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. ²⁴And he said, Art thou my very son Esau? And he said, I am. ²⁵And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. ²⁶And his father Isaac said unto him, Come near now, and kiss me, my son. ²⁷And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: ²⁸Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: ²⁹Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. ³⁰And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. ³¹And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. ³²And Isaac his father said unto him, Who art thou?

And he said, I am thy son, thy firstborn Esau. ³³And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. ³⁴And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. ³⁵And he said, Thy brother came with subtilty, and hath taken away thy blessing. ³⁶And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? ³⁷And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? ³⁸And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. ³⁹And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; ⁴⁰And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. ⁴¹And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. ⁴²And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. ⁴³Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; ⁴⁴And tarry with him a few days, until thy brother's fury turn away; ⁴⁵Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will

send, and fetch thee from thence: why should I be deprived also of you both in one day? ⁴⁶And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

Genesis 28

¹And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. ²Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. ³And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; ⁴And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. ⁵And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. ⁶When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; ⁷And that Jacob obeyed his father and his mother, and was gone to Padan-aram; ⁸And Esau seeing that the daughters of Canaan pleased not Isaac his father; ⁹Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife. ¹⁰And Jacob went out from Beer-sheba, and went toward Haran. ¹¹And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. ¹²And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. ¹³And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; ¹⁴And thy seed shall be as the dust of the earth, and thou shalt spread

abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. ¹⁵And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. ¹⁶And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. ¹⁷And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. ¹⁸And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. ¹⁹And he called the name of that place Beth-el: but the name of that city was called Luz at the first. ²⁰And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, ²¹So that I come again to my father's house in peace; then shall the LORD be my God: ²²And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Genesis 29

¹Then Jacob went on his journey, and came into the land of the people of the east. ²And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. ³And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. ⁴And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. ⁵And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. ⁶And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. ⁷And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. ⁸And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. ⁹And while he yet spake with them, Rachel came with her father's sheep: for she kept them. ¹⁰And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. ¹¹And Jacob kissed Rachel, and lifted up his voice, and wept. ¹²And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. ¹³And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. ¹⁴And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. ¹⁵And Laban said unto Jacob,

Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? ¹⁶And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. ¹⁷Leah was tender eyed; but Rachel was beautiful and well favoured. ¹⁸And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. ¹⁹And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. ²⁰And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. ²¹And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. ²²And Laban gathered together all the men of the place, and made a feast. ²³And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. ²⁴And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. ²⁵And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? ²⁶And Laban said, It must not be so done in our country, to give the younger before the firstborn. ²⁷Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. ²⁸And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. ²⁹And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. ³⁰And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. ³¹And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. ³²And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. ³³And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he

hath therefore given me this son also: and she called his name Simeon.

³⁴And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. ³⁵And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

Genesis 30

¹And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. ²And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? ³And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. ⁴And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. ⁵And Bilhah conceived, and bare Jacob a son. ⁶And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. ⁷And Bilhah Rachel's maid conceived again, and bare Jacob a second son. ⁸And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali. ⁹When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. ¹⁰And Zilpah Leah's maid bare Jacob a son. ¹¹And Leah said, A troop cometh: and she called his name Gad. ¹²And Zilpah Leah's maid bare Jacob a second son. ¹³And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher. ¹⁴And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. ¹⁵And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. ¹⁶And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. ¹⁷And God hearkened unto Leah, and she conceived, and bare Jacob the

fifth son. ¹⁸And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. ¹⁹And Leah conceived again, and bare Jacob the sixth son. ²⁰And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. ²¹And afterwards she bare a daughter, and called her name Dinah. ²²And God remembered Rachel, and God hearkened to her, and opened her womb. ²³And she conceived, and bare a son; and said, God hath taken away my reproach: ²⁴And she called his name Joseph; and said, The LORD shall add to me another son. ²⁵And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. ²⁶Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. ²⁷And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. ²⁸And he said, Appoint me thy wages, and I will give it. ²⁹And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. ³⁰For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also? ³¹And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock: ³²I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. ³³So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that

shall be counted stolen with me. ³⁴And Laban said, Behold, I would it might be according to thy word. ³⁵And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. ³⁶And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. ³⁷And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods. ³⁸And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. ³⁹And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. ⁴⁰And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. ⁴¹And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. ⁴²But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. ⁴³And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

Genesis 31

¹And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. ²And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. ³And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. ⁴And Jacob sent and called Rachel and Leah to the field unto his flock, ⁵And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. ⁶And ye know that with all my power I have served your father. ⁷And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. ⁸If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. ⁹Thus God hath taken away the cattle of your father, and given them to me. ¹⁰And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled. ¹¹And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. ¹²And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. ¹³I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. ¹⁴And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? ¹⁵Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. ¹⁶For all the riches which God hath taken from our father, that is

ours, and our children's: now then, whatsoever God hath said unto thee, do.
¹⁷Then Jacob rose up, and set his sons and his wives upon camels; ¹⁸And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. ¹⁹And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. ²⁰And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. ²¹So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. ²²And it was told Laban on the third day that Jacob was fled. ²³And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. ²⁴And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. ²⁵Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. ²⁶And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? ²⁷Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? ²⁸And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. ²⁹It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. ³⁰And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? ³¹And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. ³²With whomsoever thou findest thy gods, let him not live: before our

brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. ³³And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. ³⁴Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. ³⁵And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images. ³⁶And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? ³⁷Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. ³⁸This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. ³⁹That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. ⁴⁰Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. ⁴¹Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. ⁴²Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. ⁴³And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? ⁴⁴Now therefore come thou, let us

make a covenant, I and thou; and let it be for a witness between me and thee. ⁴⁵And Jacob took a stone, and set it up for a pillar. ⁴⁶And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. ⁴⁷And Laban called it Jegar-sahadutha: but Jacob called it Galeed. ⁴⁸And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; ⁴⁹And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. ⁵⁰If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. ⁵¹And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; ⁵²This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. ⁵³The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. ⁵⁴Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. ⁵⁵And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

Genesis 32

¹And Jacob went on his way, and the angels of God met him. ²And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. ³And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. ⁴And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: ⁵And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. ⁶And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. ⁷Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; ⁸And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. ⁹And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: ¹⁰I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. ¹¹Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. ¹²And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. ¹³And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; ¹⁴Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, ¹⁵Thirty milch camels with their colts, forty kine, and ten bulls, twenty she

asses, and ten foals. ¹⁶And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. ¹⁷And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? ¹⁸Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. ¹⁹And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. ²⁰And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. ²¹So went the present over before him: and himself lodged that night in the company. ²²And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. ²³And he took them, and sent them over the brook, and sent over that he had. ²⁴And Jacob was left alone; and there wrestled a man with him until the breaking of the day. ²⁵And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. ²⁶And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. ²⁷And he said unto him, What is thy name? And he said, Jacob. ²⁸And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. ²⁹And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. ³⁰And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. ³¹And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

³²Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Genesis 33

¹And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. ²And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. ³And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. ⁴And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. ⁵And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. ⁶Then the handmaidens came near, they and their children, and they bowed themselves. ⁷And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. ⁸And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. ⁹And Esau said, I have enough, my brother; keep that thou hast unto thyself. ¹⁰And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. ¹¹Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. ¹²And he said, Let us take our journey, and let us go, and I will go before thee. ¹³And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. ¹⁴Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I

come unto my lord unto Seir. ¹⁵And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. ¹⁶So Esau returned that day on his way unto Seir. ¹⁷And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. ¹⁸And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. ¹⁹And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. ²⁰And he erected there an altar, and called it El-elohe-Israel.

Genesis 34

¹And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. ²And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. ³And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. ⁴And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. ⁵And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. ⁶And Hamor the father of Shechem went out unto Jacob to commune with him. ⁷And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. ⁸And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. ⁹And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. ¹⁰And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. ¹¹And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. ¹²Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. ¹³And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: ¹⁴And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: ¹⁵But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; ¹⁶Then will we give our daughters unto you, and we will take

your daughters to us, and we will dwell with you, and we will become one people. ¹⁷But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. ¹⁸And their words pleased Hamor, and Shechem Hamor's son. ¹⁹And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. ²⁰And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, ²¹These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. ²²Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. ²³Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. ²⁴And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. ²⁵And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. ²⁶And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. ²⁷The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. ²⁸They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, ²⁹And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. ³⁰And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number,

they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. ³¹And they said, Should he deal with our sister as with an harlot?

Genesis 35

¹And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. ²Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: ³And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. ⁴And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. ⁵And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. ⁶So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him. ⁷And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother. ⁸But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth. ⁹And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. ¹⁰And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. ¹¹And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; ¹²And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. ¹³And God went up from him in the place where he talked with him. ¹⁴And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and

he poured oil thereon. ¹⁵And Jacob called the name of the place where God spake with him, Beth-el. ¹⁶And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. ¹⁷And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. ¹⁸And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin. ¹⁹And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. ²⁰And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. ²¹And Israel journeyed, and spread his tent beyond the tower of Edar. ²²And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: ²³The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: ²⁴The sons of Rachel; Joseph, and Benjamin: ²⁵And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: ²⁶And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram. ²⁷And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. ²⁸And the days of Isaac were an hundred and fourscore years. ²⁹And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

Genesis 36

¹Now these are the generations of Esau, who is Edom. ²Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; ³And Bashemath Ishmael's daughter, sister of Nebajoth. ⁴And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; ⁵And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. ⁶And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. ⁷For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. ⁸Thus dwelt Esau in mount Seir: Esau is Edom. ⁹And these are the generations of Esau the father of the Edomites in mount Seir: ¹⁰These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. ¹¹And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. ¹²And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife. ¹³And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. ¹⁴And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah. ¹⁵These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, ¹⁶Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah. ¹⁷And these are the sons of

Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife. ¹⁸And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. ¹⁹These are the sons of Esau, who is Edom, and these are their dukes. ²⁰These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, ²¹And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. ²²And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. ²³And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam. ²⁴And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. ²⁵And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. ²⁶And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. ²⁷The children of Ezer are these; Bilhan, and Zaavan, and Akan. ²⁸The children of Dishan are these; Uz, and Aran. ²⁹These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, ³⁰Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir. ³¹And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. ³²And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. ³³And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. ³⁴And Jobab died, and Husham of the land of Temani reigned in his stead. ³⁵And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. ³⁶And Hadad died, and Samlah of Masrekah reigned in his stead. ³⁷And Samlah

died, and Saul of Rehoboth by the river reigned in his stead. ³⁸And Saul died, and Baal-hanan the son of Achbor reigned in his stead. ³⁹And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. ⁴⁰And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, ⁴¹Duke Aholibamah, duke Elah, duke Pinon, ⁴²Duke Kenaz, duke Teman, duke Mibzar, ⁴³Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

Genesis 37

¹And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. ²These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. ³Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. ⁴And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. ⁵And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. ⁶And he said unto them, Hear, I pray you, this dream which I have dreamed: ⁷For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. ⁸And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. ⁹And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. ¹⁰And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? ¹¹And his brethren envied him; but his father observed the saying. ¹²And his brethren went to feed their father's flock in Shechem. ¹³And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. ¹⁴And he said to him, Go, I pray thee, see whether it be well with thy

brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. ¹⁵And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? ¹⁶And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. ¹⁷And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. ¹⁸And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. ¹⁹And they said one to another, Behold, this dreamer cometh. ²⁰Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. ²¹And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. ²²And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. ²³And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; ²⁴And they took him, and cast him into a pit: and the pit was empty, there was no water in it. ²⁵And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. ²⁶And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? ²⁷Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. ²⁸Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. ²⁹And Reuben returned unto the pit; and,

behold, Joseph was not in the pit; and he rent his clothes. ³⁰And he returned unto his brethren, and said, The child is not; and I, whither shall I go? ³¹And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; ³²And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. ³³And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. ³⁴And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. ³⁵And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. ³⁶And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

Genesis 38

¹And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

²And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. ³And she conceived, and bare a son; and he called his name Er. ⁴And she conceived again, and bare a son; and she called his name Onan. ⁵And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

⁶And Judah took a wife for Er his firstborn, whose name was Tamar. ⁷And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. ⁸And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. ⁹And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. ¹⁰And the thing which he did displeased the LORD: wherefore he slew him also. ¹¹Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. ¹²And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. ¹³And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

¹⁴And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. ¹⁵When Judah saw her, he thought her to be an harlot; because she had covered her face. ¹⁶And he turned unto her by the way, and said, Go

to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? ¹⁷And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? ¹⁸And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. ¹⁹And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. ²⁰And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. ²¹Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. ²²And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. ²³And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. ²⁴And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. ²⁵When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. ²⁶And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. ²⁷And it came to pass in the time of her travail, that, behold, twins were in her womb. ²⁸And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. ²⁹And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be

upon thee: therefore his name was called Pharez. ³⁰And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Genesis 39

¹And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. ²And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. ³And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. ⁴And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. ⁵And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. ⁶And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured. ⁷And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. ⁸But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; ⁹There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? ¹⁰And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. ¹¹And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. ¹²And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. ¹³And it came to pass, when she saw that he had left his garment in her hand, and was fled

forth, ¹⁴That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: ¹⁵And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. ¹⁶And she laid up his garment by her, until his lord came home. ¹⁷And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: ¹⁸And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. ¹⁹And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. ²⁰And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. ²¹But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. ²²And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. ²³The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

Genesis 40

¹And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. ²And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. ³And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. ⁴And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. ⁵And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. ⁶And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. ⁷And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? ⁸And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. ⁹And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; ¹⁰And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: ¹¹And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. ¹²And Joseph said unto him, This is the interpretation of it: The three branches are three days: ¹³Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. ¹⁴But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me

unto Pharaoh, and bring me out of this house: ¹⁵For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. ¹⁶When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: ¹⁷And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. ¹⁸And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: ¹⁹Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. ²⁰And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. ²¹And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: ²²But he hanged the chief baker: as Joseph had interpreted to them. ²³Yet did not the chief butler remember Joseph, but forgot him.

Genesis 41

¹And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. ²And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. ³And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. ⁴And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. ⁵And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. ⁶And, behold, seven thin ears and blasted with the east wind sprung up after them. ⁷And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. ⁸And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. ⁹Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: ¹⁰Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: ¹¹And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. ¹²And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. ¹³And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. ¹⁴Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. ¹⁵And Pharaoh said unto Joseph, I have dreamed a dream, and there is none

that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. ¹⁶And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. ¹⁷And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: ¹⁸And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: ¹⁹And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: ²⁰And the lean and the ill favoured kine did eat up the first seven fat kine: ²¹And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. ²²And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: ²³And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: ²⁴And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me. ²⁵And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. ²⁶The seven good kine are seven years; and the seven good ears are seven years: the dream is one. ²⁷And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. ²⁸This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. ²⁹Behold, there come seven years of great plenty throughout all the land of Egypt: ³⁰And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; ³¹And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. ³²And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. ³³Now

therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. ³⁴Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. ³⁵And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. ³⁶And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. ³⁷And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. ³⁸And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? ³⁹And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: ⁴⁰Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. ⁴¹And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. ⁴²And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; ⁴³And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. ⁴⁴And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. ⁴⁵And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt. ⁴⁶And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. ⁴⁷And in the seven plenteous years the earth brought forth by handfuls. ⁴⁸And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field,

which was round about every city, laid he up in the same. ⁴⁹And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. ⁵⁰And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. ⁵¹And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. ⁵²And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. ⁵³And the seven years of plenteousness, that was in the land of Egypt, were ended. ⁵⁴And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. ⁵⁵And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. ⁵⁶And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. ⁵⁷And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Genesis 42

¹Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? ²And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. ³And Joseph's ten brethren went down to buy corn in Egypt. ⁴But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. ⁵And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. ⁶And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. ⁷And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. ⁸And Joseph knew his brethren, but they knew not him. ⁹And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. ¹⁰And they said unto him, Nay, my lord, but to buy food are thy servants come. ¹¹We are all one man's sons; we are true men, thy servants are no spies. ¹²And he said unto them, Nay, but to see the nakedness of the land ye are come. ¹³And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. ¹⁴And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: ¹⁵Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. ¹⁶Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye

are spies. ¹⁷And he put them all together into ward three days. ¹⁸And Joseph said unto them the third day, This do, and live; for I fear God: ¹⁹If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: ²⁰But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. ²¹And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. ²²And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. ²³And they knew not that Joseph understood them; for he spake unto them by an interpreter. ²⁴And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. ²⁵Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. ²⁶And they laded their asses with the corn, and departed thence. ²⁷And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. ²⁸And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? ²⁹And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, ³⁰The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. ³¹And we said unto him, We are true men; we are no spies: ³²We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. ³³And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave

one of your brethren here with me, and take food for the famine of your households, and be gone: ³⁴And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. ³⁵And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. ³⁶And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. ³⁷And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. ³⁸And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Genesis 43

¹And the famine was sore in the land. ²And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. ³And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. ⁴If thou wilt send our brother with us, we will go down and buy thee food: ⁵But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. ⁶And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? ⁷And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? ⁸And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. ⁹I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: ¹⁰For except we had lingered, surely now we had returned this second time. ¹¹And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: ¹²And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: ¹³Take also your brother, and arise, go again unto the man: ¹⁴And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. ¹⁵And the men took that

present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. ¹⁶And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. ¹⁷And the man did as Joseph bade; and the man brought the men into Joseph's house. ¹⁸And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. ¹⁹And they came near to the steward of Joseph's house, and they communed with him at the door of the house, ²⁰And said, O sir, we came indeed down at the first time to buy food: ²¹And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. ²²And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. ²³And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. ²⁴And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. ²⁵And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. ²⁶And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. ²⁷And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? ²⁸And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. ²⁹And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said,

Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. ³⁰And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. ³¹And he washed his face, and went out, and refrained himself, and said, Set on bread. ³²And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. ³³And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. ³⁴And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Genesis 44

¹And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. ²And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. ³As soon as the morning was light, the men were sent away, they and their asses. ⁴And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? ⁵Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. ⁶And he overtook them, and he spake unto them these same words. ⁷And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: ⁸Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? ⁹With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. ¹⁰And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. ¹¹Then they speedily took down every man his sack to the ground, and opened every man his sack. ¹²And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. ¹³Then they rent their clothes, and laded every man his ass, and returned to the city. ¹⁴And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. ¹⁵And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? ¹⁶And Judah said, What shall we say unto my lord? what shall we

speaking? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. ¹⁷And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. ¹⁸Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. ¹⁹My lord asked his servants, saying, Have ye a father, or a brother? ²⁰And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. ²¹And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. ²²And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. ²³And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. ²⁴And it came to pass when we came up unto thy servant my father, we told him the words of my lord. ²⁵And our father said, Go again, and buy us a little food. ²⁶And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. ²⁷And thy servant my father said unto us, Ye know that my wife bare me two sons: ²⁸And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: ²⁹And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. ³⁰Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; ³¹It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. ³²For thy

servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. ³³Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. ³⁴For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Genesis 45

¹Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. ²And he wept aloud: and the Egyptians and the house of Pharaoh heard. ³And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. ⁴And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. ⁵Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. ⁶For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. ⁷And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. ⁸So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. ⁹Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: ¹⁰And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: ¹¹And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. ¹²And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. ¹³And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. ¹⁴And he fell upon his brother Benjamin's neck, and wept; and

Benjamin wept upon his neck. ¹⁵Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. ¹⁶And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. ¹⁷And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; ¹⁸And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. ¹⁹Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. ²⁰Also regard not your stuff; for the good of all the land of Egypt is yours. ²¹And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. ²²To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. ²³And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. ²⁴So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. ²⁵And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, ²⁶And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. ²⁷And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: ²⁸And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

Genesis 46

¹And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. ²And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. ³And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: ⁴I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. ⁵And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. ⁶And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: ⁷His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. ⁸And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. ⁹And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. ¹⁰And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. ¹¹And the sons of Levi; Gershon, Kohath, and Merari. ¹²And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. ¹³And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. ¹⁴And the sons of Zebulun; Sered, and Elon, and Jahleel. ¹⁵These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. ¹⁶And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. ¹⁷And the sons of Asher; Jimnah, and Ishuah, and

Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. ¹⁸These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. ¹⁹The sons of Rachel Jacob's wife; Joseph, and Benjamin. ²⁰And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him. ²¹And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. ²²These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. ²³And the sons of Dan; Hushim. ²⁴And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. ²⁵These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. ²⁶All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; ²⁷And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten. ²⁸And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. ²⁹And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. ³⁰And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. ³¹And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; ³²And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. ³³And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? ³⁴That ye shall say, Thy servants' trade hath been about

cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Genesis 47

¹Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. ²And he took some of his brethren, even five men, and presented them unto Pharaoh. ³And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. ⁴They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. ⁵And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: ⁶The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. ⁷And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. ⁸And Pharaoh said unto Jacob, How old art thou? ⁹And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. ¹⁰And Jacob blessed Pharaoh, and went out from before Pharaoh. ¹¹And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. ¹²And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. ¹³And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by

reason of the famine. ¹⁴And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. ¹⁵And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. ¹⁶And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. ¹⁷And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. ¹⁸When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: ¹⁹Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. ²⁰And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. ²¹And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. ²²Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. ²³Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. ²⁴And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. ²⁵And they said, Thou

hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. ²⁶And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's. ²⁷And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. ²⁸And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. ²⁹And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: ³⁰But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. ³¹And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

Genesis 48

¹And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. ²And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. ³And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, ⁴And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. ⁵And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. ⁶And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. ⁷And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem. ⁸And Israel beheld Joseph's sons, and said, Who are these? ⁹And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. ¹⁰Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. ¹¹And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. ¹²And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. ¹³And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. ¹⁴And Israel stretched

out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. ¹⁵And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, ¹⁶The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. ¹⁷And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. ¹⁸And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. ¹⁹And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. ²⁰And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. ²¹And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. ²²Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Genesis 49

¹And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. ²Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. ³Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: ⁴Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. ⁵Simeon and Levi are brethren; instruments of cruelty are in their habitations. ⁶O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. ⁷Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. ⁸Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. ⁹Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? ¹⁰The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. ¹¹Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: ¹²His eyes shall be red with wine, and his teeth white with milk. ¹³Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. ¹⁴Issachar is a strong ass couching down between two burdens: ¹⁵And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. ¹⁶Dan shall judge his people, as one of the tribes of Israel. ¹⁷Dan

shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. ¹⁸I have waited for thy salvation, O LORD. ¹⁹Gad, a troop shall overcome him: but he shall overcome at the last. ²⁰Out of Asher his bread shall be fat, and he shall yield royal dainties. ²¹Naphtali is a hind let loose: he giveth goodly words. ²²Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: ²³The archers have sorely grieved him, and shot at him, and hated him: ²⁴But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) ²⁵Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: ²⁶The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. ²⁷Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. ²⁸All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. ²⁹And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, ³⁰In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. ³¹There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. ³²The purchase of the field and of the cave that is therein was from the children of Heth. ³³And when Jacob had made an end of commanding his sons, he gathered

up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Genesis 50

¹And Joseph fell upon his father's face, and wept upon him, and kissed him. ²And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. ³And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. ⁴And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, ⁵My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. ⁶And Pharaoh said, Go up, and bury thy father, according as he made thee swear. ⁷And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, ⁸And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. ⁹And there went up with him both chariots and horsemen: and it was a very great company. ¹⁰And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. ¹¹And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan. ¹²And his sons did unto him according as he commanded them: ¹³For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron

the Hittite, before Mamre. ¹⁴And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. ¹⁵And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. ¹⁶And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, ¹⁷So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. ¹⁸And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. ¹⁹And Joseph said unto them, Fear not: for am I in the place of God? ²⁰But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. ²¹Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. ²²And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. ²³And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. ²⁴And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. ²⁵And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. ²⁶So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Exodus 1

¹Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. ²Reuben, Simeon, Levi, and Judah, ³Issachar, Zebulun, and Benjamin, ⁴Dan, and Naphtali, Gad, and Asher. ⁵And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. ⁶And Joseph died, and all his brethren, and all that generation. ⁷And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. ⁸Now there arose up a new king over Egypt, which knew not Joseph. ⁹And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: ¹⁰Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. ¹¹Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. ¹²But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. ¹³And the Egyptians made the children of Israel to serve with rigour: ¹⁴And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. ¹⁵And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: ¹⁶And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. ¹⁷But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. ¹⁸And the king of

Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? ¹⁹And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. ²⁰Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. ²¹And it came to pass, because the midwives feared God, that he made them houses. ²²And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Exodus 2

¹And there went a man of the house of Levi, and took to wife a daughter of Levi. ²And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. ³And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. ⁴And his sister stood afar off, to wit what would be done to him. ⁵And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. ⁶And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. ⁷Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? ⁸And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. ⁹And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. ¹⁰And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. ¹¹And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. ¹²And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. ¹³And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? ¹⁴And he said, Who made thee a prince and a judge

over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. ¹⁵Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. ¹⁶Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. ¹⁷And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. ¹⁸And when they came to Reuel their father, he said, How is it that ye are come so soon to day? ¹⁹And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. ²⁰And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. ²¹And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. ²²And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land. ²³And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. ²⁴And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. ²⁵And God looked upon the children of Israel, and God had respect unto them.

Exodus 3

¹Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. ²And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. ³And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. ⁴And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. ⁵And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. ⁶Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. ⁷And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; ⁸And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. ⁹Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. ¹⁰Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. ¹¹And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? ¹²And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out

of Egypt, ye shall serve God upon this mountain. ¹³And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? ¹⁴And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. ¹⁵And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. ¹⁶Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: ¹⁷And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. ¹⁸And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. ¹⁹And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. ²⁰And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. ²¹And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: ²²But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put

them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

Exodus 4

¹And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. ²And the LORD said unto him, What is that in thine hand? And he said, A rod. ³And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. ⁴And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: ⁵That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. ⁶And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. ⁷And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. ⁸And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. ⁹And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. ¹⁰And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. ¹¹And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? ¹²Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. ¹³And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. ¹⁴And

the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. ¹⁵And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. ¹⁶And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. ¹⁷And thou shalt take this rod in thine hand, wherewith thou shalt do signs. ¹⁸And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. ¹⁹And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. ²⁰And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. ²¹And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. ²²And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: ²³And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. ²⁴And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. ²⁵Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. ²⁶So he let him go: then she said, A bloody husband thou art, because of the circumcision. ²⁷And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. ²⁸And Moses told Aaron all the words of the LORD who

had sent him, and all the signs which he had commanded him. ²⁹And Moses and Aaron went and gathered together all the elders of the children of Israel: ³⁰And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. ³¹And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Exodus 5

¹And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. ²And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. ³And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. ⁴And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. ⁵And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. ⁶And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, ⁷Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. ⁸And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. ⁹Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. ¹⁰And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. ¹¹Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. ¹²So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. ¹³And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. ¹⁴And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both

yesterday and to day, as heretofore? ¹⁵Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? ¹⁶There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. ¹⁷But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. ¹⁸Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. ¹⁹And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task. ²⁰And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: ²¹And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. ²²And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? ²³For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Exodus 6

¹Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. ²And God spake unto Moses, and said unto him, I am the LORD: ³And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. ⁴And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. ⁵And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. ⁶Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: ⁷And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. ⁸And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. ⁹And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. ¹⁰And the LORD spake unto Moses, saying, ¹¹Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. ¹²And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? ¹³And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. ¹⁴These be

the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. ¹⁵And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. ¹⁶And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. ¹⁷The sons of Gershon; Libni, and Shimi, according to their families. ¹⁸And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. ¹⁹And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. ²⁰And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. ²¹And the sons of Izhar; Korah, and Nepheg, and Zichri. ²²And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. ²³And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. ²⁴And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. ²⁵And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families. ²⁶These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies. ²⁷These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron. ²⁸And it came to pass on the day when the LORD spake unto Moses in the land of Egypt, ²⁹That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee. ³⁰And Moses said before the LORD,

Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

Exodus 7

¹And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. ²Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. ³And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. ⁴But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. ⁵And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. ⁶And Moses and Aaron did as the LORD commanded them, so did they. ⁷And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. ⁸And the LORD spake unto Moses and unto Aaron, saying, ⁹When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. ¹⁰And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. ¹¹Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. ¹²For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. ¹³And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said. ¹⁴And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. ¹⁵Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou

take in thine hand. ¹⁶And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. ¹⁷Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. ¹⁸And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. ¹⁹And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. ²⁰And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. ²¹And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. ²²And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. ²³And Pharaoh turned and went into his house, neither did he set his heart to this also. ²⁴And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. ²⁵And seven days were fulfilled, after that the LORD had smitten the river.

Exodus 8

¹And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. ²And if thou refuse to let them go, behold, I will smite all thy borders with frogs: ³And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: ⁴And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. ⁵And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. ⁶And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. ⁷And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. ⁸Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. ⁹And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? ¹⁰And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. ¹¹And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. ¹²And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. ¹³And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages,

and out of the fields. ¹⁴And they gathered them together upon heaps: and the land stank. ¹⁵But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said. ¹⁶And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. ¹⁷And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. ¹⁸And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. ¹⁹Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said. ²⁰And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. ²¹Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. ²²And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. ²³And I will put a division between my people and thy people: to morrow shall this sign be. ²⁴And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies. ²⁵And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. ²⁶And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination

of the Egyptians before their eyes, and will they not stone us? ²⁷We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. ²⁸And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me. ²⁹And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. ³⁰And Moses went out from Pharaoh, and intreated the LORD. ³¹And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. ³²And Pharaoh hardened his heart at this time also, neither would he let the people go.

Exodus 9

¹Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. ²For if thou refuse to let them go, and wilt hold them still, ³Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. ⁴And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. ⁵And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. ⁶And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. ⁷And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. ⁸And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. ⁹And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. ¹⁰And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. ¹¹And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. ¹²And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. ¹³And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. ¹⁴For I will at this

time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. ¹⁵For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. ¹⁶And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. ¹⁷As yet exaltest thou thyself against my people, that thou wilt not let them go? ¹⁸Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. ¹⁹Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. ²⁰He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: ²¹And he that regarded not the word of the LORD left his servants and his cattle in the field. ²²And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. ²³And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. ²⁴So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. ²⁵And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. ²⁶Only in the land of Goshen, where the children of Israel were, was there no hail. ²⁷And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. ²⁸Intreat the

LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. ²⁹And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's. ³⁰But as for thee and thy servants, I know that ye will not yet fear the LORD God. ³¹And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. ³²But the wheat and the rie were not smitten: for they were not grown up. ³³And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. ³⁴And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. ³⁵And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Exodus 10

¹And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: ²And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD. ³And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. ⁴Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: ⁵And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: ⁶And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. ⁷And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? ⁸And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? ⁹And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. ¹⁰And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. ¹¹Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they

were driven out from Pharaoh's presence. ¹²And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. ¹³And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. ¹⁴And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. ¹⁵For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. ¹⁶Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. ¹⁷Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. ¹⁸And he went out from Pharaoh, and intreated the LORD. ¹⁹And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. ²⁰But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go. ²¹And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. ²²And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: ²³They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. ²⁴And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. ²⁵And

Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. ²⁶Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. ²⁷But the LORD hardened Pharaoh's heart, and he would not let them go. ²⁸And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. ²⁹And Moses said, Thou hast spoken well, I will see thy face again no more.

Exodus 11

¹And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. ²Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. ³And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. ⁴And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: ⁵And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. ⁶And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. ⁷But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. ⁸And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. ⁹And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. ¹⁰And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Exodus 12

¹And the LORD spake unto Moses and Aaron in the land of Egypt, saying, ²This month shall be unto you the beginning of months: it shall be the first month of the year to you. ³Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: ⁴And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. ⁵Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: ⁶And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. ⁷And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. ⁸And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. ⁹Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. ¹⁰And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. ¹¹And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. ¹²For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. ¹³And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. ¹⁴And this

day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. ¹⁵Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. ¹⁶And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. ¹⁷And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. ¹⁸In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. ¹⁹Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. ²⁰Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. ²¹Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. ²²And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. ²³For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. ²⁴And ye shall observe this thing for an ordinance to thee and to thy sons for ever. ²⁵And it shall come to pass, when ye be come to the land which the LORD will give you,

according as he hath promised, that ye shall keep this service. ²⁶And it shall come to pass, when your children shall say unto you, What mean ye by this service? ²⁷That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. ²⁸And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. ²⁹And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. ³⁰And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. ³¹And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. ³²Also take your flocks and your herds, as ye have said, and be gone; and bless me also. ³³And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. ³⁴And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. ³⁵And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: ³⁶And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. ³⁷And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. ³⁸And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. ³⁹And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it

was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. ⁴⁰Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. ⁴¹And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. ⁴²It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. ⁴³And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: ⁴⁴But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. ⁴⁵A foreigner and an hired servant shall not eat thereof. ⁴⁶In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. ⁴⁷All the congregation of Israel shall keep it. ⁴⁸And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. ⁴⁹One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. ⁵⁰Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. ⁵¹And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

Exodus 13

¹And the LORD spake unto Moses, saying, ²Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. ³And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. ⁴This day came ye out in the month Abib. ⁵And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. ⁶Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. ⁷Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. ⁸And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. ⁹And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. ¹⁰Thou shalt therefore keep this ordinance in his season from year to year. ¹¹And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, ¹²That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's. ¹³And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. ¹⁴And it shall be

when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: ¹⁵And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. ¹⁶And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. ¹⁷And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: ¹⁸But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. ¹⁹And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. ²⁰And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. ²¹And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: ²²He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exodus 14

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. ³For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. ⁴And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so. ⁵And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? ⁶And he made ready his chariot, and took his people with him: ⁷And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. ⁸And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. ⁹But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. ¹⁰And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. ¹¹And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? ¹²Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. ¹³And Moses said unto the people, Fear ye not, stand still, and

see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. ¹⁴The LORD shall fight for you, and ye shall hold your peace. ¹⁵And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: ¹⁶But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. ¹⁷And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. ¹⁸And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. ¹⁹And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: ²⁰And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. ²¹And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. ²²And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. ²³And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. ²⁴And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, ²⁵And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. ²⁶And the LORD said

unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

²⁷And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. ²⁸And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. ²⁹But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. ³⁰Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. ³¹And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Exodus 15

¹Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. ²The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. ³The LORD is a man of war: the LORD is his name. ⁴Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. ⁵The depths have covered them: they sank into the bottom as a stone. ⁶Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. ⁷And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. ⁸And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. ⁹The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. ¹⁰Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. ¹¹Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? ¹²Thou stretchedst out thy right hand, the earth swallowed them. ¹³Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. ¹⁴The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. ¹⁵Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. ¹⁶Fear and dread shall fall upon them; by the greatness of

thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. ¹⁷Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. ¹⁸The LORD shall reign for ever and ever. ¹⁹For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. ²⁰And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. ²¹And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. ²²So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. ²³And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. ²⁴And the people murmured against Moses, saying, What shall we drink? ²⁵And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, ²⁶And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee. ²⁷And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Exodus 16

¹And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. ²And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: ³And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. ⁴Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. ⁵And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. ⁶And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: ⁷And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? ⁸And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. ⁹And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. ¹⁰And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the

cloud. ¹¹And the LORD spake unto Moses, saying, ¹²I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. ¹³And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. ¹⁴And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. ¹⁵And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. ¹⁶This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. ¹⁷And the children of Israel did so, and gathered, some more, some less. ¹⁸And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. ¹⁹And Moses said, Let no man leave of it till the morning. ²⁰Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. ²¹And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. ²²And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. ²³And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. ²⁴And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. ²⁵And

Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. ²⁶Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. ²⁷And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. ²⁸And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? ²⁹See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. ³⁰So the people rested on the seventh day. ³¹And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. ³²And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. ³³And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. ³⁴As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. ³⁵And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. ³⁶Now an omer is the tenth part of an ephah.

Exodus 17

¹And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. ²Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? ³And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? ⁴And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. ⁵And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. ⁶Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. ⁷And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? ⁸Then came Amalek, and fought with Israel in Rephidim. ⁹And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. ¹⁰So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. ¹¹And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. ¹²But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the

other on the other side; and his hands were steady until the going down of the sun. ¹³And Joshua discomfited Amalek and his people with the edge of the sword. ¹⁴And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. ¹⁵And Moses built an altar, and called the name of it Jehovah-nissi: ¹⁶For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

Exodus 18

¹When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; ²Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, ³And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: ⁴And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: ⁵And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: ⁶And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. ⁷And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. ⁸And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them. ⁹And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. ¹⁰And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. ¹¹Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them. ¹²And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God. ¹³And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. ¹⁴And when Moses'

father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? ¹⁵And Moses said unto his father in law, Because the people come unto me to enquire of God: ¹⁶When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. ¹⁷And Moses' father in law said unto him, The thing that thou doest is not good. ¹⁸Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. ¹⁹Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: ²⁰And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. ²¹Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: ²²And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. ²³If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. ²⁴So Moses hearkened to the voice of his father in law, and did all that he had said. ²⁵And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²⁶And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. ²⁷And Moses let his father in law depart; and he went his way into his own land.

Exodus 19

¹In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. ²For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. ³And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ⁴Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. ⁵Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: ⁶And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. ⁷And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. ⁸And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. ⁹And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. ¹⁰And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, ¹¹And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. ¹²And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: ¹³There shall not an hand touch it, but he shall surely be stoned, or shot through; whether

it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. ¹⁴And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. ¹⁵And he said unto the people, Be ready against the third day: come not at your wives. ¹⁶And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. ¹⁷And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. ¹⁸And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. ¹⁹And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. ²⁰And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. ²¹And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. ²²And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. ²³And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. ²⁴And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. ²⁵So Moses went down unto the people, and spake unto them.

Exodus 20

¹And God spake all these words, saying, ²I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. ³Thou shalt have no other gods before me. ⁴Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: ⁵Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; ⁶And shewing mercy unto thousands of them that love me, and keep my commandments. ⁷Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. ⁸Remember the sabbath day, to keep it holy. ⁹Six days shalt thou labour, and do all thy work: ¹⁰But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: ¹¹For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. ¹²Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. ¹³Thou shalt not kill. ¹⁴Thou shalt not commit adultery. ¹⁵Thou shalt not steal. ¹⁶Thou shalt not bear false witness against thy neighbour. ¹⁷Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. ¹⁸And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood

afar off. ¹⁹And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. ²⁰And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. ²¹And the people stood afar off, and Moses drew near unto the thick darkness where God was. ²²And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. ²³Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. ²⁴An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. ²⁵And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. ²⁶Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Exodus 21

¹Now these are the judgments which thou shalt set before them. ²If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. ³If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. ⁴If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. ⁵And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: ⁶Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. ⁷And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. ⁸If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. ⁹And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. ¹⁰If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. ¹¹And if he do not these three unto her, then shall she go out free without money. ¹²He that smiteth a man, so that he die, shall be surely put to death. ¹³And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. ¹⁴But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. ¹⁵And he that smiteth his father, or his mother, shall be surely put to death. ¹⁶And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. ¹⁷And he that curseth his father, or his mother, shall surely be put to death. ¹⁸And if men strive together, and

one smite another with a stone, or with his fist, and he die not, but keepeth his bed: ¹⁹If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed. ²⁰And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. ²¹Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money. ²²If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. ²³And if any mischief follow, then thou shalt give life for life, ²⁴Eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵Burning for burning, wound for wound, stripe for stripe. ²⁶And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. ²⁷And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake. ²⁸If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. ²⁹But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. ³⁰If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. ³¹Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. ³²If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. ³³And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; ³⁴The owner of the pit shall make it good, and give money unto the owner of them; and the dead

beast shall be his. ³⁵And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. ³⁶Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Exodus 22

¹If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. ²If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. ³If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. ⁴If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. ⁵If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. ⁶If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution. ⁷If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. ⁸If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. ⁹For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. ¹⁰If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: ¹¹Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. ¹²And if it be stolen from him, he shall make restitution unto the owner thereof. ¹³If it be torn in pieces, then let him bring it for witness,

and he shall not make good that which was torn. ¹⁴And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. ¹⁵But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire. ¹⁶And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. ¹⁷If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. ¹⁸Thou shalt not suffer a witch to live. ¹⁹Whosoever lieth with a beast shall surely be put to death. ²⁰He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed. ²¹Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. ²²Ye shall not afflict any widow, or fatherless child. ²³If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; ²⁴And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. ²⁵If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. ²⁶If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: ²⁷For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious. ²⁸Thou shalt not revile the gods, nor curse the ruler of thy people. ²⁹Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. ³⁰Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me. ³¹And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

Exodus 23

¹Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. ²Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: ³Neither shalt thou countenance a poor man in his cause. ⁴If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. ⁵If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. ⁶Thou shalt not wrest the judgment of thy poor in his cause. ⁷Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. ⁸And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. ⁹Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. ¹⁰And six years thou shalt sow thy land, and shalt gather in the fruits thereof: ¹¹But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. ¹²Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. ¹³And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth. ¹⁴Three times thou shalt keep a feast unto me in the year. ¹⁵Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) ¹⁶And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the

field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. ¹⁷Three times in the year all thy males shall appear before the Lord GOD. ¹⁸Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. ¹⁹The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. ²⁰Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. ²¹Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. ²²But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. ²³For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. ²⁴Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. ²⁵And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. ²⁶There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. ²⁷I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. ²⁸And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. ²⁹I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. ³⁰By little and little I will drive them out from before thee, until thou be increased, and inherit the land. ³¹And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I

will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. ³²Thou shalt make no covenant with them, nor with their gods. ³³They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Exodus 24

¹And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. ²And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. ³And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. ⁴And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. ⁵And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. ⁶And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. ⁷And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. ⁸And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. ⁹Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: ¹⁰And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. ¹¹And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. ¹²And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. ¹³And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. ¹⁴And he said unto the elders, Tarry ye here for us, until we come

again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. ¹⁵And Moses went up into the mount, and a cloud covered the mount. ¹⁶And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. ¹⁷And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. ¹⁸And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Exodus 25

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. ³And this is the offering which ye shall take of them; gold, and silver, and brass, ⁴And blue, and purple, and scarlet, and fine linen, and goats' hair, ⁵And rams' skins dyed red, and badgers' skins, and shittim wood, ⁶Oil for the light, spices for anointing oil, and for sweet incense, ⁷Onyx stones, and stones to be set in the ephod, and in the breastplate. ⁸And let them make me a sanctuary; that I may dwell among them. ⁹According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. ¹⁰And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. ¹¹And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. ¹²And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. ¹³And thou shalt make staves of shittim wood, and overlay them with gold. ¹⁴And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. ¹⁵The staves shall be in the rings of the ark: they shall not be taken from it. ¹⁶And thou shalt put into the ark the testimony which I shall give thee. ¹⁷And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. ¹⁸And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. ¹⁹And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye

make the cherubims on the two ends thereof. ²⁰And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. ²¹And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. ²²And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. ²³Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. ²⁴And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. ²⁵And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. ²⁶And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. ²⁷Over against the border shall the rings be for places of the staves to bear the table. ²⁸And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. ²⁹And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. ³⁰And thou shalt set upon the table shewbread before me alway. ³¹And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. ³²And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: ³³Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six

branches that come out of the candlestick. ³⁴And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

³⁵And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

³⁶Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. ³⁷And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. ³⁸And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. ³⁹Of a talent of pure gold shall he make it, with all these vessels.

⁴⁰And look that thou make them after their pattern, which was shewed thee in the mount.

Exodus 26

¹Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. ²The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. ³The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. ⁴And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. ⁵Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. ⁶And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. ⁷And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. ⁸The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. ⁹And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. ¹⁰And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. ¹¹And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. ¹²And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. ¹³And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the

curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. ¹⁴And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins. ¹⁵And thou shalt make boards for the tabernacle of shittim wood standing up. ¹⁶Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. ¹⁷Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. ¹⁸And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. ¹⁹And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. ²⁰And for the second side of the tabernacle on the north side there shall be twenty boards: ²¹And their forty sockets of silver; two sockets under one board, and two sockets under another board. ²²And for the sides of the tabernacle westward thou shalt make six boards. ²³And two boards shalt thou make for the corners of the tabernacle in the two sides. ²⁴And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. ²⁵And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. ²⁶And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, ²⁷And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. ²⁸And the middle bar in the midst of the boards shall reach from end to end. ²⁹And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. ³⁰And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount. ³¹And thou shalt

make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: ³²And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. ³³And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. ³⁴And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. ³⁵And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. ³⁶And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. ³⁷And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

Exodus 27

¹And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. ²And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. ³And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. ⁴And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. ⁵And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. ⁶And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. ⁷And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. ⁸Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it. ⁹And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: ¹⁰And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. ¹¹And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. ¹²And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. ¹³And the breadth of the court on the east side eastward shall be fifty cubits. ¹⁴The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. ¹⁵And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. ¹⁶And for

the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. ¹⁷All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. ¹⁸The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. ¹⁹All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass. ²⁰And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. ²¹In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

Exodus 28

¹And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. ²And thou shalt make holy garments for Aaron thy brother for glory and for beauty. ³And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. ⁴And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. ⁵And they shall take gold, and blue, and purple, and scarlet, and fine linen. ⁶And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. ⁷It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. ⁸And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. ⁹And thou shalt take two onyx stones, and grave on them the names of the children of Israel: ¹⁰Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. ¹¹With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. ¹²And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. ¹³And thou shalt make ouches of gold; ¹⁴And two

chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches. ¹⁵And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. ¹⁶Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. ¹⁷And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. ¹⁸And the second row shall be an emerald, a sapphire, and a diamond. ¹⁹And the third row a ligure, an agate, and an amethyst. ²⁰And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. ²¹And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. ²²And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. ²³And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. ²⁴And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. ²⁵And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it. ²⁶And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. ²⁷And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. ²⁸And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that

the breastplate be not loosed from the ephod. ²⁹And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. ³⁰And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually. ³¹And thou shalt make the robe of the ephod all of blue. ³²And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. ³³And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: ³⁴A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. ³⁵And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not. ³⁶And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. ³⁷And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. ³⁸And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. ³⁹And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. ⁴⁰And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. ⁴¹And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them,

and sanctify them, that they may minister unto me in the priest's office.

⁴²And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: ⁴³And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

Exodus 29

¹And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, ²And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. ³And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. ⁴And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. ⁵And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: ⁶And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. ⁷Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. ⁸And thou shalt bring his sons, and put coats upon them. ⁹And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. ¹⁰And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. ¹¹And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. ¹²And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. ¹³And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. ¹⁴But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering. ¹⁵Thou shalt also take one ram; and

Aaron and his sons shall put their hands upon the head of the ram. ¹⁶And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. ¹⁷And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. ¹⁸And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD. ¹⁹And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. ²⁰Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. ²¹And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. ²²Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: ²³And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: ²⁴And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD. ²⁵And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD. ²⁶And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part. ²⁷And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which

is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: ²⁸And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD. ²⁹And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. ³⁰And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. ³¹And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. ³²And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation. ³³And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. ³⁴And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. ³⁵And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them. ³⁶And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. ³⁷Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. ³⁸Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. ³⁹The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: ⁴⁰And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. ⁴¹And the other lamb thou shalt

offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. ⁴²This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. ⁴³And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. ⁴⁴And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. ⁴⁵And I will dwell among the children of Israel, and will be their God. ⁴⁶And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

Exodus 30

¹And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. ²A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. ³And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. ⁴And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. ⁵And thou shalt make the staves of shittim wood, and overlay them with gold. ⁶And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. ⁷And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. ⁸And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. ⁹Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. ¹⁰And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD. ¹¹And the LORD spake unto Moses, saying, ¹²When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. ¹³This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel

shall be the offering of the LORD. ¹⁴Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. ¹⁵The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. ¹⁶And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls. ¹⁷And the LORD spake unto Moses, saying, ¹⁸Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. ¹⁹For Aaron and his sons shall wash their hands and their feet thereat: ²⁰When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: ²¹So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations. ²²Moreover the LORD spake unto Moses, saying, ²³Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, ²⁴And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: ²⁵And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. ²⁶And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, ²⁷And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, ²⁸And the altar of burnt offering with all his vessels, and the laver and his foot. ²⁹And thou shalt sanctify them, that they may be

most holy: whatsoever toucheth them shall be holy. ³⁰And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. ³¹And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. ³²Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. ³³Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. ³⁴And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight. ³⁵And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: ³⁶And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. ³⁷And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. ³⁸Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

Exodus 31

¹And the LORD spake unto Moses, saying, ²See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: ³And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, ⁴To devise cunning works, to work in gold, and in silver, and in brass, ⁵And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. ⁶And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; ⁷The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, ⁸And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, ⁹And the altar of burnt offering with all his furniture, and the laver and his foot, ¹⁰And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, ¹¹And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do. ¹²And the LORD spake unto Moses, saying, ¹³Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. ¹⁴Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. ¹⁵Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. ¹⁶Wherefore the children of Israel shall keep

the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. ¹⁷It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. ¹⁸And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exodus 32

¹And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. ²And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. ³And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. ⁴And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. ⁵And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. ⁶And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. ⁷And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: ⁸They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. ⁹And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: ¹⁰Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. ¹¹And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

¹²Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. ¹³Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. ¹⁴And the LORD repented of the evil which he thought to do unto his people. ¹⁵And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. ¹⁶And the tables were the work of God, and the writing was the writing of God, graven upon the tables. ¹⁷And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. ¹⁸And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. ¹⁹And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. ²⁰And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. ²¹And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? ²²And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. ²³For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. ²⁴And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this

calf. ²⁵And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) ²⁶Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. ²⁷And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. ²⁸And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. ²⁹For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. ³⁰And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. ³¹And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. ³²Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. ³³And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. ³⁴Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. ³⁵And the LORD plagued the people, because they made the calf, which Aaron made.

Exodus 33

¹And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: ²And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: ³Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. ⁴And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. ⁵For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. ⁶And the children of Israel stripped themselves of their ornaments by the mount Horeb. ⁷And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp. ⁸And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. ⁹And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. ¹⁰And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. ¹¹And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a

young man, departed not out of the tabernacle. ¹²And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. ¹³Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. ¹⁴And he said, My presence shall go with thee, and I will give thee rest. ¹⁵And he said unto him, If thy presence go not with me, carry us not up hence. ¹⁶For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. ¹⁷And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. ¹⁸And he said, I beseech thee, shew me thy glory. ¹⁹And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. ²⁰And he said, Thou canst not see my face: for there shall no man see me, and live. ²¹And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: ²²And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: ²³And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Exodus 34

¹And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. ²And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. ³And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. ⁴And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. ⁵And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. ⁶And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, ⁷Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. ⁸And Moses made haste, and bowed his head toward the earth, and worshipped. ⁹And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. ¹⁰And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. ¹¹Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the

Jebusite. ¹²Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: ¹³But ye shall destroy their altars, break their images, and cut down their groves: ¹⁴For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: ¹⁵Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; ¹⁶And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. ¹⁷Thou shalt make thee no molten gods. ¹⁸The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. ¹⁹All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. ²⁰But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. ²¹Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. ²²And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. ²³Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel. ²⁴For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. ²⁵Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. ²⁶The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. ²⁷And the LORD said unto Moses, Write

thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. ²⁸And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. ²⁹And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. ³⁰And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. ³¹And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. ³²And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. ³³And till Moses had done speaking with them, he put a vail on his face. ³⁴But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. ³⁵And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Exodus 35

¹And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. ²Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. ³Ye shall kindle no fire throughout your habitations upon the sabbath day. ⁴And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, ⁵Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, ⁶And blue, and purple, and scarlet, and fine linen, and goats' hair, ⁷And rams' skins dyed red, and badgers' skins, and shittim wood, ⁸And oil for the light, and spices for anointing oil, and for the sweet incense, ⁹And onyx stones, and stones to be set for the ephod, and for the breastplate. ¹⁰And every wise hearted among you shall come, and make all that the LORD hath commanded; ¹¹The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, ¹²The ark, and the staves thereof, with the mercy seat, and the vail of the covering, ¹³The table, and his staves, and all his vessels, and the shewbread, ¹⁴The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, ¹⁵And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, ¹⁶The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, ¹⁷The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, ¹⁸The pins of the tabernacle, and the pins of the court, and their cords, ¹⁹The cloths of service, to do service in the

holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. ²⁰And all the congregation of the children of Israel departed from the presence of Moses. ²¹And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. ²²And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD. ²³And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. ²⁴Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. ²⁵And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. ²⁶And all the women whose heart stirred them up in wisdom spun goats' hair. ²⁷And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; ²⁸And spice, and oil for the light, and for the anointing oil, and for the sweet incense. ²⁹The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. ³⁰And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; ³¹And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; ³²And to devise curious works, to work in gold, and in silver, and in brass, ³³And in the cutting of stones, to set them, and in

carving of wood, to make any manner of cunning work. ³⁴And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. ³⁵Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

Exodus 36

¹Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. ²And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: ³And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. ⁴And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; ⁵And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. ⁶And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. ⁷For the stuff they had was sufficient for all the work to make it, and too much. ⁸And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them. ⁹The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. ¹⁰And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. ¹¹And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. ¹²Fifty loops made he in one curtain, and fifty loops made he in the edge of the

curtain which was in the coupling of the second: the loops held one curtain to another. ¹³And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle. ¹⁴And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. ¹⁵The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. ¹⁶And he coupled five curtains by themselves, and six curtains by themselves. ¹⁷And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. ¹⁸And he made fifty taches of brass to couple the tent together, that it might be one. ¹⁹And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that. ²⁰And he made boards for the tabernacle of shittim wood, standing up. ²¹The length of a board was ten cubits, and the breadth of a board one cubit and a half. ²²One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. ²³And he made boards for the tabernacle; twenty boards for the south side southward: ²⁴And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. ²⁵And for the other side of the tabernacle, which is toward the north corner, he made twenty boards, ²⁶And their forty sockets of silver; two sockets under one board, and two sockets under another board. ²⁷And for the sides of the tabernacle westward he made six boards. ²⁸And two boards made he for the corners of the tabernacle in the two sides. ²⁹And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. ³⁰And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets. ³¹And he made bars of shittim wood; five for the boards of the one side of

the tabernacle, ³²And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. ³³And he made the middle bar to shoot through the boards from the one end to the other. ³⁴And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold. ³⁵And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work. ³⁶And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. ³⁷And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; ³⁸And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

Exodus 37

¹And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: ²And he overlaid it with pure gold within and without, and made a crown of gold to it round about. ³And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. ⁴And he made staves of shittim wood, and overlaid them with gold. ⁵And he put the staves into the rings by the sides of the ark, to bear the ark. ⁶And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. ⁷And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; ⁸One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. ⁹And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims. ¹⁰And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: ¹¹And he overlaid it with pure gold, and made thereunto a crown of gold round about. ¹²Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. ¹³And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. ¹⁴Over against the border were the rings, the places for the staves to bear the table. ¹⁵And he made the staves of shittim wood, and overlaid them with gold, to bear the table. ¹⁶And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover

withal, of pure gold. ¹⁷And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: ¹⁸And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: ¹⁹Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. ²⁰And in the candlestick were four bowls made like almonds, his knops, and his flowers: ²¹And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. ²²Their knops and their branches were of the same: all of it was one beaten work of pure gold. ²³And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. ²⁴Of a talent of pure gold made he it, and all the vessels thereof. ²⁵And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. ²⁶And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. ²⁷And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. ²⁸And he made the staves of shittim wood, and overlaid them with gold. ²⁹And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Exodus 38

¹And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. ²And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. ³And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. ⁴And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. ⁵And he cast four rings for the four ends of the grate of brass, to be places for the staves. ⁶And he made the staves of shittim wood, and overlaid them with brass. ⁷And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards. ⁸And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation. ⁹And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: ¹⁰Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver. ¹¹And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. ¹²And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. ¹³And for the east side eastward fifty cubits. ¹⁴The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three. ¹⁵And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. ¹⁶All the hangings of the court

round about were of fine twined linen. ¹⁷And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. ¹⁸And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. ¹⁹And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. ²⁰And all the pins of the tabernacle, and of the court round about, were of brass. ²¹This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest. ²²And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. ²³And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. ²⁴All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. ²⁵And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: ²⁶A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. ²⁷And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. ²⁸And of the thousand seven hundred seventy and five

shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them. ²⁹And the brass of the offering was seventy talents, and two thousand and four hundred shekels. ³⁰And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar, ³¹And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Exodus 39

¹And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses. ²And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. ³And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. ⁴They made shoulderpieces for it, to couple it together: by the two edges was it coupled together. ⁵And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses. ⁶And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. ⁷And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses. ⁸And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. ⁹It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. ¹⁰And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. ¹¹And the second row, an emerald, a sapphire, and a diamond. ¹²And the third row, a ligure, an agate, and an amethyst. ¹³And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. ¹⁴And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. ¹⁵And they made upon the breastplate chains at the ends, of wreathen work of pure gold. ¹⁶And they made two

ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. ¹⁷And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. ¹⁸And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. ¹⁹And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. ²⁰And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. ²¹And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses. ²²And he made the robe of the ephod of woven work, all of blue. ²³And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. ²⁴And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. ²⁵And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; ²⁶A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses. ²⁷And they made coats of fine linen of woven work for Aaron, and for his sons, ²⁸And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, ²⁹And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses. ³⁰And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. ³¹And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

³²Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they. ³³And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, ³⁴And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, ³⁵The ark of the testimony, and the staves thereof, and the mercy seat, ³⁶The table, and all the vessels thereof, and the shewbread, ³⁷The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, ³⁸And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, ³⁹The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, ⁴⁰The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, ⁴¹The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. ⁴²According to all that the LORD commanded Moses, so the children of Israel made all the work. ⁴³And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Exodus 40

¹And the LORD spake unto Moses, saying, ²On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. ³And thou shalt put therein the ark of the testimony, and cover the ark with the vail. ⁴And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. ⁵And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. ⁶And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. ⁷And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. ⁸And thou shalt set up the court round about, and hang up the hanging at the court gate. ⁹And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. ¹⁰And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. ¹¹And thou shalt anoint the laver and his foot, and sanctify it. ¹²And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. ¹³And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. ¹⁴And thou shalt bring his sons, and clothe them with coats: ¹⁵And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. ¹⁶Thus did Moses: according to all that the LORD commanded him, so did he. ¹⁷And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. ¹⁸And

Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. ¹⁹And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. ²⁰And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: ²¹And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses. ²²And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. ²³And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. ²⁴And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. ²⁵And he lighted the lamps before the LORD; as the LORD commanded Moses. ²⁶And he put the golden altar in the tent of the congregation before the vail: ²⁷And he burnt sweet incense thereon; as the LORD commanded Moses. ²⁸And he set up the hanging at the door of the tabernacle. ²⁹And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses. ³⁰And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. ³¹And Moses and Aaron and his sons washed their hands and their feet thereat: ³²When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. ³³And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. ³⁴Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. ³⁵And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and

the glory of the LORD filled the tabernacle. ³⁶And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: ³⁷But if the cloud were not taken up, then they journeyed not till the day that it was taken up. ³⁸For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Leviticus 1

¹And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, ²Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. ³If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. ⁴And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. ⁵And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. ⁶And he shall flay the burnt offering, and cut it into his pieces. ⁷And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: ⁸And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: ⁹But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. ¹⁰And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. ¹¹And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. ¹²And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: ¹³But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of

a sweet savour unto the LORD. ¹⁴And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons. ¹⁵And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: ¹⁶And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: ¹⁷And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Leviticus 2

¹And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: ²And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD: ³And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire. ⁴And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. ⁵And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil. ⁶Thou shalt part it in pieces, and pour oil thereon: it is a meat offering. ⁷And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil. ⁸And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. ⁹And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD. ¹⁰And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire. ¹¹No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire. ¹²As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour. ¹³And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the

covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. ¹⁴And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. ¹⁵And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. ¹⁶And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

Leviticus 3

¹And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD. ²And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. ³And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, ⁴And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ⁵And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD. ⁶And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish. ⁷If he offer a lamb for his offering, then shall he offer it before the LORD. ⁸And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. ⁹And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, ¹⁰And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ¹¹And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD. ¹²And if his offering be a goat, then he shall offer it before the LORD. ¹³And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons

of Aaron shall sprinkle the blood thereof upon the altar round about. ¹⁴And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, ¹⁵And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ¹⁶And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD's. ¹⁷It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Leviticus 4

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: ³If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. ⁴And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. ⁵And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: ⁶And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. ⁷And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. ⁸And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, ⁹And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, ¹⁰As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. ¹¹And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, ¹²Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he

be burnt. ¹³And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; ¹⁴When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. ¹⁵And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. ¹⁶And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: ¹⁷And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail. ¹⁸And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. ¹⁹And he shall take all his fat from him, and burn it upon the altar. ²⁰And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. ²¹And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation. ²²When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; ²³Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: ²⁴And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. ²⁵And the priest shall take of the blood of the sin offering with his finger, and put it

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

Leviticus 5

¹And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. ²Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. ³Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty. ⁴Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. ⁵And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: ⁶And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin. ⁷And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. ⁸And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder: ⁹And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. ¹⁰And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. ¹¹But if he be not able to bring two turtledoves, or two young pigeons, then he

that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. ¹²Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering. ¹³And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering. ¹⁴And the LORD spake unto Moses, saying, ¹⁵If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: ¹⁶And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. ¹⁷And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity. ¹⁸And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. ¹⁹It is a trespass offering: he hath certainly trespassed against the LORD.

Leviticus 6

¹And the LORD spake unto Moses, saying, ²If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; ³Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: ⁴Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, ⁵Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. ⁶And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: ⁷And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein. ⁸And the LORD spake unto Moses, saying, ⁹Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. ¹⁰And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. ¹¹And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. ¹²And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall

burn thereon the fat of the peace offerings. ¹³The fire shall ever be burning upon the altar; it shall never go out. ¹⁴And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. ¹⁵And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD. ¹⁶And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. ¹⁷It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. ¹⁸All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy. ¹⁹And the LORD spake unto Moses, saying, ²⁰This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. ²¹In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD. ²²And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt. ²³For every meat offering for the priest shall be wholly burnt: it shall not be eaten. ²⁴And the LORD spake unto Moses, saying, ²⁵Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. ²⁶The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. ²⁷Whatsoever shall touch the flesh

thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. ²⁸But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. ²⁹All the males among the priests shall eat thereof: it is most holy. ³⁰And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

Leviticus 7

¹Likewise this is the law of the trespass offering: it is most holy. ²In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. ³And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, ⁴And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: ⁵And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering. ⁶Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. ⁷As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it. ⁸And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered. ⁹And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it. ¹⁰And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another. ¹¹And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD. ¹²If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. ¹³Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. ¹⁴And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings. ¹⁵And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day

that it is offered; he shall not leave any of it until the morning. ¹⁶But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: ¹⁷But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. ¹⁸And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. ¹⁹And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. ²⁰But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people. ²¹Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people. ²²And the LORD spake unto Moses, saying, ²³Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. ²⁴And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. ²⁵For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people. ²⁶Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. ²⁷Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people. ²⁸And the LORD spake unto Moses, saying, ²⁹Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto

the LORD of the sacrifice of his peace offerings. ³⁰His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD. ³¹And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. ³²And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings. ³³He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part. ³⁴For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel. ³⁵This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office; ³⁶Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations. ³⁷This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; ³⁸Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

Leviticus 8

¹And the LORD spake unto Moses, saying, ²Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; ³And gather thou all the congregation together unto the door of the tabernacle of the congregation. ⁴And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. ⁵And Moses said unto the congregation, This is the thing which the LORD commanded to be done. ⁶And Moses brought Aaron and his sons, and washed them with water. ⁷And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. ⁸And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. ⁹And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses. ¹⁰And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. ¹¹And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. ¹²And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. ¹³And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses. ¹⁴And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. ¹⁵And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar,

and sanctified it, to make reconciliation upon it. ¹⁶And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. ¹⁷But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses. ¹⁸And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. ¹⁹And he killed it; and Moses sprinkled the blood upon the altar round about. ²⁰And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. ²¹And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses. ²²And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. ²³And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. ²⁴And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. ²⁵And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: ²⁶And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: ²⁷And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD. ²⁸And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD. ²⁹And Moses took the breast, and waved it for a

wave offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses. ³⁰And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him. ³¹And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. ³²And that which remaineth of the flesh and of the bread shall ye burn with fire. ³³And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. ³⁴As he hath done this day, so the LORD hath commanded to do, to make an atonement for you. ³⁵Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. ³⁶So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

Leviticus 9

¹And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; ²And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD. ³And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; ⁴Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you. ⁵And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. ⁶And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you. ⁷And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded. ⁸Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself. ⁹And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: ¹⁰But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. ¹¹And the flesh and the hide he burnt with fire without the camp. ¹²And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. ¹³And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. ¹⁴And he did wash the inwards and

the legs, and burnt them upon the burnt offering on the altar. ¹⁵And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. ¹⁶And he brought the burnt offering, and offered it according to the manner. ¹⁷And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. ¹⁸He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, ¹⁹And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver: ²⁰And they put the fat upon the breasts, and he burnt the fat upon the altar: ²¹And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded. ²²And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. ²³And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. ²⁴And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

Leviticus 10

¹And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. ²And there went out fire from the LORD, and devoured them, and they died before the LORD.

³Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. ⁴And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. ⁵So they went near, and carried them in their coats out of the camp; as Moses had said. ⁶And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. ⁷And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses. ⁸And the LORD spake unto Aaron, saying, ⁹Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: ¹⁰And that ye may put difference between holy and unholy, and between unclean and clean; ¹¹And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses. ¹²And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: ¹³And ye shall eat it in the holy

place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. ¹⁴And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel. ¹⁵The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded. ¹⁶And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, ¹⁷Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? ¹⁸Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded. ¹⁹And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD? ²⁰And when Moses heard that, he was content.

Leviticus 11

¹And the LORD spake unto Moses and to Aaron, saying unto them,
²Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. ³Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. ⁴Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁵And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁶And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁷And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. ⁸Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you. ⁹These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. ¹⁰And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: ¹¹They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. ¹²Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you. ¹³And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, ¹⁴And the vulture, and the kite after his kind; ¹⁵Every raven after his kind; ¹⁶And the owl, and the night hawk, and the cuckow, and the hawk after his kind, ¹⁷And the little owl, and the cormorant, and the great owl, ¹⁸And the swan, and the pelican, and the gier eagle, ¹⁹And the stork, the heron after her kind, and the

lapwing, and the bat. ²⁰All fowls that creep, going upon all four, shall be an abomination unto you. ²¹Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; ²²Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. ²³But all other flying creeping things, which have four feet, shall be an abomination unto you. ²⁴And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. ²⁵And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even. ²⁶The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean. ²⁷And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even. ²⁸And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you. ²⁹These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, ³⁰And the ferret, and the chameleon, and the lizard, and the snail, and the mole. ³¹These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. ³²And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. ³³And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it. ³⁴Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every

such vessel shall be unclean. ³⁵And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you. ³⁶Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. ³⁷And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean. ³⁸But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you. ³⁹And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. ⁴⁰And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. ⁴¹And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. ⁴²Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. ⁴³Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. ⁴⁴For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. ⁴⁵For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. ⁴⁶This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: ⁴⁷To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Leviticus 12

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. ³And in the eighth day the flesh of his foreskin shall be circumcised. ⁴And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. ⁵But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. ⁶And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: ⁷Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. ⁸And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

Leviticus 13

¹And the LORD spake unto Moses and Aaron, saying, ²When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: ³And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. ⁴If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days: ⁵And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more: ⁶And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean. ⁷But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: ⁸And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy. ⁹When the plague of leprosy is in a man, then he shall be brought unto the priest; ¹⁰And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising; ¹¹It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean. ¹²And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot,

wheresoever the priest looketh; ¹³Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean. ¹⁴But when raw flesh appeareth in him, he shall be unclean. ¹⁵And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy. ¹⁶Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; ¹⁷And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean. ¹⁸The flesh also, in which, even in the skin thereof, was a boil, and is healed, ¹⁹And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; ²⁰And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. ²¹But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days: ²²And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague. ²³But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean. ²⁴Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white; ²⁵Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy. ²⁶But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days: ²⁷And the priest shall

look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

²⁸And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning. ²⁹If a man or woman have a plague upon the head or the beard; ³⁰Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard. ³¹And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days: ³²And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; ³³He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more: ³⁴And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. ³⁵But if the scall spread much in the skin after his cleansing; ³⁶Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean. ³⁷But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean. ³⁸If a man also or a woman have in the skin of their flesh bright spots, even white bright spots; ³⁹Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean. ⁴⁰And the man whose hair is fallen off his head, he is bald; yet is he clean. ⁴¹And he that hath his

hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean. ⁴²And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. ⁴³Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; ⁴⁴He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. ⁴⁵And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. ⁴⁶All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be. ⁴⁷The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; ⁴⁸Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; ⁴⁹And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest: ⁵⁰And the priest shall look upon the plague, and shut up it that hath the plague seven days: ⁵¹And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean. ⁵²He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. ⁵³And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; ⁵⁴Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: ⁵⁵And the priest shall look on the plague, after that it is washed: and, behold, if the

plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without. ⁵⁶And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: ⁵⁷And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire. ⁵⁸And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. ⁵⁹This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Leviticus 14

¹And the LORD spake unto Moses, saying, ²This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: ³And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; ⁴Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: ⁵And the priest shall command that one of the birds be killed in an earthen vessel over running water: ⁶As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: ⁷And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. ⁸And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. ⁹But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. ¹⁰And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. ¹¹And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation: ¹²And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD: ¹³And he shall slay the lamb in the place where he shall kill the sin

offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: ¹⁴And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: ¹⁵And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: ¹⁶And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: ¹⁷And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: ¹⁸And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. ¹⁹And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: ²⁰And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. ²¹And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; ²²And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. ²³And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. ²⁴And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: ²⁵And he shall kill the lamb of the trespass offering, and the priest

shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: ²⁶And the priest shall pour of the oil into the palm of his own left hand: ²⁷And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: ²⁸And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: ²⁹And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. ³⁰And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; ³¹Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. ³²This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing. ³³And the LORD spake unto Moses and unto Aaron, saying, ³⁴When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; ³⁵And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house: ³⁶Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: ³⁷And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; ³⁸Then the priest shall go out of the house to the door of the house, and shut up the house seven days: ³⁹And the priest shall come again the

seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; ⁴⁰Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: ⁴¹And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: ⁴²And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house. ⁴³And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; ⁴⁴Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. ⁴⁵And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. ⁴⁶Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. ⁴⁷And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. ⁴⁸And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed. ⁴⁹And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: ⁵⁰And he shall kill the one of the birds in an earthen vessel over running water: ⁵¹And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: ⁵²And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: ⁵³But he shall let go the living bird out of the city into the open fields, and make an atonement for

the house: and it shall be clean. ⁵⁴This is the law for all manner of plague of leprosy, and scall, ⁵⁵And for the leprosy of a garment, and of a house, ⁵⁶And for a rising, and for a scab, and for a bright spot: ⁵⁷To teach when it is unclean, and when it is clean: this is the law of leprosy.

Leviticus 15

¹And the LORD spake unto Moses and to Aaron, saying, ²Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean. ³And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. ⁴Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. ⁵And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. ⁶And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. ⁷And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. ⁸And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. ⁹And what saddle soever he rideth upon that hath the issue shall be unclean. ¹⁰And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. ¹¹And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. ¹²And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. ¹³And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. ¹⁴And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the

door of the tabernacle of the congregation, and give them unto the priest:
¹⁵And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue. ¹⁶And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. ¹⁷And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. ¹⁸The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even. ¹⁹And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. ²⁰And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. ²¹And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. ²²And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. ²³And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. ²⁴And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. ²⁵And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. ²⁶Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. ²⁷And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. ²⁸But if she be cleansed of her issue, then she shall

number to herself seven days, and after that she shall be clean. ²⁹And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. ³⁰And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. ³¹Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. ³²This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; ³³And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

Leviticus 16

¹And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; ²And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

³Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. ⁴He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

⁵And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. ⁶And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. ⁷And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

⁸And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. ⁹And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering. ¹⁰But the goat, on which the lot fell to be the scapegoat, shall be presented alive

before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness. ¹¹And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself,

and for his house, and shall kill the bullock of the sin offering which is for himself: ¹²And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: ¹³And he shall put the incense upon the fire

before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: ¹⁴And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. ¹⁵Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: ¹⁶And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. ¹⁷And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. ¹⁸And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. ¹⁹And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. ²⁰And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: ²¹And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: ²²And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. ²³And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments,

which he put on when he went into the holy place, and shall leave them there: ²⁴And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. ²⁵And the fat of the sin offering shall he burn upon the altar. ²⁶And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. ²⁷And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. ²⁸And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. ²⁹And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: ³⁰For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. ³¹It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. ³²And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: ³³And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. ³⁴And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Leviticus 17

¹And the LORD spake unto Moses, saying, ²Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying, ³What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, ⁴And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: ⁵To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD. ⁶And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD. ⁷And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. ⁸And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, ⁹And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people. ¹⁰And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. ¹¹For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for

the soul. ¹²Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

¹³And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. ¹⁴For it is the life of all flesh; the blood of it is for the life thereof:

therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off. ¹⁵And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. ¹⁶But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

Leviticus 18

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, and say unto them, I am the LORD your God. ³After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. ⁴Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. ⁵Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD. ⁶None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD. ⁷The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. ⁸The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. ⁹The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. ¹⁰The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. ¹¹The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. ¹²Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. ¹³Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. ¹⁴Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. ¹⁵Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. ¹⁶Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. ¹⁷Thou shalt not uncover the nakedness of a woman

and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. ¹⁸Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time. ¹⁹Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. ²⁰Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. ²¹And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD. ²²Thou shalt not lie with mankind, as with womankind: it is abomination. ²³Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. ²⁴Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: ²⁵And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. ²⁶Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: ²⁷(For all these abominations have the men of the land done, which were before you, and the land is defiled;) ²⁸That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. ²⁹For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. ³⁰Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

Leviticus 19

¹And the LORD spake unto Moses, saying, ²Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy. ³Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God. ⁴Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God. ⁵And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. ⁶It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. ⁷And if it be eaten at all on the third day, it is abominable; it shall not be accepted. ⁸Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people. ⁹And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. ¹⁰And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God. ¹¹Ye shall not steal, neither deal falsely, neither lie one to another. ¹²And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. ¹³Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. ¹⁴Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD. ¹⁵Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. ¹⁶Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. ¹⁷Thou

shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. ¹⁸Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. ¹⁹Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee. ²⁰And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. ²¹And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering. ²²And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him. ²³And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. ²⁴But in the fourth year all the fruit thereof shall be holy to praise the LORD withal. ²⁵And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God. ²⁶Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. ²⁷Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. ²⁸Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD. ²⁹Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. ³⁰Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. ³¹Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the

LORD your God. ³²Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD. ³³And if a stranger sojourn with thee in your land, ye shall not vex him. ³⁴But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God. ³⁵Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. ³⁶Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. ³⁷Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

Leviticus 20

¹And the LORD spake unto Moses, saying, ²Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. ³And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. ⁴And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: ⁵Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. ⁶And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. ⁷Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. ⁸And ye shall keep my statutes, and do them: I am the LORD which sanctify you. ⁹For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. ¹⁰And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. ¹¹And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. ¹²And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. ¹³If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be

put to death; their blood shall be upon them. ¹⁴And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. ¹⁵And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. ¹⁶And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. ¹⁷And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. ¹⁸And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. ¹⁹And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. ²⁰And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. ²¹And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless. ²²Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. ²³And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. ²⁴But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people. ²⁵Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any

manner of living thing that creepeth on the ground, which I have separated from you as unclean. ²⁶And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine. ²⁷A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Leviticus 21

¹And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: ²But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother, ³And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. ⁴But he shall not defile himself, being a chief man among his people, to profane himself. ⁵They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. ⁶They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy. ⁷They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. ⁸Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy. ⁹And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. ¹⁰And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; ¹¹Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; ¹²Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD. ¹³And he shall take a wife in her virginity. ¹⁴A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. ¹⁵Neither shall he profane his seed among his people: for I the LORD do

sanctify him. ¹⁶And the LORD spake unto Moses, saying, ¹⁷Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. ¹⁸For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, ¹⁹Or a man that is brokenfooted, or brokenhanded, ²⁰Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; ²¹No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. ²²He shall eat the bread of his God, both of the most holy, and of the holy. ²³Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them. ²⁴And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

Leviticus 22

¹And the LORD spake unto Moses, saying, ²Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD. ³Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD. ⁴What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; ⁵Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; ⁶The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. ⁷And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food. ⁸That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD. ⁹They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them. ¹⁰There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing. ¹¹But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. ¹²If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things. ¹³But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no

stranger eat thereof. ¹⁴And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing. ¹⁵And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; ¹⁶Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them. ¹⁷And the LORD spake unto Moses, saying, ¹⁸Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; ¹⁹Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. ²⁰But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. ²¹And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. ²²Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. ²³Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. ²⁴Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land. ²⁵Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you. ²⁶And the LORD spake unto Moses, saying, ²⁷When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

²⁸And whether it be cow or ewe, ye shall not kill it and her young both in one day. ²⁹And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will. ³⁰On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD. ³¹Therefore shall ye keep my commandments, and do them: I am the LORD. ³²Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you, ³³That brought you out of the land of Egypt, to be your God: I am the LORD.

Leviticus 23

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. ³Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. ⁴These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. ⁵In the fourteenth day of the first month at even is the LORD's passover. ⁶And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. ⁷In the first day ye shall have an holy convocation: ye shall do no servile work therein. ⁸But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. ⁹And the LORD spake unto Moses, saying, ¹⁰Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: ¹¹And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. ¹²And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. ¹³And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. ¹⁴And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. ¹⁵And ye shall count

unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: ¹⁶Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. ¹⁷Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD. ¹⁸And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. ¹⁹Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. ²⁰And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. ²¹And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. ²²And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God. ²³And the LORD spake unto Moses, saying, ²⁴Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. ²⁵Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD. ²⁶And the LORD spake unto Moses, saying, ²⁷Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the

LORD. ²⁸And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. ²⁹For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. ³⁰And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. ³¹Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. ³²It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. ³³And the LORD spake unto Moses, saying, ³⁴Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. ³⁵On the first day shall be an holy convocation: ye shall do no servile work therein. ³⁶Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein. ³⁷These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: ³⁸Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. ³⁹Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. ⁴⁰And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. ⁴¹And ye shall keep it a feast unto the LORD seven days in the year. It

shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. ⁴²Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: ⁴³That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. ⁴⁴And Moses declared unto the children of Israel the feasts of the LORD.

Leviticus 24

¹And the LORD spake unto Moses, saying, ²Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. ³Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations. ⁴He shall order the lamps upon the pure candlestick before the LORD continually. ⁵And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. ⁶And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. ⁷And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD. ⁸Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. ⁹And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute. ¹⁰And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; ¹¹And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) ¹²And they put him in ward, that the mind of the LORD might be shewed them. ¹³And the LORD spake unto Moses, saying, ¹⁴Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. ¹⁵And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. ¹⁶And he that blasphemeth

the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. ¹⁷And he that killeth any man shall surely be put to death. ¹⁸And he that killeth a beast shall make it good; beast for beast. ¹⁹And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; ²⁰Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. ²¹And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. ²²Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God. ²³And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

Leviticus 25

¹And the LORD spake unto Moses in mount Sinai, saying, ²Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. ³Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; ⁴But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. ⁵That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. ⁶And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, ⁷And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. ⁸And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. ⁹Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. ¹⁰And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. ¹¹A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. ¹²For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. ¹³In the year of this jubile ye shall return every man unto his possession. ¹⁴And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress

one another: ¹⁵According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: ¹⁶According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. ¹⁷Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God. ¹⁸Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. ¹⁹And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. ²⁰And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: ²¹Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. ²²And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. ²³The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. ²⁴And in all the land of your possession ye shall grant a redemption for the land. ²⁵If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. ²⁶And if the man have none to redeem it, and himself be able to redeem it; ²⁷Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. ²⁸But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession. ²⁹And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. ³⁰And if it be not redeemed within the space of a full year, then the house that is in the

walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile. ³¹But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

³²Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. ³³And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel. ³⁴But the field of the suburbs of their cities may not be sold; for it is their perpetual possession. ³⁵And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. ³⁶Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. ³⁷Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. ³⁸I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. ³⁹And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: ⁴⁰But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: ⁴¹And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. ⁴²For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. ⁴³Thou shalt not rule over him with rigour; but shalt fear thy God. ⁴⁴Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

⁴⁵Moreover of the children of the strangers that do sojourn among you, of

them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. ⁴⁶And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour. ⁴⁷And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: ⁴⁸After that he is sold he may be redeemed again; one of his brethren may redeem him: ⁴⁹Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. ⁵⁰And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. ⁵¹If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. ⁵²And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption. ⁵³And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight. ⁵⁴And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him. ⁵⁵For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

Leviticus 26

¹Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God. ²Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. ³If ye walk in my statutes, and keep my commandments, and do them; ⁴Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. ⁵And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. ⁶And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. ⁷And ye shall chase your enemies, and they shall fall before you by the sword. ⁸And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. ⁹For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. ¹⁰And ye shall eat old store, and bring forth the old because of the new. ¹¹And I will set my tabernacle among you: and my soul shall not abhor you. ¹²And I will walk among you, and will be your God, and ye shall be my people. ¹³I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright. ¹⁴But if ye will not hearken unto me, and will not do all these commandments; ¹⁵And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: ¹⁶I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall

consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. ¹⁷And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. ¹⁸And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. ¹⁹And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: ²⁰And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. ²¹And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. ²²I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. ²³And if ye will not be reformed by me by these things, but will walk contrary unto me; ²⁴Then will I also walk contrary unto you, and will punish you yet seven times for your sins. ²⁵And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. ²⁶And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. ²⁷And if ye will not for all this hearken unto me, but walk contrary unto me; ²⁸Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. ²⁹And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. ³⁰And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. ³¹And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet

odours. ³²And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. ³³And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. ³⁴Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. ³⁵As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. ³⁶And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. ³⁷And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. ³⁸And ye shall perish among the heathen, and the land of your enemies shall eat you up. ³⁹And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. ⁴⁰If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; ⁴¹And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: ⁴²Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. ⁴³The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. ⁴⁴And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them,

to destroy them utterly, and to break my covenant with them: for I am the LORD their God. ⁴⁵But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD. ⁴⁶These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

Leviticus 27

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation. ³And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. ⁴And if it be a female, then thy estimation shall be thirty shekels. ⁵And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. ⁶And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. ⁷And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. ⁸But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him. ⁹And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD shall be holy. ¹⁰He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. ¹¹And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest: ¹²And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be. ¹³But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation. ¹⁴And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. ¹⁵And if he that sanctified it will redeem his house, then

he shall add the fifth part of the money of thy estimation unto it, and it shall be his. ¹⁶And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver. ¹⁷If he sanctify his field from the year of jubile, according to thy estimation it shall stand. ¹⁸But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation. ¹⁹And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. ²⁰And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. ²¹But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's. ²²And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession; ²³Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD. ²⁴In the year of the jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong. ²⁵And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel. ²⁶Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD's. ²⁷And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation. ²⁸Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted

thing is most holy unto the LORD. ²⁹None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death. ³⁰And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD. ³¹And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. ³²And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. ³³He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. ³⁴These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

Numbers 1

¹And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, ²Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; ³From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. ⁴And with you there shall be a man of every tribe; every one head of the house of his fathers. ⁵And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur. ⁶Of Simeon; Shelumiel the son of Zurishaddai. ⁷Of Judah; Nahshon the son of Amminadab. ⁸Of Issachar; Nethaneel the son of Zuar. ⁹Of Zebulun; Eliab the son of Helon. ¹⁰Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. ¹¹Of Benjamin; Abidan the son of Gideoni. ¹²Of Dan; Ahiezer the son of Ammishaddai. ¹³Of Asher; Pagiel the son of Ocran. ¹⁴Of Gad; Eliasaph the son of Deuel. ¹⁵Of Naphtali; Ahira the son of Enan. ¹⁶These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel. ¹⁷And Moses and Aaron took these men which are expressed by their names: ¹⁸And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. ¹⁹As the LORD commanded Moses, so he numbered them in the wilderness of Sinai. ²⁰And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every

male from twenty years old and upward, all that were able to go forth to war; ²¹Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred. ²²Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; ²³Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred. ²⁴Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ²⁵Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty. ²⁶Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ²⁷Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred. ²⁸Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ²⁹Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred. ³⁰Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³¹Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred. ³²Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the

names, from twenty years old and upward, all that were able to go forth to war; ³³Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred. ³⁴Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³⁵Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred. ³⁶Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³⁷Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred. ³⁸Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ³⁹Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred. ⁴⁰Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ⁴¹Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred. ⁴²Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; ⁴³Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred. ⁴⁴These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers. ⁴⁵So were all those that were numbered of the

children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; ⁴⁶Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. ⁴⁷But the Levites after the tribe of their fathers were not numbered among them. ⁴⁸For the LORD had spoken unto Moses, saying, ⁴⁹Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: ⁵⁰But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. ⁵¹And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. ⁵²And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. ⁵³But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony. ⁵⁴And the children of Israel did according to all that the LORD commanded Moses, so did they.

Numbers 2

¹And the LORD spake unto Moses and unto Aaron, saying, ²Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch. ³And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah. ⁴And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred. ⁵And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar. ⁶And his host, and those that were numbered thereof, were fifty and four thousand and four hundred. ⁷Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun. ⁸And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. ⁹All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth. ¹⁰On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur. ¹¹And his host, and those that were numbered thereof, were forty and six thousand and five hundred. ¹²And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai. ¹³And his host, and those that were numbered of them, were fifty and nine thousand and three hundred. ¹⁴Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel. ¹⁵And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

¹⁶All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank. ¹⁷Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards. ¹⁸On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud. ¹⁹And his host, and those that were numbered of them, were forty thousand and five hundred. ²⁰And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur. ²¹And his host, and those that were numbered of them, were thirty and two thousand and two hundred. ²²Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideoni. ²³And his host, and those that were numbered of them, were thirty and five thousand and four hundred. ²⁴All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank. ²⁵The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai. ²⁶And his host, and those that were numbered of them, were threescore and two thousand and seven hundred. ²⁷And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran. ²⁸And his host, and those that were numbered of them, were forty and one thousand and five hundred. ²⁹Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan. ³⁰And his host, and those that were numbered of them, were fifty and three thousand and four hundred. ³¹All they that were numbered in the camp of Dan were an

hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards. ³²These are those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty. ³³But the Levites were not numbered among the children of Israel; as the LORD commanded Moses. ³⁴And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Numbers 3

¹These also are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai. ²And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

³These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. ⁴And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

⁵And the LORD spake unto Moses, saying, ⁶Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. ⁷And they shall keep his charge, and the charge of the whole

congregation before the tabernacle of the congregation, to do the service of the tabernacle. ⁸And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

⁹And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. ¹⁰And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. ¹¹And the

LORD spake unto Moses, saying, ¹²And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

¹³Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD. ¹⁴And the LORD

spake unto Moses in the wilderness of Sinai, saying, ¹⁵Number the children of Levi after the house of their fathers, by their families: every male from a

month old and upward shalt thou number them. ¹⁶And Moses numbered them according to the word of the LORD, as he was commanded. ¹⁷And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. ¹⁸And these are the names of the sons of Gershon by their families; Libni, and Shimei. ¹⁹And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. ²⁰And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers. ²¹Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites. ²²Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred. ²³The families of the Gershonites shall pitch behind the tabernacle westward. ²⁴And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael. ²⁵And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, ²⁶And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof. ²⁷And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. ²⁸In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary. ²⁹The families of the sons of Kohath shall pitch on the side of the tabernacle southward. ³⁰And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel. ³¹And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the

hanging, and all the service thereof. ³²And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary. ³³Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari. ³⁴And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. ³⁵And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward. ³⁶And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, ³⁷And the pillars of the court round about, and their sockets, and their pins, and their cords. ³⁸But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. ³⁹All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand. ⁴⁰And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. ⁴¹And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. ⁴²And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel. ⁴³And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and

threescore and thirteen. ⁴⁴And the LORD spake unto Moses, saying, ⁴⁵Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD. ⁴⁶And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; ⁴⁷Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:) ⁴⁸And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. ⁴⁹And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: ⁵⁰Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: ⁵¹And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

Numbers 4

¹And the LORD spake unto Moses and unto Aaron, saying, ²Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, ³From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. ⁴This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things: ⁵And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: ⁶And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. ⁷And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: ⁸And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. ⁹And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: ¹⁰And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar. ¹¹And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: ¹²And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar: ¹³And they shall take away the ashes from the altar, and spread a purple cloth thereon: ¹⁴And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the

shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. ¹⁵And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation. ¹⁶And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof. ¹⁷And the LORD spake unto Moses and unto Aaron, saying, ¹⁸Cut ye not off the tribe of the families of the Kohathites from among the Levites: ¹⁹But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: ²⁰But they shall not go in to see when the holy things are covered, lest they die. ²¹And the LORD spake unto Moses, saying, ²²Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; ²³From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation. ²⁴This is the service of the families of the Gershonites, to serve, and for burdens: ²⁵And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, ²⁶And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. ²⁷At the

appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. ²⁸This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest. ²⁹As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; ³⁰From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation. ³¹And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, ³²And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden. ³³This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest. ³⁴And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers, ³⁵From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation: ³⁶And those that were numbered of them by their families were two thousand seven hundred and fifty. ³⁷These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses. ³⁸And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, ³⁹From thirty years old and upward even

unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, ⁴⁰Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. ⁴¹These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD. ⁴²And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, ⁴³From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, ⁴⁴Even those that were numbered of them after their families, were three thousand and two hundred. ⁴⁵These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses. ⁴⁶All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, ⁴⁷From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, ⁴⁸Even those that were numbered of them, were eight thousand and five hundred and fourscore. ⁴⁹According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

Numbers 5

¹And the LORD spake unto Moses, saying, ²Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: ³Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. ⁴And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel. ⁵And the LORD spake unto Moses, saying, ⁶Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; ⁷Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. ⁸But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him. ⁹And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. ¹⁰And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his. ¹¹And the LORD spake unto Moses, saying, ¹²Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, ¹³And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; ¹⁴And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: ¹⁵Then shall the man bring his wife unto the priest, and he shall

bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. ¹⁶And the priest shall bring her near, and set her before the LORD: ¹⁷And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water: ¹⁸And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: ¹⁹And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: ²⁰But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: ²¹Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; ²²And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen. ²³And the priest shall write these curses in a book, and he shall blot them out with the bitter water: ²⁴And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter. ²⁵Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar: ²⁶And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. ²⁷And when he hath made her to drink the water, then it

shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. ²⁸And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. ²⁹This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; ³⁰Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. ³¹Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Numbers 6

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: ³He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. ⁴All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. ⁵All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow. ⁶All the days that he separateth himself unto the LORD he shall come at no dead body. ⁷He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. ⁸All the days of his separation he is holy unto the LORD. ⁹And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. ¹⁰And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: ¹¹And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. ¹²And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled. ¹³And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the

door of the tabernacle of the congregation: ¹⁴And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, ¹⁵And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. ¹⁶And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering: ¹⁷And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. ¹⁸And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. ¹⁹And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven: ²⁰And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. ²¹This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation. ²²And the LORD spake unto Moses, saying, ²³Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, ²⁴The LORD bless thee, and keep thee: ²⁵The LORD make his face shine upon thee, and be gracious unto thee: ²⁶The LORD lift up his countenance upon thee, and give thee peace. ²⁷And they shall put my name upon the children of Israel; and I will bless them.

Numbers 7

¹And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; ²That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: ³And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. ⁴And the LORD spake unto Moses, saying, ⁵Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. ⁶And Moses took the wagons and the oxen, and gave them unto the Levites. ⁷Two wagons and four oxen he gave unto the sons of Gershon, according to their service: ⁸And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. ⁹But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders. ¹⁰And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. ¹¹And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar. ¹²And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah: ¹³And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering: ¹⁴One spoon of ten shekels of gold, full of incense:

¹⁵One young bullock, one ram, one lamb of the first year, for a burnt offering: ¹⁶One kid of the goats for a sin offering: ¹⁷And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab. ¹⁸On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: ¹⁹He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ²⁰One spoon of gold of ten shekels, full of incense: ²¹One young bullock, one ram, one lamb of the first year, for a burnt offering: ²²One kid of the goats for a sin offering: ²³And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar. ²⁴On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer: ²⁵His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ²⁶One golden spoon of ten shekels, full of incense: ²⁷One young bullock, one ram, one lamb of the first year, for a burnt offering: ²⁸One kid of the goats for a sin offering: ²⁹And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon. ³⁰On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer: ³¹His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ³²One golden spoon of ten shekels, full of incense: ³³One young bullock, one ram, one lamb of the first year, for a burnt offering: ³⁴One kid of the goats for a sin offering:

³⁵And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur. ³⁶On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer: ³⁷His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ³⁸One golden spoon of ten shekels, full of incense: ³⁹One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁴⁰One kid of the goats for a sin offering: ⁴¹And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai. ⁴²On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered: ⁴³His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁴⁴One golden spoon of ten shekels, full of incense: ⁴⁵One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁴⁶One kid of the goats for a sin offering: ⁴⁷And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel. ⁴⁸On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered: ⁴⁹His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁵⁰One golden spoon of ten shekels, full of incense: ⁵¹One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁵²One kid of the goats for a sin offering: ⁵³And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the

offering of Elishama the son of Ammihud. ⁵⁴On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh: ⁵⁵His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁵⁶One golden spoon of ten shekels, full of incense: ⁵⁷One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁵⁸One kid of the goats for a sin offering: ⁵⁹And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur. ⁶⁰On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered: ⁶¹His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁶²One golden spoon of ten shekels, full of incense: ⁶³One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁶⁴One kid of the goats for a sin offering: ⁶⁵And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni. ⁶⁶On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered: ⁶⁷His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁶⁸One golden spoon of ten shekels, full of incense: ⁶⁹One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁷⁰One kid of the goats for a sin offering: ⁷¹And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai. ⁷²On the eleventh day Pagiel the son of Ocran, prince

of the children of Asher, offered: ⁷³His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁷⁴One golden spoon of ten shekels, full of incense: ⁷⁵One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁷⁶One kid of the goats for a sin offering: ⁷⁷And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran. ⁷⁸On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered: ⁷⁹His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: ⁸⁰One golden spoon of ten shekels, full of incense: ⁸¹One young bullock, one ram, one lamb of the first year, for a burnt offering: ⁸²One kid of the goats for a sin offering: ⁸³And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan. ⁸⁴This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: ⁸⁵Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary: ⁸⁶The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels. ⁸⁷All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. ⁸⁸And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats

sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed. ⁸⁹And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

Numbers 8

¹And the LORD spake unto Moses, saying, ²Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick. ³And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses. ⁴And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick. ⁵And the LORD spake unto Moses, saying, ⁶Take the Levites from among the children of Israel, and cleanse them. ⁷And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. ⁸Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. ⁹And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: ¹⁰And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: ¹¹And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD. ¹²And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites. ¹³And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD. ¹⁴Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. ¹⁵And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse

them, and offer them for an offering. ¹⁶For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me. ¹⁷For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. ¹⁸And I have taken the Levites for all the firstborn of the children of Israel. ¹⁹And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. ²⁰And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them. ²¹And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them. ²²And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them. ²³And the LORD spake unto Moses, saying, ²⁴This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: ²⁵And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: ²⁶But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

Numbers 9

¹And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, ²Let the children of Israel also keep the passover at his appointed season. ³In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. ⁴And Moses spake unto the children of Israel, that they should keep the passover. ⁵And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel. ⁶And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: ⁷And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel? ⁸And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you. ⁹And the LORD spake unto Moses, saying, ¹⁰Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD. ¹¹The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. ¹²They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. ¹³But the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

¹⁴And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land. ¹⁵And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. ¹⁶So it was alway: the cloud covered it by day, and the appearance of fire by night. ¹⁷And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. ¹⁸At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. ¹⁹And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. ²⁰And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. ²¹And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. ²²Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. ²³At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

Numbers 10

¹And the LORD spake unto Moses, saying, ²Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. ³And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. ⁴And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. ⁵When ye blow an alarm, then the camps that lie on the east parts shall go forward. ⁶When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. ⁷But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. ⁸And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. ⁹And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. ¹⁰Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God. ¹¹And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. ¹²And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. ¹³And they first took their journey according to the commandment of the LORD by the hand of Moses. ¹⁴In the first place went the standard of the camp of

the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab. ¹⁵And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar. ¹⁶And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. ¹⁷And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle. ¹⁸And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur. ¹⁹And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. ²⁰And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. ²¹And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came. ²²And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Elishama the son of Ammihud. ²³And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. ²⁴And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni. ²⁵And the standard of the camp of the children of Dan set forward, which was the rereward of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai. ²⁶And over the host of the tribe of the children of Asher was Pagiel the son of Ocran. ²⁷And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. ²⁸Thus were the journeyings of the children of Israel according to their armies, when they set forward. ²⁹And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. ³⁰And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. ³¹And he said, Leave us not, I pray thee; forasmuch as thou

knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. ³²And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee. ³³And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. ³⁴And the cloud of the LORD was upon them by day, when they went out of the camp. ³⁵And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. ³⁶And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

Numbers 11

¹And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. ²And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched. ³And he called the name of the place Taberah: because the fire of the LORD burnt among them. ⁴And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? ⁵We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: ⁶But now our soul is dried away: there is nothing at all, beside this manna, before our eyes. ⁷And the manna was as coriander seed, and the colour thereof as the colour of bdellium. ⁸And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. ⁹And when the dew fell upon the camp in the night, the manna fell upon it. ¹⁰Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. ¹¹And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? ¹²Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? ¹³Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. ¹⁴I am not able to bear all this people alone, because it is too heavy for me.

¹⁵And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness. ¹⁶And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. ¹⁷And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. ¹⁸And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. ¹⁹Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; ²⁰But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt? ²¹And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. ²²Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? ²³And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not. ²⁴And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. ²⁵And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. ²⁶But there remained two of

the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. ²⁷And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. ²⁸And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. ²⁹And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them! ³⁰And Moses gat him into the camp, he and the elders of Israel. ³¹And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. ³²And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. ³³And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. ³⁴And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted. ³⁵And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

Numbers 12

¹And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

²And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. ³(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

⁴And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

⁵And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

⁶And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

⁷My servant Moses is not so, who is faithful in all mine house. ⁸With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold:

wherefore then were ye not afraid to speak against my servant Moses? ⁹And the anger of the LORD was kindled against them; and he departed. ¹⁰And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

¹¹And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. ¹²Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. ¹³And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. ¹⁴And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. ¹⁵And Miriam was shut out from the

camp seven days: and the people journeyed not till Miriam was brought in again. ¹⁶And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Numbers 13

¹And the LORD spake unto Moses, saying, ²Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. ³And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel. ⁴And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. ⁵Of the tribe of Simeon, Shaphat the son of Hori. ⁶Of the tribe of Judah, Caleb the son of Jephunneh. ⁷Of the tribe of Issachar, Igal the son of Joseph. ⁸Of the tribe of Ephraim, Oshea the son of Nun. ⁹Of the tribe of Benjamin, Palti the son of Raphu. ¹⁰Of the tribe of Zebulun, Gaddiel the son of Sodi. ¹¹Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. ¹²Of the tribe of Dan, Ammiel the son of Gemalli. ¹³Of the tribe of Asher, Sethur the son of Michael. ¹⁴Of the tribe of Naphtali, Nahbi the son of Vophsi. ¹⁵Of the tribe of Gad, Geuel the son of Machi. ¹⁶These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua. ¹⁷And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: ¹⁸And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; ¹⁹And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; ²⁰And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes. ²¹So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. ²²And they ascended by the south, and came unto Hebron;

where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) ²³And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. ²⁴The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. ²⁵And they returned from searching of the land after forty days. ²⁶And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. ²⁷And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. ²⁸Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. ²⁹The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. ³⁰And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. ³¹But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. ³²And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. ³³And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Numbers 14

¹And all the congregation lifted up their voice, and cried; and the people wept that night. ²And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! ³And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? ⁴And they said one to another, Let us make a captain, and let us return into Egypt. ⁵Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. ⁶And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: ⁷And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. ⁸If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. ⁹Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not. ¹⁰But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. ¹¹And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? ¹²I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. ¹³And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) ¹⁴And they will tell it to the inhabitants of this land: for they have heard that

thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. ¹⁵Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, ¹⁶Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. ¹⁷And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, ¹⁸The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. ¹⁹Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. ²⁰And the LORD said, I have pardoned according to thy word: ²¹But as truly as I live, all the earth shall be filled with the glory of the LORD. ²²Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; ²³Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: ²⁴But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. ²⁵(Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea. ²⁶And the LORD spake unto Moses and unto Aaron, saying, ²⁷How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. ²⁸Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: ²⁹Your carcasses shall fall

in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, ³⁰Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. ³¹But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. ³²But as for you, your carcasses, they shall fall in this wilderness. ³³And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. ³⁴After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. ³⁵I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. ³⁶And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, ³⁷Even those men that did bring up the evil report upon the land, died by the plague before the LORD. ³⁸But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. ³⁹And Moses told these sayings unto all the children of Israel: and the people mourned greatly. ⁴⁰And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned. ⁴¹And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. ⁴²Go not up, for the LORD is not among you; that ye be not smitten before your enemies. ⁴³For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with

you. ⁴⁴But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

⁴⁵Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

Numbers 15

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, ³And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: ⁴Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. ⁵And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. ⁶Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. ⁷And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD. ⁸And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD: ⁹Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. ¹⁰And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. ¹¹Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. ¹²According to the number that ye shall prepare, so shall ye do to every one according to their number. ¹³All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. ¹⁴And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. ¹⁵One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your

generations: as ye are, so shall the stranger be before the LORD. ¹⁶One law and one manner shall be for you, and for the stranger that sojourneth with you. ¹⁷And the LORD spake unto Moses, saying, ¹⁸Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, ¹⁹Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. ²⁰Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it. ²¹Of the first of your dough ye shall give unto the LORD an heave offering in your generations. ²²And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, ²³Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations; ²⁴Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. ²⁵And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: ²⁶And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance. ²⁷And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. ²⁸And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. ²⁹Ye shall have one law for him that sinneth through ignorance, both for him that is born among the

children of Israel, and for the stranger that sojourneth among them. ³⁰But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. ³¹Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him. ³²And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. ³³And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. ³⁴And they put him in ward, because it was not declared what should be done to him. ³⁵And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. ³⁶And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses. ³⁷And the LORD spake unto Moses, saying, ³⁸Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: ³⁹And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: ⁴⁰That ye may remember, and do all my commandments, and be holy unto your God. ⁴¹I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

Numbers 16

¹Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: ²And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: ³And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD? ⁴And when Moses heard it, he fell upon his face: ⁵And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. ⁶This do; Take you censers, Korah, and all his company; ⁷And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. ⁸And Moses said unto Korah, Hear, I pray you, ye sons of Levi: ⁹Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? ¹⁰And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? ¹¹For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him? ¹²And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: ¹³Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to

kill us in the wilderness, except thou make thyself altogether a prince over us? ¹⁴Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. ¹⁵And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. ¹⁶And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow: ¹⁷And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer. ¹⁸And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. ¹⁹And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation. ²⁰And the LORD spake unto Moses and unto Aaron, saying, ²¹Separate yourselves from among this congregation, that I may consume them in a moment. ²²And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? ²³And the LORD spake unto Moses, saying, ²⁴Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. ²⁵And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. ²⁶And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. ²⁷So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. ²⁸And Moses said, Hereby ye shall know that the LORD hath sent me to do

all these works; for I have not done them of mine own mind. ²⁹If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. ³⁰But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. ³¹And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: ³²And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. ³³They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. ³⁴And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. ³⁵And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. ³⁶And the LORD spake unto Moses, saying, ³⁷Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. ³⁸The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. ³⁹And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: ⁴⁰To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses. ⁴¹But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

⁴²And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. ⁴³And Moses and Aaron came before the tabernacle of the congregation. ⁴⁴And the LORD spake unto Moses, saying, ⁴⁵Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. ⁴⁶And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. ⁴⁷And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. ⁴⁸And he stood between the dead and the living; and the plague was stayed. ⁴⁹Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. ⁵⁰And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Numbers 17

¹And the LORD spake unto Moses, saying, ²Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. ³And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. ⁴And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. ⁵And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. ⁶And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. ⁷And Moses laid up the rods before the LORD in the tabernacle of witness. ⁸And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. ⁹And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. ¹⁰And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. ¹¹And Moses did so: as the LORD commanded him, so did he. ¹²And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. ¹³Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

Numbers 18

¹And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. ²And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. ³And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. ⁴And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. ⁵And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. ⁶And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation. ⁷Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death. ⁸And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. ⁹This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. ¹⁰In the most holy place shalt thou eat it; every male

shall eat it: it shall be holy unto thee. ¹¹And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. ¹²All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee. ¹³And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it. ¹⁴Every thing devoted in Israel shall be thine. ¹⁵Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. ¹⁶And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. ¹⁷But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD. ¹⁸And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. ¹⁹All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee. ²⁰And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. ²¹And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. ²²Neither must the

children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. ²³But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. ²⁴But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance. ²⁵And the LORD spake unto Moses, saying, ²⁶Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe. ²⁷And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. ²⁸Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest. ²⁹Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it. ³⁰Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. ³¹And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation. ³²And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

Numbers 19

¹And the LORD spake unto Moses and unto Aaron, saying, ²This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: ³And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: ⁴And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: ⁵And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: ⁶And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. ⁷Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. ⁸And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. ⁹And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. ¹⁰And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. ¹¹He that toucheth the dead body of any man shall be unclean seven days. ¹²He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. ¹³Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and

that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. ¹⁴This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. ¹⁵And every open vessel, which hath no covering bound upon it, is unclean. ¹⁶And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. ¹⁷And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: ¹⁸And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: ¹⁹And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. ²⁰But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean. ²¹And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. ²²And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

Numbers 20

¹Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. ²And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. ³And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! ⁴And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? ⁵And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. ⁶And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them. ⁷And the LORD spake unto Moses, saying, ⁸Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. ⁹And Moses took the rod from before the LORD, as he commanded him. ¹⁰And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? ¹¹And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. ¹²And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. ¹³This is the water of Meribah;

because the children of Israel strove with the LORD, and he was sanctified in them. ¹⁴And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: ¹⁵How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: ¹⁶And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: ¹⁷Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. ¹⁸And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. ¹⁹And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet. ²⁰And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. ²¹Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him. ²²And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor. ²³And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, ²⁴Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. ²⁵Take Aaron and Eleazar his son, and bring them up unto mount Hor: ²⁶And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. ²⁷And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. ²⁸And Moses

stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. ²⁹And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Numbers 21

¹And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. ²And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. ³And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah. ⁴And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. ⁵And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. ⁶And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. ⁷Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. ⁸And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. ⁹And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. ¹⁰And the children of Israel set forward, and pitched in Oboth. ¹¹And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sunrising. ¹²From thence they removed, and pitched in the valley of Zared. ¹³From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the

Amorites: for Arnon is the border of Moab, between Moab and the Amorites. ¹⁴Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon, ¹⁵And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab. ¹⁶And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water. ¹⁷Then Israel sang this song, Spring up, O well; sing ye unto it: ¹⁸The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah: ¹⁹And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: ²⁰And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon. ²¹And Israel sent messengers unto Sihon king of the Amorites, saying, ²²Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders. ²³And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. ²⁴And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong. ²⁵And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. ²⁶For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. ²⁷Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: ²⁸For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of

Arnon. ²⁹Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites. ³⁰We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba. ³¹Thus Israel dwelt in the land of the Amorites. ³²And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. ³³And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. ³⁴And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. ³⁵So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Numbers 22

¹And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. ²And Balak the son of Zippor saw all that Israel had done to the Amorites. ³And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. ⁴And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. ⁵He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: ⁶Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. ⁷And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. ⁸And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. ⁹And God came unto Balaam, and said, What men are these with thee? ¹⁰And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, ¹¹Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. ¹²And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. ¹³And Balaam rose up in the morning, and said unto the

princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. ¹⁴And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. ¹⁵And Balak sent yet again princes, more, and more honourable than they. ¹⁶And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: ¹⁷For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. ¹⁸And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. ¹⁹Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. ²⁰And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. ²¹And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. ²²And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. ²³And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. ²⁴But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. ²⁵And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. ²⁶And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. ²⁷And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote

the ass with a staff. ²⁸And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? ²⁹And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. ³⁰And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. ³¹Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. ³²And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: ³³And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. ³⁴And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. ³⁵And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. ³⁶And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. ³⁷And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? ³⁸And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. ³⁹And Balaam went with Balak, and they came unto Kirjath-huzoth. ⁴⁰And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. ⁴¹And it came to pass on the morrow, that Balak took Balaam, and brought him up

into the high places of Baal, that thence he might see the utmost part of the people.

Numbers 23

¹And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. ²And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. ³And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. ⁴And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. ⁵And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. ⁶And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. ⁷And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. ⁸How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? ⁹For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. ¹⁰Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! ¹¹And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. ¹²And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth? ¹³And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. ¹⁴And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every

altar. ¹⁵And he said unto Balak, Stand here by thy burnt offering, while I meet the Lord yonder. ¹⁶And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. ¹⁷And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? ¹⁸And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: ¹⁹God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? ²⁰Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. ²¹He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. ²²God brought them out of Egypt; he hath as it were the strength of an unicorn. ²³Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! ²⁴Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. ²⁵And Balak said unto Balaam, Neither curse them at all, nor bless them at all. ²⁶But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? ²⁷And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. ²⁸And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. ²⁹And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. ³⁰And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

Numbers 24

¹And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. ²And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. ³And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: ⁴He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: ⁵How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! ⁶As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. ⁷He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. ⁸God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. ⁹He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. ¹⁰And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. ¹¹Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. ¹²And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, ¹³If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I

speaking? ¹⁴And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

¹⁵And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: ¹⁶He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: ¹⁷I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. ¹⁸And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. ¹⁹Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. ²⁰And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. ²¹And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. ²²Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. ²³And he took up his parable, and said, Alas, who shall live when God doeth this! ²⁴And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. ²⁵And Balaam rose up, and went and returned to his place: and Balak also went his way.

Numbers 25

¹And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. ²And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. ³And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. ⁴And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. ⁵And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. ⁶And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. ⁷And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; ⁸And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. ⁹And those that died in the plague were twenty and four thousand. ¹⁰And the LORD spake unto Moses, saying, ¹¹Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. ¹²Wherefore say, Behold, I give unto him my covenant of peace: ¹³And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. ¹⁴Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the

son of Salu, a prince of a chief house among the Simeonites. ¹⁵And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian. ¹⁶And the LORD spake unto Moses, saying, ¹⁷Vex the Midianites, and smite them: ¹⁸For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

Numbers 26

¹And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, ²Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. ³And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying, ⁴Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt. ⁵Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites: ⁶Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. ⁷These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. ⁸And the sons of Pallu; Eliab. ⁹And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: ¹⁰And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. ¹¹Notwithstanding the children of Korah died not. ¹²The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: ¹³Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. ¹⁴These are the families of the Simeonites, twenty and two thousand and two hundred. ¹⁵The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the

Shunites: ¹⁶Of Ozni, the family of the Oznites: of Eri, the family of the Erites: ¹⁷Of Arod, the family of the Arodites: of Areli, the family of the Arelites. ¹⁸These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred. ¹⁹The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan. ²⁰And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites. ²¹And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. ²²These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred. ²³Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites: ²⁴Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. ²⁵These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred. ²⁶Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. ²⁷These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred. ²⁸The sons of Joseph after their families were Manasseh and Ephraim. ²⁹Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites. ³⁰These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: ³¹And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: ³²And of Shemida, the family of the Shemidaites: and of Hopher, the family of the Hopherites. ³³And Zelophehad the son of Hopher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and

Tirzah. ³⁴These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred. ³⁵These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. ³⁶And these are the sons of Shuthelah: of Eran, the family of the Eranites. ³⁷These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families. ³⁸The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: ³⁹Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. ⁴⁰And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites. ⁴¹These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred. ⁴²These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families. ⁴³All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred. ⁴⁴Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. ⁴⁵Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. ⁴⁶And the name of the daughter of Asher was Sarah. ⁴⁷These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred. ⁴⁸Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: ⁴⁹Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. ⁵⁰These are the families of Naphtali according to their

families: and they that were numbered of them were forty and five thousand and four hundred. ⁵¹These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty. ⁵²And the LORD spake unto Moses, saying, ⁵³Unto these the land shall be divided for an inheritance according to the number of names. ⁵⁴To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. ⁵⁵Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. ⁵⁶According to the lot shall the possession thereof be divided between many and few. ⁵⁷And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. ⁵⁸These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. ⁵⁹And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. ⁶⁰And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. ⁶¹And Nadab and Abihu died, when they offered strange fire before the LORD. ⁶²And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel. ⁶³These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. ⁶⁴But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the

wilderness of Sinai. ⁶⁵For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Numbers 27

¹Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. ²And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, ³Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons. ⁴Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father. ⁵And Moses brought their cause before the LORD. ⁶And the LORD spake unto Moses, saying, ⁷The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. ⁸And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. ⁹And if he have no daughter, then ye shall give his inheritance unto his brethren. ¹⁰And if he have no brethren, then ye shall give his inheritance unto his father's brethren. ¹¹And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses. ¹²And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. ¹³And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. ¹⁴For ye rebelled

against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin. ¹⁵And Moses spake unto the LORD, saying, ¹⁶Let the LORD, the God of the spirits of all flesh, set a man over the congregation, ¹⁷Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. ¹⁸And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; ¹⁹And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. ²⁰And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. ²¹And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. ²²And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: ²³And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

Numbers 28

¹And the LORD spake unto Moses, saying, ²Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season. ³And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. ⁴The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; ⁵And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. ⁶It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. ⁷And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. ⁸And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD. ⁹And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: ¹⁰This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering. ¹¹And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; ¹²And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; ¹³And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. ¹⁴And their drink offerings

shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year. ¹⁵And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering. ¹⁶And in the fourteenth day of the first month is the passover of the LORD. ¹⁷And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. ¹⁸In the first day shall be an holy convocation; ye shall do no manner of servile work therein: ¹⁹But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: ²⁰And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; ²¹A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: ²²And one goat for a sin offering, to make an atonement for you. ²³Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. ²⁴After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. ²⁵And on the seventh day ye shall have an holy convocation; ye shall do no servile work. ²⁶Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work: ²⁷But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; ²⁸And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, ²⁹A several tenth deal unto one lamb, throughout the seven lambs; ³⁰And one kid of the goats, to make an atonement for you. ³¹Ye shall offer them beside the

continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Numbers 29

¹And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. ²And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: ³And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, ⁴And one tenth deal for one lamb, throughout the seven lambs: ⁵And one kid of the goats for a sin offering, to make an atonement for you: ⁶Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD. ⁷And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: ⁸But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: ⁹And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, ¹⁰A several tenth deal for one lamb, throughout the seven lambs: ¹¹One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings. ¹²And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: ¹³And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: ¹⁴And their meat offering shall be of flour mingled with oil, three

tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, ¹⁵And a several tenth deal to each lamb of the fourteen lambs: ¹⁶And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. ¹⁷And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot: ¹⁸And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ¹⁹And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings. ²⁰And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; ²¹And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ²²And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. ²³And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: ²⁴Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ²⁵And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. ²⁶And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot: ²⁷And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ²⁸And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. ²⁹And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: ³⁰And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ³¹And one goat for a

sin offering; beside the continual burnt offering, his meat offering, and his drink offering. ³²And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: ³³And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: ³⁴And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. ³⁵On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: ³⁶But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish: ³⁷Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: ³⁸And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. ³⁹These things ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. ⁴⁰And Moses told the children of Israel according to all that the LORD commanded Moses.

Numbers 30

¹And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded. ²If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. ³If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth; ⁴And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. ⁵But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. ⁶And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; ⁷And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. ⁸But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. ⁹But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. ¹⁰And if she vowed in her husband's house, or bound her soul by a bond with an oath; ¹¹And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. ¹²But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband

hath made them void; and the LORD shall forgive her. ¹³Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. ¹⁴But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them. ¹⁵But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity. ¹⁶These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

Numbers 31

¹And the LORD spake unto Moses, saying, ²Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. ³And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. ⁴Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. ⁵So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. ⁶And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. ⁷And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. ⁸And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. ⁹And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. ¹⁰And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. ¹¹And they took all the spoil, and all the prey, both of men and of beasts. ¹²And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho. ¹³And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. ¹⁴And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. ¹⁵And Moses said unto them, Have ye saved all the women alive? ¹⁶Behold, these caused the children of Israel,

through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. ¹⁷Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. ¹⁸But all the women children, that have not known a man by lying with him, keep alive for yourselves. ¹⁹And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day. ²⁰And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood. ²¹And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses; ²²Only the gold, and the silver, the brass, the iron, the tin, and the lead, ²³Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water. ²⁴And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp. ²⁵And the LORD spake unto Moses, saying, ²⁶Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: ²⁷And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: ²⁸And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: ²⁹Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD. ³⁰And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites,

which keep the charge of the tabernacle of the LORD. ³¹And Moses and Eleazar the priest did as the LORD commanded Moses. ³²And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, ³³And threescore and twelve thousand beeves, ³⁴And threescore and one thousand asses, ³⁵And thirty and two thousand persons in all, of women that had not known man by lying with him. ³⁶And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: ³⁷And the LORD's tribute of the sheep was six hundred and threescore and fifteen. ³⁸And the beeves were thirty and six thousand; of which the LORD's tribute was threescore and twelve. ³⁹And the asses were thirty thousand and five hundred; of which the LORD's tribute was threescore and one. ⁴⁰And the persons were sixteen thousand; of which the LORD's tribute was thirty and two persons. ⁴¹And Moses gave the tribute, which was the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses. ⁴²And of the children of Israel's half, which Moses divided from the men that warred, ⁴³(Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep, ⁴⁴And thirty and six thousand beeves, ⁴⁵And thirty thousand asses and five hundred, ⁴⁶And sixteen thousand persons;) ⁴⁷Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses. ⁴⁸And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: ⁴⁹And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. ⁵⁰We have therefore brought an oblation for the

LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. ⁵¹And Moses and Eleazar the priest took the gold of them, even all wrought jewels. ⁵²And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. ⁵³(For the men of war had taken spoil, every man for himself.) ⁵⁴And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

Numbers 32

¹Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; ²The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, ³Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, ⁴Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: ⁵Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan. ⁶And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? ⁷And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? ⁸Thus did your fathers, when I sent them from Kadesh-barnea to see the land. ⁹For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. ¹⁰And the LORD's anger was kindled the same time, and he sware, saying, ¹¹Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: ¹²Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD. ¹³And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. ¹⁴And, behold, ye are risen up in your fathers' stead, an

increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. ¹⁵For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people. ¹⁶And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: ¹⁷But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. ¹⁸We will not return unto our houses, until the children of Israel have inherited every man his inheritance. ¹⁹For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward. ²⁰And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, ²¹And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, ²²And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. ²³But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. ²⁴Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. ²⁵And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. ²⁶Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: ²⁷But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith. ²⁸So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: ²⁹And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before

you; then ye shall give them the land of Gilead for a possession: ³⁰But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. ³¹And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do. ³²We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours. ³³And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about. ³⁴And the children of Gad built Dibon, and Ataroth, and Aroer, ³⁵And Atroth, Shopan, and Jaazer, and Jogbehah, ³⁶And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep. ³⁷And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, ³⁸And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded. ³⁹And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. ⁴⁰And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. ⁴¹And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. ⁴²And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Numbers 33

¹These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. ²And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. ³And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. ⁴For the Egyptians buried all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments. ⁵And the children of Israel removed from Rameses, and pitched in Succoth. ⁶And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. ⁷And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol. ⁸And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. ⁹And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. ¹⁰And they removed from Elim, and encamped by the Red sea. ¹¹And they removed from the Red sea, and encamped in the wilderness of Sin. ¹²And they took their journey out of the wilderness of Sin, and encamped in Dophkah. ¹³And they departed from Dophkah, and encamped in Alush. ¹⁴And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. ¹⁵And they departed from Rephidim, and pitched in the wilderness of Sinai. ¹⁶And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah. ¹⁷And they departed from Kibroth-

hattaavah, and encamped at Hazeroth. ¹⁸And they departed from Hazeroth, and pitched in Rithmah. ¹⁹And they departed from Rithmah, and pitched at Rimmon-parez. ²⁰And they departed from Rimmon-parez, and pitched in Libnah. ²¹And they removed from Libnah, and pitched at Rissah. ²²And they journeyed from Rissah, and pitched in Kehelathah. ²³And they went from Kehelathah, and pitched in mount Shapher. ²⁴And they removed from mount Shapher, and encamped in Haradah. ²⁵And they removed from Haradah, and pitched in Makheloth. ²⁶And they removed from Makheloth, and encamped at Tahath. ²⁷And they departed from Tahath, and pitched at Tarah. ²⁸And they removed from Tarah, and pitched in Mithcah. ²⁹And they went from Mithcah, and pitched in Hashmonah. ³⁰And they departed from Hashmonah, and encamped at Moseroth. ³¹And they departed from Moseroth, and pitched in Bene-jaakan. ³²And they removed from Bene-jaakan, and encamped at Hor-hagidgad. ³³And they went from Hor-hagidgad, and pitched in Jotbathah. ³⁴And they removed from Jotbathah, and encamped at Ebronah. ³⁵And they departed from Ebronah, and encamped at Ezion-gaber. ³⁶And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh. ³⁷And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. ³⁸And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. ³⁹And Aaron was an hundred and twenty and three years old when he died in mount Hor. ⁴⁰And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. ⁴¹And they departed from mount Hor, and pitched in Zalmonah. ⁴²And they departed from Zalmonah, and pitched in Punon. ⁴³And they departed from Punon, and pitched in Oboth. ⁴⁴And they departed from Oboth, and pitched in Ije-

abarim, in the border of Moab. ⁴⁵And they departed from Iim, and pitched in Dibon-gad. ⁴⁶And they removed from Dibon-gad, and encamped in Almon-diblathaim. ⁴⁷And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. ⁴⁸And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho. ⁴⁹And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim in the plains of Moab. ⁵⁰And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, ⁵¹Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; ⁵²Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: ⁵³And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. ⁵⁴And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. ⁵⁵But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. ⁵⁶Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

Numbers 34

¹And the LORD spake unto Moses, saying, ²Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:) ³Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: ⁴And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon: ⁵And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. ⁶And as for the western border, ye shall even have the great sea for a border: this shall be your west border. ⁷And this shall be your north border: from the great sea ye shall point out for you mount Hor: ⁸From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: ⁹And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border. ¹⁰And ye shall point out your east border from Hazar-enan to Shepham: ¹¹And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward: ¹²And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about. ¹³And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe: ¹⁴For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of

their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance: ¹⁵The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising. ¹⁶And the LORD spake unto Moses, saying, ¹⁷These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. ¹⁸And ye shall take one prince of every tribe, to divide the land by inheritance. ¹⁹And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh. ²⁰And of the tribe of the children of Simeon, Shemuel the son of Ammihud. ²¹Of the tribe of Benjamin, Elidad the son of Chislon. ²²And the prince of the tribe of the children of Dan, Bukki the son of Jogli. ²³The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. ²⁴And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. ²⁵And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. ²⁶And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. ²⁷And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. ²⁸And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. ²⁹These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Numbers 35

¹And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, ²Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. ³And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. ⁴And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. ⁵And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities. ⁶And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. ⁷So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs. ⁸And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth. ⁹And the LORD spake unto Moses, saying, ¹⁰Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; ¹¹Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. ¹²And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in

judgment. ¹³And of these cities which ye shall give six cities shall ye have for refuge. ¹⁴Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. ¹⁵These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. ¹⁶And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. ¹⁷And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. ¹⁸Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. ¹⁹The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. ²⁰But if he thrust him of hatred, or hurl at him by laying of wait, that he die; ²¹Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him. ²²But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, ²³Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: ²⁴Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: ²⁵And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. ²⁶But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; ²⁷And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: ²⁸Because

he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. ²⁹So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings. ³⁰Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. ³¹Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. ³²And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. ³³So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. ³⁴Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

Numbers 36

¹And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: ²And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. ³And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance. ⁴And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. ⁵And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well. ⁶This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. ⁷So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. ⁸And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. ⁹Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. ¹⁰Even as the

LORD commanded Moses, so did the daughters of Zelophehad: ¹¹For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: ¹²And they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. ¹³These are the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

Deuteronomy 1

¹These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. ²(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.) ³And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; ⁴After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: ⁵On this side Jordan, in the land of Moab, began Moses to declare this law, saying, ⁶The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: ⁷Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. ⁸Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. ⁹And I spake unto you at that time, saying, I am not able to bear you myself alone: ¹⁰The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. ¹¹(The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) ¹²How can I myself alone bear your cumbrance, and your burden, and your strife? ¹³Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. ¹⁴And ye answered me, and said, The thing which thou hast spoken is good for us to do. ¹⁵So I took the

chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. ¹⁶And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. ¹⁷Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. ¹⁸And I commanded you at that time all the things which ye should do. ¹⁹And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea. ²⁰And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. ²¹Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. ²²And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. ²³And the saying pleased me well: and I took twelve men of you, one of a tribe: ²⁴And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. ²⁵And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us. ²⁶Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: ²⁷And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

²⁸Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there. ²⁹Then I said unto you, Dread not, neither be afraid of them. ³⁰The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; ³¹And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. ³²Yet in this thing ye did not believe the LORD your God, ³³Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day. ³⁴And the LORD heard the voice of your words, and was wroth, and sware, saying, ³⁵Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, ³⁶Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD. ³⁷Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. ³⁸But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. ³⁹Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. ⁴⁰But as for you, turn you, and take your journey into the wilderness by the way of the Red sea. ⁴¹Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. ⁴²And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be

smitten before your enemies. ⁴³So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill. ⁴⁴And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah. ⁴⁵And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. ⁴⁶So ye abode in Kadesh many days, according unto the days that ye abode there.

Deuteronomy 2

¹Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days. ²And the LORD spake unto me, saying, ³Ye have compassed this mountain long enough: turn you northward. ⁴And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: ⁵Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession. ⁶Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. ⁷For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing. ⁸And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. ⁹And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession. ¹⁰The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; ¹¹Which also were accounted giants, as the Anakims; but the Moabites call them Emims. ¹²The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them. ¹³Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered. ¹⁴And the

space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them. ¹⁵For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed. ¹⁶So it came to pass, when all the men of war were consumed and dead from among the people, ¹⁷That the LORD spake unto me, saying, ¹⁸Thou art to pass over through Ar, the coast of Moab, this day: ¹⁹And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession. ²⁰(That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; ²¹A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: ²²As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: ²³And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Capthor, destroyed them, and dwelt in their stead.) ²⁴Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle. ²⁵This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee. ²⁶And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, ²⁷Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. ²⁸Thou shalt sell me

meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; ²⁹(As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us. ³⁰But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. ³¹And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. ³²Then Sihon came out against us, he and all his people, to fight at Jahaz. ³³And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. ³⁴And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: ³⁵Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. ³⁶From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us: ³⁷Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

Deuteronomy 3

¹Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. ²And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. ³So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. ⁴And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. ⁵All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. ⁶And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. ⁷But all the cattle, and the spoil of the cities, we took for a prey to ourselves. ⁸And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon; ⁹(Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) ¹⁰All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. ¹¹For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. ¹²And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. ¹³And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan,

which was called the land of giants. ¹⁴Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day. ¹⁵And I gave Gilead unto Machir. ¹⁶And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon; ¹⁷The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward. ¹⁸And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. ¹⁹But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you; ²⁰Until the LORD have given rest unto your brethren, as well as unto you, and until they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you. ²¹And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest. ²²Ye shall not fear them: for the LORD your God he shall fight for you. ²³And I besought the LORD at that time, saying, ²⁴O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? ²⁵I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. ²⁶But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. ²⁷Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and

southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. ²⁸But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. ²⁹So we abode in the valley over against Beth-peor.

Deuteronomy 4

¹Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. ²Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. ³Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. ⁴But ye that did cleave unto the LORD your God are alive every one of you this day. ⁵Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. ⁶Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. ⁷For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? ⁸And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? ⁹Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; ¹⁰Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. ¹¹And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick

darkness. ¹²And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. ¹³And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. ¹⁴And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. ¹⁵Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: ¹⁶Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, ¹⁷The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, ¹⁸The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: ¹⁹And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. ²⁰But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. ²¹Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: ²²But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. ²³Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. ²⁴For the LORD thy God is a consuming fire, even a jealous God. ²⁵When thou shalt beget children, and children's children, and ye shall have remained long in the

land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: ²⁶I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. ²⁷And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. ²⁸And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. ²⁹But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. ³⁰When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; ³¹(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. ³²For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? ³³Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? ³⁴Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? ³⁵Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. ³⁶Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. ³⁷And because he loved thy

fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; ³⁸To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. ³⁹Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else. ⁴⁰Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever. ⁴¹Then Moses severed three cities on this side Jordan toward the sunrising; ⁴²That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: ⁴³Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites. ⁴⁴And this is the law which Moses set before the children of Israel: ⁴⁵These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, ⁴⁶On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: ⁴⁷And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising; ⁴⁸From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon, ⁴⁹And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

Deuteronomy 5

¹And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. ²The LORD our God made a covenant with us in Horeb. ³The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. ⁴The LORD talked with you face to face in the mount out of the midst of the fire, ⁵(I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying, ⁶I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. ⁷Thou shalt have none other gods before me. ⁸Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: ⁹Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, ¹⁰And shewing mercy unto thousands of them that love me and keep my commandments. ¹¹Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain. ¹²Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. ¹³Six days thou shalt labour, and do all thy work: ¹⁴But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. ¹⁵And remember that thou wast a servant in the land of Egypt, and that the LORD thy God

brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

¹⁶Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. ¹⁷Thou shalt not kill. ¹⁸Neither shalt thou commit adultery. ¹⁹Neither shalt thou steal. ²⁰Neither shalt thou bear false witness against thy neighbour. ²¹Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's. ²²These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. ²³And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; ²⁴And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. ²⁵Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. ²⁶For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? ²⁷Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it. ²⁸And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. ²⁹O that there were such an heart in them, that

they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! ³⁰Go say to them, Get you into your tents again. ³¹But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. ³²Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. ³³Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Deuteronomy 6

¹Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: ²That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. ³Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. ⁴Hear, O Israel: The LORD our God is one LORD: ⁵And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. ⁶And these words, which I command thee this day, shall be in thine heart: ⁷And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ⁸And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. ⁹And thou shalt write them upon the posts of thy house, and on thy gates. ¹⁰And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, ¹¹And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; ¹²Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. ¹³Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. ¹⁴Ye shall not go after other gods, of the gods of the people which are round about you; ¹⁵(For the

LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. ¹⁶Ye shall not tempt the LORD your God, as ye tempted him in Massah. ¹⁷Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. ¹⁸And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, ¹⁹To cast out all thine enemies from before thee, as the LORD hath spoken. ²⁰And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? ²¹Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: ²²And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: ²³And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. ²⁴And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. ²⁵And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Deuteronomy 7

¹When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; ²And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: ³Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. ⁴For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. ⁵But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. ⁶For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. ⁷The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: ⁸But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. ⁹Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; ¹⁰And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. ¹¹Thou shalt therefore keep the

commandments, and the statutes, and the judgments, which I command thee this day, to do them. ¹²Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: ¹³And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. ¹⁴Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. ¹⁵And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee. ¹⁶And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee. ¹⁷If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? ¹⁸Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; ¹⁹The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. ²⁰Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. ²¹Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible. ²²And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. ²³But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. ²⁴And he shall deliver

their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. ²⁵The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. ²⁶Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

Deuteronomy 8

¹All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. ²And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. ³And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. ⁴Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. ⁵Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. ⁶Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. ⁷For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; ⁸A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; ⁹A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. ¹⁰When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. ¹¹Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: ¹²Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; ¹³And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; ¹⁴Then thine heart be lifted

up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; ¹⁵Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; ¹⁶Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; ¹⁷And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. ¹⁸But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. ¹⁹And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. ²⁰As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

Deuteronomy 9

¹Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, ²A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! ³Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. ⁴Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. ⁵Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. ⁶Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. ⁷Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. ⁸Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. ⁹When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: ¹⁰And the LORD delivered unto me two tables of stone written with the finger of

God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. ¹¹And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant. ¹²And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. ¹³Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: ¹⁴Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. ¹⁵So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. ¹⁶And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. ¹⁷And I took the two tables, and cast them out of my two hands, and brake them before your eyes. ¹⁸And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. ¹⁹For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also. ²⁰And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. ²¹And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. ²²And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the

LORD to wrath. ²³Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. ²⁴Ye have been rebellious against the LORD from the day that I knew you. ²⁵Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you. ²⁶I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. ²⁷Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: ²⁸Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. ²⁹Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

Deuteronomy 10

¹At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. ²And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. ³And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. ⁴And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. ⁵And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me. ⁶And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. ⁷From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. ⁸At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. ⁹Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him. ¹⁰And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee. ¹¹And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them. ¹²And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve

the LORD thy God with all thy heart and with all thy soul, ¹³To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? ¹⁴Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is. ¹⁵Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. ¹⁶Circumcise therefore the foreskin of your heart, and be no more stiffnecked. ¹⁷For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: ¹⁸He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. ¹⁹Love ye therefore the stranger: for ye were strangers in the land of Egypt. ²⁰Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. ²¹He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. ²²Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

Deuteronomy 11

¹Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. ²And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm, ³And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; ⁴And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day; ⁵And what he did unto you in the wilderness, until ye came into this place; ⁶And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel: ⁷But your eyes have seen all the great acts of the LORD which he did. ⁸Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; ⁹And that ye may prolong your days in the land, which the LORD swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey. ¹⁰For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: ¹¹But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: ¹²A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. ¹³And it shall come to pass, if ye shall

hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, ¹⁴That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. ¹⁵And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. ¹⁶Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; ¹⁷And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you. ¹⁸Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. ¹⁹And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. ²⁰And thou shalt write them upon the door posts of thine house, and upon thy gates: ²¹That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth. ²²For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; ²³Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. ²⁴Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. ²⁵There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. ²⁶Behold, I set before you this day a blessing and a

curse; ²⁷A blessing, if ye obey the commandments of the LORD your God, which I command you this day: ²⁸And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. ²⁹And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. ³⁰Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh? ³¹For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. ³²And ye shall observe to do all the statutes and judgments which I set before you this day.

Deuteronomy 12

¹These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. ²Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: ³And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. ⁴Ye shall not do so unto the LORD your God. ⁵But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: ⁶And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: ⁷And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. ⁸Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. ⁹For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. ¹⁰But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; ¹¹Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: ¹²And ye shall rejoice before the LORD your God, ye, and your

sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you. ¹³Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: ¹⁴But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. ¹⁵Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart. ¹⁶Only ye shall not eat the blood; ye shall pour it upon the earth as water. ¹⁷Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: ¹⁸But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto. ¹⁹Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth. ²⁰When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. ²¹If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. ²²Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike. ²³Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with

the flesh. ²⁴Thou shalt not eat it; thou shalt pour it upon the earth as water. ²⁵Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD. ²⁶Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose: ²⁷And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. ²⁸Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God. ²⁹When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; ³⁰Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. ³¹Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. ³²What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Deuteronomy 13

¹If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, ²And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; ³Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. ⁴Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. ⁵And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. ⁶If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; ⁷Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; ⁸Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: ⁹But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. ¹⁰And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. ¹¹And all Israel shall hear, and fear, and shall do no more

any such wickedness as this is among you. ¹²If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, ¹³Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; ¹⁴Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; ¹⁵Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. ¹⁶And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again. ¹⁷And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; ¹⁸When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

Deuteronomy 14

¹Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. ²For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. ³Thou shalt not eat any abominable thing. ⁴These are the beasts which ye shall eat: the ox, the sheep, and the goat, ⁵The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. ⁶And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat. ⁷Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. ⁸And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase. ⁹These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: ¹⁰And whatsoever hath not fins and scales ye may not eat; it is unclean unto you. ¹¹Of all clean birds ye shall eat. ¹²But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray, ¹³And the glade, and the kite, and the vulture after his kind, ¹⁴And every raven after his kind, ¹⁵And the owl, and the night hawk, and the cuckow, and the hawk after his kind, ¹⁶The little owl, and the great owl, and the swan, ¹⁷And the pelican, and the gier eagle, and the cormorant, ¹⁸And the stork, and the heron after her kind, and the lapwing, and the bat. ¹⁹And every creeping thing that flieth is unclean unto you: they shall not be eaten. ²⁰But of all clean fowls ye may eat. ²¹Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates,

that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk. ²²Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. ²³And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. ²⁴And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: ²⁵Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: ²⁶And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, ²⁷And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. ²⁸At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: ²⁹And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

Deuteronomy 15

¹At the end of every seven years thou shalt make a release. ²And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release. ³Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release; ⁴Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it: ⁵Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. ⁶For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. ⁷If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: ⁸But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. ⁹Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. ¹⁰Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. ¹¹For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. ¹²And if thy brother, an Hebrew man, or an Hebrew

woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. ¹³And when thou sendest him out free from thee, thou shalt not let him go away empty: ¹⁴Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. ¹⁵And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. ¹⁶And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; ¹⁷Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. ¹⁸It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest. ¹⁹All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. ²⁰Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. ²¹And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God. ²²Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart. ²³Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

Deuteronomy 16

¹Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. ²Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. ³Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. ⁴And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. ⁵Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: ⁶But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. ⁷And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. ⁸Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein. ⁹Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. ¹⁰And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the LORD thy God hath blessed thee: ¹¹And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates,

and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.

¹²And thou shalt remember that thou wast a bondman in Egypt: and thou

shalt observe and do these statutes. ¹³Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy

wine: ¹⁴And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

¹⁵Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou

shalt surely rejoice. ¹⁶Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of

unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: ¹⁷Every man shall give

as he is able, according to the blessing of the LORD thy God which he hath given thee. ¹⁸Judges and officers shalt thou make thee in all thy gates,

which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. ¹⁹Thou shalt not wrest judgment; thou

shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. ²⁰That which is altogether

just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee. ²¹Thou shalt not plant thee a grove of any trees

near unto the altar of the LORD thy God, which thou shalt make thee.

²²Neither shalt thou set thee up any image; which the LORD thy God hateth.

Deuteronomy 17

¹Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God. ²If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, ³And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; ⁴And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: ⁵Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die. ⁶At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. ⁷The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you. ⁸If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; ⁹And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: ¹⁰And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: ¹¹According to the sentence of the law which they shall teach thee, and according to the

judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. ¹²And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. ¹³And all the people shall hear, and fear, and do no more presumptuously. ¹⁴When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; ¹⁵Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. ¹⁶But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. ¹⁷Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. ¹⁸And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: ¹⁹And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: ²⁰That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

Deuteronomy 18

¹The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. ²Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them. ³And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. ⁴The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. ⁵For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever. ⁶And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; ⁷Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD. ⁸They shall have like portions to eat, beside that which cometh of the sale of his patrimony. ⁹When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. ¹⁰There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, ¹¹Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. ¹²For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. ¹³Thou shalt be perfect with the LORD thy God. ¹⁴For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. ¹⁵The

LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; ¹⁶According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. ¹⁷And the LORD said unto me, They have well spoken that which they have spoken. ¹⁸I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. ¹⁹And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. ²⁰But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. ²¹And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? ²²When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Deuteronomy 19

¹When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; ²Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. ³Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither. ⁴And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; ⁵As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: ⁶Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past. ⁷Wherefore I command thee, saying, Thou shalt separate three cities for thee. ⁸And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; ⁹If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: ¹⁰That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee. ¹¹But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: ¹²Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he

may die. ¹³Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee. ¹⁴Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. ¹⁵One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. ¹⁶If a false witness rise up against any man to testify against him that which is wrong; ¹⁷Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; ¹⁸And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; ¹⁹Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. ²⁰And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. ²¹And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Deuteronomy 20

¹When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. ²And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, ³And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; ⁴For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you. ⁵And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. ⁶And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. ⁷And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. ⁸And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. ⁹And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people. ¹⁰When thou comest nigh unto a city to fight against it, then proclaim peace unto it. ¹¹And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. ¹²And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: ¹³And when the

LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: ¹⁴But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. ¹⁵Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. ¹⁶But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: ¹⁷But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: ¹⁸That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God. ¹⁹When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: ²⁰Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

Deuteronomy 21

¹If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:
²Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: ³And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; ⁴And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: ⁵And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried: ⁶And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: ⁷And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. ⁸Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. ⁹So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD. ¹⁰When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, ¹¹And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; ¹²Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; ¹³And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that

thou shalt go in unto her, and be her husband, and she shall be thy wife.

¹⁴And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her. ¹⁵If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: ¹⁶Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: ¹⁷But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his. ¹⁸If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: ¹⁹Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; ²⁰And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. ²¹And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear. ²²And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: ²³His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Deuteronomy 22

¹Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. ²And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. ³In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. ⁴Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again. ⁵The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God. ⁶If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: ⁷But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days. ⁸When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. ⁹Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. ¹⁰Thou shalt not plow with an ox and an ass together. ¹¹Thou shalt not wear a garment of divers sorts, as of woollen and linen together. ¹²Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself. ¹³If any man take a wife, and go in unto her, and hate her, ¹⁴And give occasions of speech against her, and bring up an evil name upon her, and say, I took this

woman, and when I came to her, I found her not a maid: ¹⁵Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: ¹⁶And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; ¹⁷And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. ¹⁸And the elders of that city shall take that man and chastise him; ¹⁹And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. ²⁰But if this thing be true, and the tokens of virginity be not found for the damsel: ²¹Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. ²²If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. ²³If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; ²⁴Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. ²⁵But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: ²⁶But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: ²⁷For he found her in the

field, and the betrothed damsel cried, and there was none to save her. ²⁸If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; ²⁹Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days. ³⁰A man shall not take his father's wife, nor discover his father's skirt.

Deuteronomy 23

¹He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. ²A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. ³An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: ⁴Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. ⁵Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. ⁶Thou shalt not seek their peace nor their prosperity all thy days for ever. ⁷Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. ⁸The children that are begotten of them shall enter into the congregation of the LORD in their third generation. ⁹When the host goeth forth against thine enemies, then keep thee from every wicked thing. ¹⁰If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: ¹¹But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again. ¹²Thou shalt have a place also without the camp, whither thou shalt go forth abroad: ¹³And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: ¹⁴For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine

enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee. ¹⁵Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: ¹⁶He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him. ¹⁷There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. ¹⁸Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God. ¹⁹Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: ²⁰Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. ²¹When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. ²²But if thou shalt forbear to vow, it shall be no sin in thee. ²³That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth. ²⁴When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. ²⁵When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Deuteronomy 24

¹When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. ²And when she is departed out of his house, she may go and be another man's wife. ³And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; ⁴Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance. ⁵When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken. ⁶No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge. ⁷If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you. ⁸Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. ⁹Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt. ¹⁰When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. ¹¹Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. ¹²And if the man be poor, thou shalt not sleep with his pledge: ¹³In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own

raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God. ¹⁴Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: ¹⁵At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee. ¹⁶The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. ¹⁷Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: ¹⁸But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing. ¹⁹When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. ²⁰When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. ²¹When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. ²²And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Deuteronomy 25

¹If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. ²And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. ³Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. ⁴Thou shalt not muzzle the ox when he treadeth out the corn. ⁵If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. ⁶And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. ⁷And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. ⁸Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; ⁹Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. ¹⁰And his name shall be called in Israel, The house of him that hath his shoe loosed. ¹¹When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: ¹²Then thou shalt cut off her hand, thine eye shall not pity her.

¹³Thou shalt not have in thy bag divers weights, a great and a small. ¹⁴Thou shalt not have in thine house divers measures, a great and a small. ¹⁵But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. ¹⁶For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God. ¹⁷Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; ¹⁸How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. ¹⁹Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

Deuteronomy 26

¹And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; ²That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. ³And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us. ⁴And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. ⁵And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: ⁶And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: ⁷And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: ⁸And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: ⁹And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. ¹⁰And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God: ¹¹And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you. ¹²When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of

tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; ¹³Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them: ¹⁴I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me. ¹⁵Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. ¹⁶This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. ¹⁷Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: ¹⁸And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; ¹⁹And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

Deuteronomy 27

¹And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. ²And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: ³And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. ⁴Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. ⁵And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them. ⁶Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: ⁷And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. ⁸And thou shalt write upon the stones all the words of this law very plainly. ⁹And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God. ¹⁰Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day. ¹¹And Moses charged the people the same day, saying, ¹²These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: ¹³And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. ¹⁴And the Levites shall speak, and say unto all the men of Israel with a loud voice, ¹⁵Cursed be the man

that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. ¹⁶Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. ¹⁷Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. ¹⁸Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. ¹⁹Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. ²⁰Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. ²¹Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. ²²Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. ²³Cursed be he that lieth with his mother in law. And all the people shall say, Amen. ²⁴Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen. ²⁵Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. ²⁶Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

Deuteronomy 28

¹And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: ²And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. ³Blessed shalt thou be in the city, and blessed shalt thou be in the field. ⁴Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. ⁵Blessed shall be thy basket and thy store. ⁶Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. ⁷The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. ⁸The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. ⁹The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. ¹⁰And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. ¹¹And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. ¹²The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. ¹³And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the

commandments of the LORD thy God, which I command thee this day, to observe and to do them: ¹⁴And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them. ¹⁵But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: ¹⁶Cursed shalt thou be in the city, and cursed shalt thou be in the field. ¹⁷Cursed shall be thy basket and thy store. ¹⁸Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. ¹⁹Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. ²⁰The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. ²¹The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. ²²The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. ²³And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. ²⁴The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. ²⁵The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. ²⁶And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. ²⁷The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the

itch, whereof thou canst not be healed. ²⁸The LORD shall smite thee with madness, and blindness, and astonishment of heart: ²⁹And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. ³⁰Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. ³¹Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. ³²Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. ³³The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: ³⁴So that thou shalt be mad for the sight of thine eyes which thou shalt see. ³⁵The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. ³⁶The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. ³⁷And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee. ³⁸Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. ³⁹Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. ⁴⁰Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. ⁴¹Thou shalt beget sons and daughters, but thou shalt not enjoy them; for

they shall go into captivity. ⁴²All thy trees and fruit of thy land shall the locust consume. ⁴³The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. ⁴⁴He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. ⁴⁵Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: ⁴⁶And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. ⁴⁷Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; ⁴⁸Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. ⁴⁹The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; ⁵⁰A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: ⁵¹And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. ⁵²And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. ⁵³And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: ⁵⁴So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and

toward the wife of his bosom, and toward the remnant of his children which he shall leave: ⁵⁵So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. ⁵⁶The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, ⁵⁷And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. ⁵⁸If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; ⁵⁹Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. ⁶⁰Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. ⁶¹Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. ⁶²And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. ⁶³And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. ⁶⁴And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. ⁶⁵And among these nations shalt

thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: ⁶⁶And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: ⁶⁷In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. ⁶⁸And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Deuteronomy 29

¹These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. ²And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; ³The great temptations which thine eyes have seen, the signs, and those great miracles: ⁴Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. ⁵And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. ⁶Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God. ⁷And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: ⁸And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. ⁹Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. ¹⁰Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, ¹¹Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: ¹²That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: ¹³That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. ¹⁴Neither with you only do I make this covenant and this oath; ¹⁵But with him that standeth here with us this day

before the LORD our God, and also with him that is not here with us this day: ¹⁶(For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; ¹⁷And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:) ¹⁸Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; ¹⁹And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: ²⁰The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. ²¹And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: ²²So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; ²³And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: ²⁴Even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger? ²⁵Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: ²⁶For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them:

²⁷And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: ²⁸And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. ²⁹The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Deuteronomy 30

¹And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, ²And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; ³That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. ⁴If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: ⁵And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. ⁶And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. ⁷And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. ⁸And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. ⁹And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: ¹⁰If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul. ¹¹For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. ¹²It is not in

heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? ¹³Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? ¹⁴But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. ¹⁵See, I have set before thee this day life and good, and death and evil; ¹⁶In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. ¹⁷But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; ¹⁸I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. ¹⁹I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: ²⁰That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Deuteronomy 31

¹And Moses went and spake these words unto all Israel. ²And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan. ³The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said. ⁴And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. ⁵And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. ⁶Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. ⁷And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. ⁸And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. ⁹And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel. ¹⁰And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, ¹¹When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. ¹²Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God,

and observe to do all the words of this law: ¹³And that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it. ¹⁴And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. ¹⁵And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. ¹⁶And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. ¹⁷Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? ¹⁸And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. ¹⁹Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. ²⁰For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. ²¹And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land

which I swear. ²²Moses therefore wrote this song the same day, and taught it the children of Israel. ²³And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee. ²⁴And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, ²⁵That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, ²⁶Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. ²⁷For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? ²⁸Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. ²⁹For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. ³⁰And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Deuteronomy 32

¹Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. ²My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: ³Because I will publish the name of the LORD: ascribe ye greatness unto our God. ⁴He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. ⁵They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. ⁶Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? ⁷Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. ⁸When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. ⁹For the LORD's portion is his people; Jacob is the lot of his inheritance. ¹⁰He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. ¹¹As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: ¹²So the LORD alone did lead him, and there was no strange god with him. ¹³He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; ¹⁴Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. ¹⁵But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God

which made him, and lightly esteemed the Rock of his salvation. ¹⁶They provoked him to jealousy with strange gods, with abominations provoked they him to anger. ¹⁷They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. ¹⁸Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. ¹⁹And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. ²⁰And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. ²¹They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. ²²For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. ²³I will heap mischiefs upon them; I will spend mine arrows upon them. ²⁴They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. ²⁵The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. ²⁶I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: ²⁷Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this. ²⁸For they are a nation void of counsel, neither is there any understanding in them. ²⁹O that they were wise, that they understood this, that they would consider their latter end! ³⁰How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

³¹For their rock is not as our Rock, even our enemies themselves being judges. ³²For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: ³³Their wine is the poison of dragons, and the cruel venom of asps. ³⁴Is not this laid up in store with me, and sealed up among my treasures? ³⁵To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. ³⁶For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. ³⁷And he shall say, Where are their gods, their rock in whom they trusted, ³⁸Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. ³⁹See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. ⁴⁰For I lift up my hand to heaven, and say, I live for ever. ⁴¹If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. ⁴²I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. ⁴³Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. ⁴⁴And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. ⁴⁵And Moses made an end of speaking all these words to all Israel: ⁴⁶And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. ⁴⁷For it is not a vain thing for you; because it is your life: and through this thing ye shall

prolong your days in the land, whither ye go over Jordan to possess it.

⁴⁸And the LORD spake unto Moses that selfsame day, saying, ⁴⁹Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: ⁵⁰And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: ⁵¹Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. ⁵²Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

Deuteronomy 33

¹And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. ²And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. ³Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. ⁴Moses commanded us a law, even the inheritance of the congregation of Jacob. ⁵And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together. ⁶Let Reuben live, and not die; and let not his men be few. ⁷And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies. ⁸And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; ⁹Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. ¹⁰They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. ¹¹Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again. ¹²And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders. ¹³And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, ¹⁴And for the precious fruits brought forth by the sun,

and for the precious things put forth by the moon, ¹⁵And for the chief things of the ancient mountains, and for the precious things of the lasting hills, ¹⁶And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. ¹⁷His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. ¹⁸And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. ¹⁹They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand. ²⁰And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. ²¹And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel. ²²And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan. ²³And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south. ²⁴And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. ²⁵Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. ²⁶There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. ²⁷The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. ²⁸Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. ²⁹Happy art thou,

O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

Deuteronomy 34

¹And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, ²And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, ³And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. ⁴And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. ⁵So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. ⁶And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. ⁷And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. ⁸And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. ⁹And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. ¹⁰And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, ¹¹In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, ¹²And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

Joshua 1

¹Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, ²Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. ³Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. ⁴From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. ⁵There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. ⁶Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. ⁷Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. ⁸This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. ⁹Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest. ¹⁰Then Joshua commanded the officers of the people, saying, ¹¹Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it. ¹²And to the Reubenites, and to the Gadites, and to half the tribe of

Manasseh, spake Joshua, saying, ¹³Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. ¹⁴Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; ¹⁵Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising. ¹⁶And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. ¹⁷According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. ¹⁸Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

Joshua 2

¹And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. ²And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. ³And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. ⁴And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: ⁵And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. ⁶But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. ⁷And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. ⁸And before they were laid down, she came up unto them upon the roof; ⁹And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. ¹⁰For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. ¹¹And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath. ¹²Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew

kindness unto my father's house, and give me a true token: ¹³And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. ¹⁴And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. ¹⁵Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. ¹⁶And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. ¹⁷And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. ¹⁸Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. ¹⁹And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. ²⁰And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. ²¹And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window. ²²And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. ²³So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: ²⁴And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

Joshua 3

¹And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. ²And it came to pass after three days, that the officers went through the host; ³And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. ⁴Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. ⁵And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you. ⁶And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. ⁷And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. ⁸And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. ⁹And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. ¹⁰And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. ¹¹Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. ¹²Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. ¹³And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the

Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. ¹⁴And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; ¹⁵And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) ¹⁶That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. ¹⁷And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Joshua 4

¹And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying, ²Take you twelve men out of the people, out of every tribe a man, ³And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. ⁴Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: ⁵And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: ⁶That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? ⁷Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever. ⁸And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. ⁹And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. ¹⁰For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over. ¹¹And it came to pass, when all the people were

clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. ¹²And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: ¹³About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho. ¹⁴On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. ¹⁵And the LORD spake unto Joshua, saying, ¹⁶Command the priests that bear the ark of the testimony, that they come up out of Jordan. ¹⁷Joshua therefore commanded the priests, saying, Come ye up out of Jordan. ¹⁸And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. ¹⁹And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. ²⁰And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. ²¹And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? ²²Then ye shall let your children know, saying, Israel came over this Jordan on dry land. ²³For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: ²⁴That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

Joshua 5

¹And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel. ²At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. ³And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. ⁴And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. ⁵Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. ⁶For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey. ⁷And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. ⁸And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. ⁹And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. ¹⁰And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the

month at even in the plains of Jericho. ¹¹And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. ¹²And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. ¹³And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? ¹⁴And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? ¹⁵And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Joshua 6

¹Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. ²And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. ³And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. ⁴And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. ⁵And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. ⁶And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. ⁷And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. ⁸And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. ⁹And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. ¹⁰And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. ¹¹So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp. ¹²And Joshua rose early in the morning, and the priests took up the ark of

the LORD. ¹³And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. ¹⁴And the second day they compassed the city once, and returned into the camp: so they did six days. ¹⁵And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. ¹⁶And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. ¹⁷And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. ¹⁸And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. ¹⁹But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD. ²⁰So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. ²¹And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. ²²But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. ²³And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they

brought out all her kindred, and left them without the camp of Israel. ²⁴And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. ²⁵And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho. ²⁶And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. ²⁷So the LORD was with Joshua; and his fame was noised throughout all the country.

Joshua 7

¹But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel. ²And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. ³And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few. ⁴So there went up thither of the people about three thousand men: and they fled before the men of Ai. ⁵And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water. ⁶And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads. ⁷And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! ⁸O Lord, what shall I say, when Israel turneth their backs before their enemies! ⁹For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? ¹⁰And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? ¹¹Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also,

and they have put it even among their own stuff. ¹²Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. ¹³Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. ¹⁴In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. ¹⁵And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel. ¹⁶So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: ¹⁷And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: ¹⁸And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. ¹⁹And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. ²⁰And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: ²¹When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. ²²So Joshua

sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. ²³And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD. ²⁴And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. ²⁵And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. ²⁶And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

Joshua 8

¹And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: ²And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it. ³So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. ⁴And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: ⁵And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, ⁶(For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. ⁷Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. ⁸And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you. ⁹Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people. ¹⁰And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. ¹¹And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai. ¹²And he took about five thousand men, and set them to lie in ambush

between Beth-el and Ai, on the west side of the city. ¹³And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. ¹⁴And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. ¹⁵And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. ¹⁶And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. ¹⁷And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel. ¹⁸And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city. ¹⁹And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. ²⁰And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. ²¹And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. ²²And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape. ²³And the king of Ai they took alive, and brought him to Joshua. ²⁴And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased

them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. ²⁵And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. ²⁶For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. ²⁷Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua. ²⁸And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day. ²⁹And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day. ³⁰Then Joshua built an altar unto the LORD God of Israel in mount Ebal, ³¹As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. ³²And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. ³³And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. ³⁴And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. ³⁵There was not a word of all that Moses commanded, which Joshua read not before all the

congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

Joshua 9

¹And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; ²That they gathered themselves together, to fight with Joshua and with Israel, with one accord. ³And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, ⁴They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; ⁵And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. ⁶And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. ⁷And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? ⁸And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? ⁹And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, ¹⁰And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. ¹¹Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. ¹²This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: ¹³And these bottles of wine, which we

filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. ¹⁴And the men took of their victuals, and asked not counsel at the mouth of the LORD. ¹⁵And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. ¹⁶And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. ¹⁷And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. ¹⁸And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. ¹⁹But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. ²⁰This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. ²¹And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them. ²²And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? ²³Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. ²⁴And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. ²⁵And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do. ²⁶And so did he unto them, and

delivered them out of the hand of the children of Israel, that they slew them not. ²⁷And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

Joshua 10

¹Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; ²That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. ³Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, ⁴Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. ⁵Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. ⁶And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. ⁷So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. ⁸And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. ⁹Joshua therefore came unto them suddenly, and went up from Gilgal all night. ¹⁰And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. ¹¹And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the

LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. ¹²Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. ¹³And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. ¹⁴And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel. ¹⁵And Joshua returned, and all Israel with him, unto the camp to Gilgal. ¹⁶But these five kings fled, and hid themselves in a cave at Makkedah. ¹⁷And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. ¹⁸And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: ¹⁹And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. ²⁰And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. ²¹And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. ²²Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. ²³And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. ²⁴And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto

the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. ²⁵And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight. ²⁶And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. ²⁷And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day. ²⁸And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. ²⁹Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: ³⁰And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho. ³¹And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: ³²And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah. ³³Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. ³⁴And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: ³⁵And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he

had done to Lachish. ³⁶And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: ³⁷And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein. ³⁸And Joshua returned, and all Israel with him, to Debir; and fought against it: ³⁹And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king. ⁴⁰So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. ⁴¹And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. ⁴²And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel. ⁴³And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Joshua 11

¹And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, ²And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, ³And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. ⁴And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. ⁵And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel. ⁶And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire. ⁷So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. ⁸And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. ⁹And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire. ¹⁰And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. ¹¹And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire. ¹²And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of

the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded. ¹³But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn. ¹⁴And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. ¹⁵As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses. ¹⁶So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; ¹⁷Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. ¹⁸Joshua made war a long time with all those kings. ¹⁹There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. ²⁰For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses. ²¹And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. ²²There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained. ²³So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

Joshua 12

¹Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: ²Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon; ³And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdodpishgah: ⁴And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, ⁵And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. ⁶Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh. ⁷And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions; ⁸In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites: ⁹The king of Jericho, one; the king of Ai, which is beside Beth-el, one; ¹⁰The king of Jerusalem, one; the king of Hebron, one; ¹¹The king of Jarmuth, one; the king of Lachish, one; ¹²The king of Eglon, one; the king of Gezer, one;

¹³The king of Debir, one; the king of Geder, one; ¹⁴The king of Hormah, one; the king of Arad, one; ¹⁵The king of Libnah, one; the king of Adullam, one; ¹⁶The king of Makkedah, one; the king of Beth-el, one; ¹⁷The king of Tappuah, one; the king of Hopher, one; ¹⁸The king of Aphek, one; the king of Lasharon, one; ¹⁹The king of Madon, one; the king of Hazor, one; ²⁰The king of Shimron-meron, one; the king of Achshaph, one; ²¹The king of Taanach, one; the king of Megiddo, one; ²²The king of Kedesh, one; the king of Jokneam of Carmel, one; ²³The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; ²⁴The king of Tirzah, one: all the kings thirty and one.

Joshua 13

¹Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed. ²This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri, ³From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites: ⁴From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: ⁵And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath. ⁶All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee. ⁷Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, ⁸With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them; ⁹From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon; ¹⁰And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; ¹¹And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; ¹²All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out. ¹³Nevertheless the children of Israel expelled not the Geshurites,

nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day. ¹⁴Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them. ¹⁵And Moses gave unto the tribe of the children of Reuben inheritance according to their families. ¹⁶And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; ¹⁷Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon, ¹⁸And Jahazah, and Kedemoth, and Mephaath, ¹⁹And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley, ²⁰And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth, ²¹And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country. ²²Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them. ²³And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof. ²⁴And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families. ²⁵And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah; ²⁶And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir; ²⁷And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward. ²⁸This is the inheritance of the children of Gad after their families, the cities, and their villages. ²⁹And Moses gave inheritance unto

the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families. ³⁰And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities: ³¹And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families. ³²These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward. ³³But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

Joshua 14

¹And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. ²By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe. ³For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. ⁴For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance. ⁵As the LORD commanded Moses, so the children of Israel did, and they divided the land. ⁶Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea. ⁷Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. ⁸Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. ⁹And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. ¹⁰And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. ¹¹As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both

to go out, and to come in. ¹²Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said. ¹³And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. ¹⁴Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel. ¹⁵And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

Joshua 15

¹This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast. ²And their south border was from the shore of the salt sea, from the bay that looketh southward: ³And it went out to the south side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: ⁴From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast. ⁵And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan: ⁶And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben: ⁷And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel: ⁸And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward: ⁹And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim: ¹⁰And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to

Beth-shemesh, and passed on to Timnah: ¹¹And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea. ¹²And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families. ¹³And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron. ¹⁴And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. ¹⁵And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher. ¹⁶And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. ¹⁷And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. ¹⁸And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou? ¹⁹Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs. ²⁰This is the inheritance of the tribe of the children of Judah according to their families. ²¹And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, ²²And Kinah, and Dimonah, and Adadah, ²³And Kedesh, and Hazor, and Ithnan, ²⁴Ziph, and Telem, and Bealoth, ²⁵And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor, ²⁶Amam, and Shema, and Moladah, ²⁷And Hazar-gaddah, and Heshmon, and Beth-palet, ²⁸And Hazar-shual, and Beer-sheba, and Bizjothjah, ²⁹Baalah, and Iim, and Azem, ³⁰And Eltolad, and Chesil, and Hormah, ³¹And Ziklag, and Madmannah, and Sansannah, ³²And Lebaoth, and Shilhim, and Ain, and

Rimmon: all the cities are twenty and nine, with their villages: ³³And in the valley, Eshtaol, and Zoreah, and Ashnah, ³⁴And Zanoah, and En-gannim, Tappuah, and Enam, ³⁵Jarmuth, and Adullam, Socoh, and Azekah, ³⁶And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: ³⁷Zenan, and Hadashah, and Migdal-gad, ³⁸And Dilean, and Mizpeh, and Joktheel, ³⁹Lachish, and Bozkath, and Eglon, ⁴⁰And Cabbon, and Lahmam, and Kithlish, ⁴¹And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages: ⁴²Libnah, and Ether, and Ashan, ⁴³And Jiphtah, and Ashnah, and Nezib, ⁴⁴And Keilah, and Achzib, and Mareshah; nine cities with their villages: ⁴⁵Ekron, with her towns and her villages: ⁴⁶From Ekron even unto the sea, all that lay near Ashdod, with their villages: ⁴⁷Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof: ⁴⁸And in the mountains, Shamir, and Jattir, and Socoh, ⁴⁹And Dannah, and Kirjath-sannah, which is Debir, ⁵⁰And Anab, and Eshtemoh, and Anim, ⁵¹And Goshen, and Holon, and Giloh; eleven cities with their villages: ⁵²Arab, and Dumah, and Eshean, ⁵³And Janum, and Beth-tappuah, and Aphekah, ⁵⁴And Humtah, and Kirjath-arba, which is Hebron, and Zior; nine cities with their villages: ⁵⁵Maon, Carmel, and Ziph, and Juttah, ⁵⁶And Jezreel, and Jokdeam, and Zanoah, ⁵⁷Cain, Gibeah, and Timnah; ten cities with their villages: ⁵⁸Halhul, Beth-zur, and Gedor, ⁵⁹And Maarath, and Beth-anoth, and Eltekon; six cities with their villages: ⁶⁰Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages: ⁶¹In the wilderness, Beth-arabah, Middin, and Secacah, ⁶²And Nibshan, and the city of Salt, and En-gedi; six cities with their villages. ⁶³As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Joshua 16

¹And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el, ²And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth, ³And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea. ⁴So the children of Joseph, Manasseh and Ephraim, took their inheritance. ⁵And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper; ⁶And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah; ⁷And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. ⁸The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. ⁹And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. ¹⁰And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

Joshua 17

¹There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan. ²There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families. ³But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. ⁴And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father. ⁵And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan; ⁶Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead. ⁷And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah. ⁸Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim; ⁹And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea: ¹⁰Southward it was Ephraim's, and northward it was

Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. ¹¹And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries. ¹²Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. ¹³Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out. ¹⁴And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto? ¹⁵And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. ¹⁶And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel. ¹⁷And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: ¹⁸But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

Joshua 18

¹And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. ²And there remained among the children of Israel seven tribes, which had not yet received their inheritance. ³And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you? ⁴Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me. ⁵And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. ⁶Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God. ⁷But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them. ⁸And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh. ⁹And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. ¹⁰And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions. ¹¹And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of

Joseph. ¹²And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven. ¹³And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side of the nether Beth-horon. ¹⁴And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter. ¹⁵And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah: ¹⁶And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel, ¹⁷And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben, ¹⁸And passed along toward the side over against Arabah northward, and went down unto Arabah: ¹⁹And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast. ²⁰And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families. ²¹Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz, ²²And Beth-arabah, and Zemaraim, and Beth-el, ²³And Avim, and Parah, and Ophrah, ²⁴And Chephar-haammonai, and Ophni, and Gaba; twelve

cities with their villages: ²⁵Gibeon, and Ramah, and Beeroth, ²⁶And Mizpeh, and Chephirah, and Mozah, ²⁷And Rekem, and Irpeel, and Taralah, ²⁸And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

Joshua 19

¹And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah. ²And they had in their inheritance Beer-sheba, or Sheba, and Moladah, ³And Hazar-shual, and Balah, and Azem, ⁴And Eltolad, and Bethul, and Hormah, ⁵And Ziklag, and Beth-marcaboth, and Hazar-susah, ⁶And Beth-lebaoth, and Sharuhem; thirteen cities and their villages: ⁷Ain, Remmon, and Ether, and Ashan; four cities and their villages: ⁸And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families. ⁹Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them. ¹⁰And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid: ¹¹And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam; ¹²And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, ¹³And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah; ¹⁴And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el: ¹⁵And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. ¹⁶This is the inheritance of the children of Zebulun according to their families, these cities with their villages. ¹⁷And the fourth lot came out to Issachar, for the children of Issachar according to

their families. ¹⁸And their border was toward Jezreel, and Chesulloth, and Shunem, ¹⁹And Hapharaim, and Shion, and Anaharath, ²⁰And Rabbith, and Kishion, and Abez, ²¹And Remeth, and En-gannim, and En-haddah, and Beth-pazzez; ²²And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. ²³This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages. ²⁴And the fifth lot came out for the tribe of the children of Asher according to their families. ²⁵And their border was Helkath, and Hali, and Beten, and Achshaph, ²⁶And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath; ²⁷And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, ²⁸And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon; ²⁹And then the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: ³⁰Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. ³¹This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages. ³²The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families. ³³And their coast was from Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: ³⁴And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising. ³⁵And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, ³⁶And Adamah, and Ramah, and Hazor, ³⁷And Kedesh, and Edrei, and En-hazor,

³⁸And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. ³⁹This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages. ⁴⁰And the seventh lot came out for the tribe of the children of Dan according to their families. ⁴¹And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh, ⁴²And Shaalabbin, and Ajalon, and Jethlah, ⁴³And Elon, and Thimnathah, and Ekron, ⁴⁴And Eltekeh, and Gibbethon, and Baalath, ⁴⁵And Jehud, and Bene-berak, and Gath-rimmon, ⁴⁶And Me-jarkon, and Rakkon, with the border before Japho. ⁴⁷And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. ⁴⁸This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages. ⁴⁹When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: ⁵⁰According to the word of the LORD they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein. ⁵¹These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

Joshua 20

¹The LORD also spake unto Joshua, saying, ²Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: ³That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. ⁴And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. ⁵And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. ⁶And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. ⁷And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. ⁸And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. ⁹These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Joshua 21

¹Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; ²And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. ³And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs. ⁴And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. ⁵And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities. ⁶And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. ⁷The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. ⁸And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses. ⁹And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name, ¹⁰Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot. ¹¹And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it. ¹²But the fields of the city, and the villages thereof, gave they to Caleb the son of

Jephunneh for his possession. ¹³Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs, ¹⁴And Jattir with her suburbs, and Eshtemoa with her suburbs, ¹⁵And Holon with her suburbs, and Debir with her suburbs, ¹⁶And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes. ¹⁷And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, ¹⁸Anathoth with her suburbs, and Almon with her suburbs; four cities. ¹⁹All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs. ²⁰And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. ²¹For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs, ²²And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities. ²³And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, ²⁴Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. ²⁵And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities. ²⁶All the cities were ten with their suburbs for the families of the children of Kohath that remained. ²⁷And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities. ²⁸And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, ²⁹Jarmuth with her suburbs, En-gannim with her suburbs; four cities. ³⁰And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, ³¹Helkath with her suburbs, and Rehob with her suburbs; four cities. ³²And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and

Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.
³³All the cities of the Gershonites according to their families were thirteen cities with their suburbs. ³⁴And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, ³⁵Dimnah with her suburbs, Nahalal with her suburbs; four cities. ³⁶And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, ³⁷Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. ³⁸And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs, ³⁹Heshbon with her suburbs, Jazer with her suburbs; four cities in all. ⁴⁰So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities. ⁴¹All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs. ⁴²These cities were every one with their suburbs round about them: thus were all these cities. ⁴³And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. ⁴⁴And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. ⁴⁵There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

Joshua 22

¹Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, ²And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: ³Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. ⁴And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan. ⁵But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. ⁶So Joshua blessed them, and sent them away: and they went unto their tents. ⁷Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them, ⁸And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren. ⁹And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses. ¹⁰And when they came unto the borders of Jordan, that are in the land of Canaan, the children

of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to. ¹¹And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. ¹²And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. ¹³And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, ¹⁴And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel. ¹⁵And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, ¹⁶Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD? ¹⁷Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD, ¹⁸But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel. ¹⁹Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God. ²⁰Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the

congregation of Israel? and that man perished not alone in his iniquity.

²¹Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

²²The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day,)

²³That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require it;

²⁴And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? ²⁵For the LORD hath made Jordan a

border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD. ²⁶Therefore we said, Let us now prepare to build

us an altar, not for burnt offering, nor for sacrifice: ²⁷But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD. ²⁸Therefore

said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. ²⁹God forbid that we

should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his

tabernacle. ³⁰And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him,

heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them. ³¹And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD. ³²And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. ³³And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. ³⁴And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God.

Joshua 23

¹And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. ²And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: ³And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you. ⁴Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. ⁵And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you. ⁶Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; ⁷That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: ⁸But cleave unto the LORD your God, as ye have done unto this day. ⁹For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. ¹⁰One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you. ¹¹Take good heed therefore unto yourselves, that ye love the LORD your God. ¹²Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: ¹³Know for a certainty that the LORD your God will no more drive out any of these nations from

before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you. ¹⁴And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. ¹⁵Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. ¹⁶When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

Joshua 24

¹And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. ²And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. ³And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. ⁴And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. ⁵I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. ⁶And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. ⁷And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. ⁸And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. ⁹Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: ¹⁰But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. ¹¹And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the

Jebusites; and I delivered them into your hand. ¹²And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. ¹³And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. ¹⁴Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. ¹⁵And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. ¹⁶And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; ¹⁷For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: ¹⁸And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God. ¹⁹And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. ²⁰If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. ²¹And the people said unto Joshua, Nay; but we will serve the LORD. ²²And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses. ²³Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel. ²⁴And the people said unto Joshua, The

LORD our God will we serve, and his voice will we obey. ²⁵So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. ²⁶And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD. ²⁷And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. ²⁸So Joshua let the people depart, every man unto his inheritance. ²⁹And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. ³⁰And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash. ³¹And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel. ³²And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. ³³And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

Judges 1

¹Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them? ²And the LORD said, Judah shall go up: behold, I have delivered the land into his hand. ³And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him. ⁴And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. ⁵And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. ⁶But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. ⁷And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died. ⁸Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire. ⁹And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley. ¹⁰And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai. ¹¹And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher: ¹²And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. ¹³And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife. ¹⁴And it came to pass, when she came to him, that she moved him to ask of

her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou? ¹⁵And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs. ¹⁶And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people. ¹⁷And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. ¹⁸Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. ¹⁹And the LORD was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. ²⁰And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak. ²¹And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day. ²²And the house of Joseph, they also went up against Beth-el: and the LORD was with them. ²³And the house of Joseph sent to descry Beth-el. (Now the name of the city before was Luz.) ²⁴And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy. ²⁵And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. ²⁶And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day. ²⁷Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of

Megiddo and her towns: but the Canaanites would dwell in that land. ²⁸And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out. ²⁹Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. ³⁰Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries. ³¹Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: ³²But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out. ³³Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them. ³⁴And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: ³⁵But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries. ³⁶And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

Judges 2

¹And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. ²And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? ³Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. ⁴And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. ⁵And they called the name of that place Bochim: and they sacrificed there unto the LORD. ⁶And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. ⁷And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. ⁸And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. ⁹And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash. ¹⁰And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. ¹¹And the children of Israel did evil in the sight of the LORD, and served Baalim: ¹²And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. ¹³And they forsook the LORD, and served Baal and Ashtaroth. ¹⁴And the anger of the LORD was hot against Israel,

and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. ¹⁵Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

¹⁶Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. ¹⁷And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. ¹⁸And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. ¹⁹And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. ²⁰And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; ²¹I also will not henceforth drive out any from before them of the nations which Joshua left when he died: ²²That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. ²³Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Judges 3

¹Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; ²Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; ³Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. ⁴And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses. ⁵And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: ⁶And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. ⁷And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves. ⁸Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. ⁹And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. ¹⁰And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim. ¹¹And the land had rest forty years. And Othniel the son of Kenaz died. ¹²And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. ¹³And he gathered

unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees. ¹⁴So the children of Israel served Eglon the king of Moab eighteen years. ¹⁵But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab. ¹⁶But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. ¹⁷And he brought the present unto Eglon king of Moab: and Eglon was a very fat man. ¹⁸And when he had made an end to offer the present, he sent away the people that bare the present. ¹⁹But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him. ²⁰And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat. ²¹And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: ²²And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. ²³Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. ²⁴When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber. ²⁵And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth. ²⁶And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. ²⁷And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him

from the mount, and he before them. ²⁸And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. ²⁹And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. ³⁰So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years. ³¹And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

Judges 4

¹And the children of Israel again did evil in the sight of the LORD, when Ehud was dead. ²And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. ³And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. ⁴And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. ⁵And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. ⁶And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? ⁷And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. ⁸And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. ⁹And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. ¹⁰And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. ¹¹Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. ¹²And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. ¹³And Sisera gathered together all his chariots, even nine hundred chariots of iron,

and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. ¹⁴And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. ¹⁵And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. ¹⁶But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left. ¹⁷Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. ¹⁸And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. ¹⁹And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. ²⁰Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. ²¹Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. ²²And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. ²³So God subdued on that day Jabin the king of Canaan before the children of Israel. ²⁴And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Judges 5

¹Then sang Deborah and Barak the son of Abinoam on that day, saying, ²Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. ³Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel. ⁴LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. ⁵The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel. ⁶In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. ⁷The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. ⁸They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? ⁹My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. ¹⁰Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. ¹¹They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates. ¹²Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. ¹³Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty. ¹⁴Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. ¹⁵And the princes of Issachar were with Deborah; even

Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. ¹⁶Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. ¹⁷Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. ¹⁸Zebulun and Naphtali were a people that jeopardated their lives unto the death in the high places of the field. ¹⁹The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. ²⁰They fought from heaven; the stars in their courses fought against Sisera. ²¹The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. ²²Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. ²³Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty. ²⁴Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. ²⁵He asked water, and she gave him milk; she brought forth butter in a lordly dish. ²⁶She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. ²⁷At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. ²⁸The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? ²⁹Her wise ladies answered her, yea, she returned answer to herself, ³⁰Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on

both sides, meet for the necks of them that take the spoil? ³¹So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

Judges 6

¹And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. ²And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. ³And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; ⁴And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. ⁵For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. ⁶And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD. ⁷And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, ⁸That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; ⁹And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; ¹⁰And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice. ¹¹And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. ¹²And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. ¹³And Gideon said unto him, Oh my

Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. ¹⁴And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? ¹⁵And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. ¹⁶And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. ¹⁷And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. ¹⁸Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. ¹⁹And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. ²⁰And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. ²¹Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. ²²And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. ²³And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die. ²⁴Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites. ²⁵And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and

throw down the altar of Baal that thy father hath, and cut down the grove that is by it: ²⁶And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. ²⁷Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night. ²⁸And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. ²⁹And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. ³⁰Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it. ³¹And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar. ³²Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar. ³³Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. ³⁴But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. ³⁵And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them. ³⁶And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, ³⁷Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the

earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. ³⁸And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. ³⁹And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. ⁴⁰And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Judges 7

¹Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. ²And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. ³Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. ⁴And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. ⁵So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. ⁶And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. ⁷And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. ⁸So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley. ⁹And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for

I have delivered it into thine hand. ¹⁰But if thou fear to go down, go thou with Phurah thy servant down to the host: ¹¹And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host. ¹²And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. ¹³And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. ¹⁴And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host. ¹⁵And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian. ¹⁶And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. ¹⁷And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. ¹⁸When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon. ¹⁹So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. ²⁰And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to

blow withal: and they cried, The sword of the LORD, and of Gideon. ²¹And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. ²²And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath. ²³And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. ²⁴And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. ²⁵And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

Judges 8

¹And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply. ²And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer? ³God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that. ⁴And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. ⁵And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. ⁶And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? ⁷And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers. ⁸And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. ⁹And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower. ¹⁰Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword. ¹¹And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. ¹²And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the

host. ¹³And Gideon the son of Joash returned from battle before the sun was up, ¹⁴And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men. ¹⁵And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary? ¹⁶And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. ¹⁷And he beat down the tower of Penuel, and slew the men of the city. ¹⁸Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king. ¹⁹And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you. ²⁰And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth. ²¹Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks. ²²Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. ²³And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you. ²⁴And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) ²⁵And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. ²⁶And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of

gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. ²⁷And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. ²⁸Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon. ²⁹And Jerubbaal the son of Joash went and dwelt in his own house. ³⁰And Gideon had threescore and ten sons of his body begotten: for he had many wives. ³¹And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech. ³²And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites. ³³And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god. ³⁴And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side: ³⁵Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.

Judges 9

¹And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, ²Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh. ³And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother. ⁴And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him. ⁵And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. ⁶And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem. ⁷And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. ⁸The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. ⁹But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? ¹⁰And the trees said to the fig tree, Come thou, and reign over us. ¹¹But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? ¹²Then said the trees unto the vine, Come thou, and reign over us. ¹³And the vine said unto them,

Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? ¹⁴Then said all the trees unto the bramble, Come thou, and reign over us. ¹⁵And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. ¹⁶Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; ¹⁷(For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: ¹⁸And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) ¹⁹If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: ²⁰But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. ²¹And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother. ²²When Abimelech had reigned three years over Israel, ²³Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: ²⁴That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. ²⁵And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. ²⁶And Gaal the son of Ebed came with his brethren, and went over to

Shechem: and the men of Shechem put their confidence in him. ²⁷And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. ²⁸And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? ²⁹And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out. ³⁰And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. ³¹And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. ³²Now therefore up by night, thou and the people that is with thee, and lie in wait in the field: ³³And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion. ³⁴And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. ³⁵And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait. ³⁶And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men. ³⁷And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim. ³⁸Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast

despised? go out, I pray now, and fight with them. ³⁹And Gaal went out before the men of Shechem, and fought with Abimelech. ⁴⁰And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. ⁴¹And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. ⁴²And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. ⁴³And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them. ⁴⁴And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them. ⁴⁵And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt. ⁴⁶And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith. ⁴⁷And it was told Abimelech, that all the men of the tower of Shechem were gathered together. ⁴⁸And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. ⁴⁹And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women. ⁵⁰Then went Abimelech to Thebez, and encamped against Thebez, and took it. ⁵¹But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to

the top of the tower. ⁵²And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. ⁵³And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. ⁵⁴Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. ⁵⁵And when the men of Israel saw that Abimelech was dead, they departed every man unto his place. ⁵⁶Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: ⁵⁷And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

Judges 10

¹And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. ²And he judged Israel twenty and three years, and died, and was buried in Shamir. ³And after him arose Jair, a Gileadite, and judged Israel twenty and two years. ⁴And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead. ⁵And Jair died, and was buried in Camon. ⁶And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. ⁷And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. ⁸And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. ⁹Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed. ¹⁰And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. ¹¹And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? ¹²The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. ¹³Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. ¹⁴Go and cry unto the gods which ye have

chosen; let them deliver you in the time of your tribulation. ¹⁵And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. ¹⁶And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel. ¹⁷Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. ¹⁸And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

Judges 11

¹Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. ²And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman. ³Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him. ⁴And it came to pass in process of time, that the children of Ammon made war against Israel. ⁵And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: ⁶And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon. ⁷And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? ⁸And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. ⁹And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head? ¹⁰And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words. ¹¹Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh. ¹²And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? ¹³And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took

away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably. ¹⁴And Jephthah sent messengers again unto the king of the children of Ammon: ¹⁵And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: ¹⁶But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh; ¹⁷Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh. ¹⁸Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab. ¹⁹And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place. ²⁰But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. ²¹And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. ²²And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. ²³So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? ²⁴Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess. ²⁵And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight

against them, ²⁶While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? ²⁷Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon. ²⁸Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him. ²⁹Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. ³⁰And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, ³¹Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering. ³²So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. ³³And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. ³⁴And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. ³⁵And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back. ³⁶And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine

enemies, even of the children of Ammon. ³⁷And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. ³⁸And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. ³⁹And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, ⁴⁰That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Judges 12

¹And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. ²And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. ³And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me? ⁴Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites. ⁵And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; ⁶Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand. ⁷And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead. ⁸And after him Ibzan of Beth-lehem judged Israel. ⁹And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. ¹⁰Then died Ibzan, and was buried at Beth-lehem. ¹¹And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. ¹²And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

¹³And after him Abdon the son of Hillel, a Pirathonite, judged Israel. ¹⁴And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years. ¹⁵And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Judges 13

¹And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. ²And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. ³And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. ⁴Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: ⁵For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. ⁶Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: ⁷But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. ⁸Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. ⁹And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. ¹⁰And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. ¹¹And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. ¹²And Manoah said, Now let thy words come to pass. How shall we

order the child, and how shall we do unto him? ¹³And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. ¹⁴She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe. ¹⁵And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. ¹⁶And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD. ¹⁷And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour? ¹⁸And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? ¹⁹So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on. ²⁰For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. ²¹But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. ²²And Manoah said unto his wife, We shall surely die, because we have seen God. ²³But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these. ²⁴And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. ²⁵And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

Judges 14

¹And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. ²And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. ³Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. ⁴But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel. ⁵Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. ⁶And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. ⁷And he went down, and talked with the woman; and she pleased Samson well. ⁸And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. ⁹And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion. ¹⁰So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. ¹¹And it came to pass, when they saw him, that they brought thirty companions to be with him. ¹²And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty

change of garments: ¹³But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. ¹⁴And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. ¹⁵And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? ¹⁶And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? ¹⁷And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. ¹⁸And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle. ¹⁹And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. ²⁰But Samson's wife was given to his companion, whom he had used as his friend.

Judges 15

¹But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. ²And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her. ³And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. ⁴And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. ⁵And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. ⁶Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. ⁷And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. ⁸And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam. ⁹Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. ¹⁰And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. ¹¹Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. ¹²And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the

Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. ¹³And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock. ¹⁴And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. ¹⁵And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. ¹⁶And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. ¹⁷And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi. ¹⁸And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? ¹⁹But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day. ²⁰And he judged Israel in the days of the Philistines twenty years.

Judges 16

¹Then went Samson to Gaza, and saw there an harlot, and went in unto her. ²And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. ³And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron. ⁴And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. ⁵And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. ⁶And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. ⁷And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. ⁸Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. ⁹Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. ¹⁰And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. ¹¹And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. ¹²Delilah therefore took new ropes, and bound him

therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread. ¹³And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. ¹⁴And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. ¹⁵And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. ¹⁶And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; ¹⁷That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. ¹⁸And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. ¹⁹And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. ²⁰And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him. ²¹But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. ²²Howbeit the hair of his head began to grow again after he was shaven. ²³Then the lords of the Philistines gathered them together for to

offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. ²⁴And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. ²⁵And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. ²⁶And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. ²⁷Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. ²⁸And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. ²⁹And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. ³⁰And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. ³¹Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

Judges 17

¹And there was a man of mount Ephraim, whose name was Micah.
²And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the LORD, my son. ³And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee. ⁴Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. ⁵And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. ⁶In those days there was no king in Israel, but every man did that which was right in his own eyes. ⁷And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there. ⁸And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed. ⁹And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place. ¹⁰And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. ¹¹And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. ¹²And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. ¹³Then said Micah,

Now know I that the LORD will do me good, seeing I have a Levite to my priest.

Judges 18

¹In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel. ²And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there. ³When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here? ⁴And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest. ⁵And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. ⁶And the priest said unto them, Go in peace: before the LORD is your way wherein ye go. ⁷Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man. ⁸And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye? ⁹And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land. ¹⁰When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth. ¹¹And there went from thence of the family of the Danites, out of Zorah and out of

Eshtaol, six hundred men appointed with weapons of war. ¹²And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, it is behind Kirjath-jearim. ¹³And they passed thence unto mount Ephraim, and came unto the house of Micah. ¹⁴Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. ¹⁵And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him. ¹⁶And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate. ¹⁷And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. ¹⁸And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye? ¹⁹And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? ²⁰And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. ²¹So they turned and departed, and put the little ones and the cattle and the carriage before them. ²²And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. ²³And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company? ²⁴And he said, Ye

have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee? ²⁵And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household. ²⁶And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house. ²⁷And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. ²⁸And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein. ²⁹And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first. ³⁰And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. ³¹And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

Judges 19

¹And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah. ²And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months. ³And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. ⁴And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. ⁵And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way. ⁶And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry. ⁷And when the man rose up to depart, his father in law urged him: therefore he lodged there again. ⁸And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them. ⁹And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home. ¹⁰But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is

Jerusalem; and there were with him two asses saddled, his concubine also was with him. ¹¹And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it. ¹²And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah. ¹³And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah. ¹⁴And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin. ¹⁵And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging. ¹⁶And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites. ¹⁷And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? ¹⁸And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence am I: and I went to Beth-lehem-judah, but I am now going to the house of the LORD; and there is no man that receiveth me to house. ¹⁹Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing. ²⁰And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street. ²¹So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink. ²²Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the

old man, saying, Bring forth the man that came into thine house, that we may know him. ²³And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. ²⁴Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. ²⁵But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go. ²⁶Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. ²⁷And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. ²⁸And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place. ²⁹And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel. ³⁰And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

Judges 20

¹Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh. ²And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword. ³(Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness? ⁴And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge. ⁵And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead. ⁶And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel. ⁷Behold, ye are all children of Israel; give here your advice and counsel. ⁸And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house. ⁹But now this shall be the thing which we will do to Gibeah; we will go up by lot against it; ¹⁰And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. ¹¹So all the men of Israel were gathered against the city, knit together as one man. ¹²And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you? ¹³Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may

put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: ¹⁴But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. ¹⁵And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. ¹⁶Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss. ¹⁷And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war. ¹⁸And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first. ¹⁹And the children of Israel rose up in the morning, and encamped against Gibeah. ²⁰And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. ²¹And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men. ²²And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. ²³(And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.) ²⁴And the children of Israel came near against the children of Benjamin the second day. ²⁵And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword. ²⁶Then all the children of Israel, and all the people, went up, and

came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD. ²⁷And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days, ²⁸And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand. ²⁹And Israel set liers in wait round about Gibeah. ³⁰And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times. ³¹And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel. ³²And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways. ³³And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah. ³⁴And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them. ³⁵And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword. ³⁶So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah. ³⁷And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew themselves along, and smote all the city with the edge of the sword.

³⁸Now there was an appointed sign between the men of Israel and the liars in wait, that they should make a great flame with smoke rise up out of the city. ³⁹And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle. ⁴⁰But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven. ⁴¹And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. ⁴²Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them. ⁴³Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrising. ⁴⁴And there fell of Benjamin eighteen thousand men; all these were men of valour. ⁴⁵And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them. ⁴⁶So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour. ⁴⁷But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months. ⁴⁸And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

Judges 21

¹Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife. ²And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; ³And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel? ⁴And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings. ⁵And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death. ⁶And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day. ⁷How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives? ⁸And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead to the assembly. ⁹For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there. ¹⁰And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. ¹¹And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man. ¹²And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan. ¹³And the whole congregation sent some to speak to the

children of Benjamin that were in the rock Rimmon, and to call peaceably unto them. ¹⁴And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not. ¹⁵And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel. ¹⁶Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin? ¹⁷And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. ¹⁸Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin. ¹⁹Then they said, Behold, there is a feast of the LORD in Shiloh yearly in a place which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah. ²⁰Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; ²¹And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. ²²And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty. ²³And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. ²⁴And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance. ²⁵In those days there was no king in Israel: every man did that which was right in his own eyes.

Ruth 1

¹Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. ²And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. ³And Elimelech Naomi's husband died; and she was left, and her two sons. ⁴And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. ⁵And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. ⁶Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. ⁷Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. ⁸And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. ⁹The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. ¹⁰And they said unto her, Surely we will return with thee unto thy people. ¹¹And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? ¹²Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; ¹³Would ye tarry for them till they were grown? would ye stay for them

from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. ¹⁴And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. ¹⁵And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. ¹⁶And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: ¹⁷Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me. ¹⁸When she saw that she was stedfastly minded to go with her, then she left speaking unto her. ¹⁹So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? ²⁰And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. ²¹I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? ²²So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

Ruth 2

¹And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. ²And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. ³And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. ⁴And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee. ⁵Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? ⁶And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: ⁷And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. ⁸Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: ⁹Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. ¹⁰Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? ¹¹And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. ¹²The LORD recompense

thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust. ¹³Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. ¹⁴And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. ¹⁵And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: ¹⁶And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. ¹⁷So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. ¹⁸And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. ¹⁹And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. ²⁰And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. ²¹And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. ²²And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. ²³So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Ruth 3

¹Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? ²And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. ³Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. ⁴And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. ⁵And she said unto her, All that thou sayest unto me I will do. ⁶And she went down unto the floor, and did according to all that her mother in law bade her. ⁷And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. ⁸And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. ⁹And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. ¹⁰And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. ¹¹And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. ¹²And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. ¹³Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie

down until the morning. ¹⁴And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. ¹⁵Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city. ¹⁶And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. ¹⁷And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. ¹⁸Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

Ruth 4

¹Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. ²And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. ³And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: ⁴And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. ⁵Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. ⁶And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. ⁷Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. ⁸Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. ⁹And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. ¹⁰Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. ¹¹And all the people that were in the gate, and the elders, said, We are witnesses. The

LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: ¹²And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman. ¹³So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son. ¹⁴And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. ¹⁵And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. ¹⁶And Naomi took the child, and laid it in her bosom, and became nurse unto it. ¹⁷And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David. ¹⁸Now these are the generations of Pharez: Pharez begat Hezron, ¹⁹And Hezron begat Ram, and Ram begat Amminadab, ²⁰And Amminadab begat Nahshon, and Nahshon begat Salmon, ²¹And Salmon begat Boaz, and Boaz begat Obed, ²²And Obed begat Jesse, and Jesse begat David.

1 Samuel 1

¹Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: ²And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. ³And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. ⁴And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: ⁵But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. ⁶And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. ⁷And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. ⁸Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? ⁹So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. ¹⁰And she was in bitterness of soul, and prayed unto the LORD, and wept sore. ¹¹And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. ¹²And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. ¹³Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she

had been drunken. ¹⁴And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. ¹⁵And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. ¹⁶Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. ¹⁷Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. ¹⁸And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. ¹⁹And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. ²⁰Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD. ²¹And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. ²²But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever. ²³And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. ²⁴And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. ²⁵And they slew a bullock, and brought the child to Eli. ²⁶And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. ²⁷For this child I prayed; and the LORD hath given me my petition which I asked of him: ²⁸Therefore also I have lent him to the

LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

1 Samuel 2

¹And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. ²There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God. ³Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed. ⁴The bows of the mighty men are broken, and they that stumbled are girded with strength. ⁵They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. ⁶The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. ⁷The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. ⁸He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them. ⁹He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. ¹⁰The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. ¹¹And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest. ¹²Now the sons of Eli were sons of Belial; they knew not the LORD. ¹³And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; ¹⁴And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they

did in Shiloh unto all the Israelites that came thither. ¹⁵Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. ¹⁶And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force. ¹⁷Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD. ¹⁸But Samuel ministered before the LORD, being a child, girded with a linen ephod. ¹⁹Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. ²⁰And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home. ²¹And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD. ²²Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. ²³And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. ²⁴Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress. ²⁵If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them. ²⁶And the child Samuel grew on, and was in favour both with the LORD, and also with men. ²⁷And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? ²⁸And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to

burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

²⁹Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

³⁰Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. ³¹Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. ³²And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever. ³³And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. ³⁴And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. ³⁵And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. ³⁶And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

1 Samuel 3

¹And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. ²And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; ³And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; ⁴That the LORD called Samuel: and he answered, Here am I. ⁵And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. ⁶And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. ⁷Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. ⁸And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. ⁹Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. ¹⁰And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. ¹¹And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. ¹²In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. ¹³For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. ¹⁴And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. ¹⁵And

Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. ¹⁶Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. ¹⁷And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. ¹⁸And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good. ¹⁹And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. ²⁰And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD. ²¹And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

1 Samuel 4

¹And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. ²And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. ³And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. ⁴So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. ⁵And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. ⁶And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. ⁷And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. ⁸Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. ⁹Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. ¹⁰And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. ¹¹And the ark of

God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. ¹²And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. ¹³And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. ¹⁴And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. ¹⁵Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. ¹⁶And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son? ¹⁷And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. ¹⁸And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years. ¹⁹And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. ²⁰And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it. ²¹And she named the child I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. ²²And she said, The glory is departed from Israel: for the ark of God is taken.

1 Samuel 5

¹And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. ²When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. ³And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. ⁴And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. ⁵Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. ⁶But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. ⁷And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. ⁸They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. ⁹And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts. ¹⁰Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. ¹¹So they sent and gathered together all the lords of the Philistines, and said, Send away the

ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. ¹²And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

1 Samuel 6

¹And the ark of the LORD was in the country of the Philistines seven months. ²And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place. ³And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. ⁴Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. ⁵Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. ⁶Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? ⁷Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: ⁸And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. ⁹And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us. ¹⁰And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: ¹¹And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their

emerods. ¹²And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. ¹³And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. ¹⁴And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD. ¹⁵And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD. ¹⁶And when the five lords of the Philistines had seen it, they returned to Ekron the same day. ¹⁷And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; ¹⁸And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Beth-shemite. ¹⁹And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter. ²⁰And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us? ²¹And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

1 Samuel 7

¹And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD. ²And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD. ³And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines. ⁴Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only. ⁵And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD. ⁶And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh. ⁷And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. ⁸And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines. ⁹And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him. ¹⁰And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. ¹¹And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them,

until they came under Beth-car. ¹²Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us. ¹³So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel. ¹⁴And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. ¹⁵And Samuel judged Israel all the days of his life. ¹⁶And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. ¹⁷And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

1 Samuel 8

¹And it came to pass, when Samuel was old, that he made his sons judges over Israel. ²Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba. ³And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. ⁴Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, ⁵And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. ⁶But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. ⁷And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. ⁸According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. ⁹Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. ¹⁰And Samuel told all the words of the LORD unto the people that asked of him a king. ¹¹And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. ¹²And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. ¹³And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. ¹⁴And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. ¹⁵And he will take the

tenth of your seed, and of your vineyards, and give to his officers, and to his servants. ¹⁶And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. ¹⁷He will take the tenth of your sheep: and ye shall be his servants. ¹⁸And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day. ¹⁹Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; ²⁰That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. ²¹And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. ²²And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

1 Samuel 9

¹Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. ²And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. ³And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. ⁴And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not. ⁵And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us. ⁶And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go. ⁷Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? ⁸And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. ⁹(Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) ¹⁰Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was. ¹¹And as they went up the hill to the city, they found young maidens going out to

draw water, and said unto them, Is the seer here? ¹²And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place: ¹³As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him. ¹⁴And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place. ¹⁵Now the LORD had told Samuel in his ear a day before Saul came, saying, ¹⁶To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. ¹⁷And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. ¹⁸Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. ¹⁹And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. ²⁰And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? ²¹And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me? ²²And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. ²³And Samuel said unto the cook, Bring the

portion which I gave thee, of which I said unto thee, Set it by thee. ²⁴And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day. ²⁵And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. ²⁶And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. ²⁷And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

1 Samuel 10

¹Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? ²When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? ³Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: ⁴And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. ⁵After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: ⁶And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. ⁷And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. ⁸And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. ⁹And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. ¹⁰And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied

among them. ¹¹And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? ¹²And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets? ¹³And when he had made an end of prophesying, he came to the high place. ¹⁴And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel. ¹⁵And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. ¹⁶And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not. ¹⁷And Samuel called the people together unto the LORD to Mizpeh; ¹⁸And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: ¹⁹And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands. ²⁰And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. ²¹When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. ²²Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. ²³And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. ²⁴And Samuel said to all the people, See ye him whom the

LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. ²⁵Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house. ²⁶And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. ²⁷But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

1 Samuel 11

¹Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. ²And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. ³And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee. ⁴Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. ⁵And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh. ⁶And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. ⁷And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent. ⁸And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. ⁹And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad. ¹⁰Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. ¹¹And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch,

and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. ¹²And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. ¹³And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel. ¹⁴Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. ¹⁵And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

1 Samuel 12

¹And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. ²And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. ³Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. ⁴And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. ⁵And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness. ⁶And Samuel said unto the people, It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. ⁷Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. ⁸When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. ⁹And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. ¹⁰And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. ¹¹And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of

your enemies on every side, and ye dwelled safe. ¹²And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king. ¹³Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you. ¹⁴If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: ¹⁵But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers. ¹⁶Now therefore stand and see this great thing, which the LORD will do before your eyes. ¹⁷Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. ¹⁸So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. ¹⁹And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. ²⁰And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; ²¹And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. ²²For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. ²³Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: ²⁴Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

²⁵But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

1 Samuel 13

¹Saul reigned one year; and when he had reigned two years over Israel, ²Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. ³And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. ⁴And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. ⁵And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. ⁶When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. ⁷And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. ⁸And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. ⁹And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. ¹⁰And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. ¹¹And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines

gathered themselves together at Michmash; ¹²Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. ¹³And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. ¹⁴But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee. ¹⁵And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men. ¹⁶And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. ¹⁷And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: ¹⁸And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness. ¹⁹Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: ²⁰But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. ²¹Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. ²²So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. ²³And the garrison of the Philistines went out to the passage of Michmash.

1 Samuel 14

¹Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

²And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men; ³And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. ⁴And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. ⁵The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah. ⁶And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few. ⁷And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart. ⁸Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. ⁹If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. ¹⁰But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us. ¹¹And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. ¹²And the men of the garrison answered Jonathan

and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel. ¹³And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. ¹⁴And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow. ¹⁵And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. ¹⁶And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. ¹⁷Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer were not there. ¹⁸And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. ¹⁹And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. ²⁰And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. ²¹Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. ²²Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. ²³So the LORD saved Israel that day: and the battle passed over unto Beth-aven. ²⁴And the men of Israel were distressed

that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. ²⁵And all they of the land came to a wood; and there was honey upon the ground. ²⁶And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. ²⁷But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. ²⁸Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. ²⁹Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. ³⁰How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines? ³¹And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. ³²And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood. ³³Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. ³⁴And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there. ³⁵And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD. ³⁶And Saul said, Let us go down after the Philistines by night, and spoil

them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. ³⁷And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day. ³⁸And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day. ³⁹For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him. ⁴⁰Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. ⁴¹Therefore Saul said unto the LORD God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped. ⁴²And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken. ⁴³Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die. ⁴⁴And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. ⁴⁵And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. ⁴⁶Then Saul went up from following the Philistines: and the Philistines went to their own place. ⁴⁷So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them. ⁴⁸And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. ⁴⁹Now the sons of Saul were Jonathan,

and Ishui, and Melchi-shua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal:

⁵⁰And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

⁵¹And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. ⁵²And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

1 Samuel 15

¹Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. ²Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. ³Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. ⁴And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. ⁵And Saul came to a city of Amalek, and laid wait in the valley. ⁶And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. ⁷And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. ⁸And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. ⁹But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. ¹⁰Then came the word of the LORD unto Samuel, saying, ¹¹It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. ¹²And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. ¹³And Samuel came to Saul: and Saul said

unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. ¹⁴And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? ¹⁵And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. ¹⁶Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. ¹⁷And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? ¹⁸And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. ¹⁹Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? ²⁰And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. ²¹But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. ²²And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. ²³For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. ²⁴And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. ²⁵Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. ²⁶And Samuel said unto Saul, I will not return with

thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. ²⁷And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. ²⁸And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. ²⁹And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. ³⁰Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. ³¹So Samuel turned again after Saul; and Saul worshipped the LORD. ³²Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. ³³And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. ³⁴Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. ³⁵And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

1 Samuel 16

¹And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. ²And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. ³And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. ⁴And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? ⁵And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. ⁶And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him. ⁷But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. ⁸Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. ⁹Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. ¹⁰Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. ¹¹And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. ¹²And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and

goodly to look to. And the LORD said, Arise, anoint him: for this is he.
¹³Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. ¹⁴But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.
¹⁵And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. ¹⁶Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. ¹⁷And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. ¹⁸Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him. ¹⁹Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. ²⁰And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. ²¹And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. ²²And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. ²³And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

1 Samuel 17

¹Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. ²And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. ³And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. ⁴And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. ⁵And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. ⁶And he had greaves of brass upon his legs, and a target of brass between his shoulders. ⁷And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. ⁸And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. ⁹If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. ¹⁰And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. ¹¹When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. ¹²Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. ¹³And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the

firstborn, and next unto him Abinadab, and the third Shammah. ¹⁴And David was the youngest: and the three eldest followed Saul. ¹⁵But David went and returned from Saul to feed his father's sheep at Beth-lehem. ¹⁶And the Philistine drew near morning and evening, and presented himself forty days. ¹⁷And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; ¹⁸And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. ¹⁹Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. ²⁰And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. ²¹For Israel and the Philistines had put the battle in array, army against army. ²²And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. ²³And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. ²⁴And all the men of Israel, when they saw the man, fled from him, and were sore afraid. ²⁵And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. ²⁶And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? ²⁷And the people answered him after this manner, saying, So shall it be done to the man that killeth him. ²⁸And Eliab his eldest brother heard when

he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. ²⁹And David said, What have I now done? Is there not a cause? ³⁰And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. ³¹And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. ³²And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. ³³And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. ³⁴And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: ³⁵And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. ³⁶Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. ³⁷David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee. ³⁸And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. ³⁹And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. ⁴⁰And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the

Philistine. ⁴¹And the Philistine came on and drew near unto David; and the man that bare the shield went before him. ⁴²And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. ⁴³And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. ⁴⁴And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. ⁴⁵Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. ⁴⁶This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. ⁴⁷And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands. ⁴⁸And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. ⁴⁹And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. ⁵⁰So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. ⁵¹Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. ⁵²And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the

way to Shaaraim, even unto Gath, and unto Ekron. ⁵³And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. ⁵⁴And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent. ⁵⁵And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. ⁵⁶And the king said, Enquire thou whose son the stripling is. ⁵⁷And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. ⁵⁸And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

1 Samuel 18

¹And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. ²And Saul took him that day, and would let him go no more home to his father's house. ³Then Jonathan and David made a covenant, because he loved him as his own soul. ⁴And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. ⁵And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. ⁶And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. ⁷And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. ⁸And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? ⁹And Saul eyed David from that day and forward. ¹⁰And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. ¹¹And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice. ¹²And Saul was afraid of David, because the LORD was with him, and was departed from Saul. ¹³Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. ¹⁴And

David behaved himself wisely in all his ways; and the LORD was with him. ¹⁵Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. ¹⁶But all Israel and Judah loved David, because he went out and came in before them. ¹⁷And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. ¹⁸And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king? ¹⁹But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife. ²⁰And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him. ²¹And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain. ²²And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law. ²³And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed? ²⁴And the servants of Saul told him, saying, On this manner spake David. ²⁵And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. ²⁶And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired. ²⁷Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king,

that he might be the king's son in law. And Saul gave him Michal his daughter to wife. ²⁸And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him. ²⁹And Saul was yet the more afraid of David; and Saul became David's enemy continually. ³⁰Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

1 Samuel 19

¹And Saul spake to Jonathan his son, and to all his servants, that they should kill David. ²But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: ³And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. ⁴And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: ⁵For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause? ⁶And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain. ⁷And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past. ⁸And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. ⁹And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. ¹⁰And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. ¹¹Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. ¹²So Michal let David down through a window:

and he went, and fled, and escaped. ¹³And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. ¹⁴And when Saul sent messengers to take David, she said, He is sick. ¹⁵And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. ¹⁶And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. ¹⁷And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee? ¹⁸So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. ¹⁹And it was told Saul, saying, Behold, David is at Naioth in Ramah. ²⁰And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. ²¹And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. ²²Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. ²³And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. ²⁴And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

1 Samuel 20

¹And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? ²And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so. ³And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death. ⁴Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. ⁵And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. ⁶If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. ⁷If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. ⁸Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? ⁹And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? ¹⁰Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly? ¹¹And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. ¹²And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow

any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee; ¹³The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. ¹⁴And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: ¹⁵But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. ¹⁶So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies. ¹⁷And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. ¹⁸Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. ¹⁹And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. ²⁰And I will shoot three arrows on the side thereof, as though I shot at a mark. ²¹And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth. ²²But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away. ²³And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever. ²⁴So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. ²⁵And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. ²⁶Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he

is not clean. ²⁷And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? ²⁸And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: ²⁹And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table. ³⁰Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? ³¹For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. ³²And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? ³³And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. ³⁴So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame. ³⁵And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. ³⁶And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. ³⁷And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? ³⁸And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. ³⁹But the lad knew not any thing: only Jonathan and David knew the matter. ⁴⁰And Jonathan gave his

artillery unto his lad, and said unto him, Go, carry them to the city. ⁴¹And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. ⁴²And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

1 Samuel 21

¹Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? ²And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. ³Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. ⁴And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. ⁵And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. ⁶So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away. ⁷Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul. ⁸And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste. ⁹And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me. ¹⁰And David arose, and fled that day for fear of Saul, and went to

Achish the king of Gath. ¹¹And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? ¹²And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. ¹³And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. ¹⁴Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? ¹⁵Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

1 Samuel 22

¹David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. ²And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men. ³And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. ⁴And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. ⁵And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth. ⁶When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;) ⁷Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; ⁸That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day? ⁹Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. ¹⁰And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine. ¹¹Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the

priests that were in Nob: and they came all of them to the king. ¹²And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord. ¹³And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day? ¹⁴Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? ¹⁵Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more. ¹⁶And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. ¹⁷And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD. ¹⁸And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. ¹⁹And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword. ²⁰And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. ²¹And Abiathar shewed David that Saul had slain the LORD's priests. ²²And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house. ²³Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

1 Samuel 23

¹Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors. ²Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah. ³And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? ⁴Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand. ⁵So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. ⁶And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand. ⁷And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. ⁸And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. ⁹And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. ¹⁰Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. ¹¹Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. ¹²Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up. ¹³Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they

could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. ¹⁴And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. ¹⁵And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. ¹⁶And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. ¹⁷And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. ¹⁸And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house. ¹⁹Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? ²⁰Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand. ²¹And Saul said, Blessed be ye of the LORD; for ye have compassion on me. ²²Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly. ²³See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. ²⁴And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon. ²⁵Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. ²⁶And Saul went on this side of the mountain, and David and his men on that side of the

mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. ²⁷But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. ²⁸Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth. ²⁹And David went up from thence, and dwelt in strong holds at En-gedi.

1 Samuel 24

¹And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. ²Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. ³And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. ⁴And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. ⁵And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. ⁶And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD. ⁷So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. ⁸David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. ⁹And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? ¹⁰Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed. ¹¹Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not

sinned against thee; yet thou huntest my soul to take it. ¹²The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. ¹³As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. ¹⁴After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. ¹⁵The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand. ¹⁶And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. ¹⁷And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. ¹⁸And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. ¹⁹For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. ²⁰And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. ²¹Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. ²²And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

1 Samuel 25

¹And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. ²And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. ³Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb. ⁴And David heard in the wilderness that Nabal did shear his sheep. ⁵And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: ⁶And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. ⁷And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. ⁸Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. ⁹And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. ¹⁰And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. ¹¹Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be? ¹²So David's young men turned their way, and went again, and came and told him all those sayings. ¹³And David

said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff. ¹⁴But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. ¹⁵But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: ¹⁶They were a wall unto us both by night and day, all the while we were with them keeping the sheep. ¹⁷Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him. ¹⁸Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. ¹⁹And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal. ²⁰And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. ²¹Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good. ²²So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall. ²³And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, ²⁴And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. ²⁵Let not my lord, I pray thee, regard this man of Belial, even

Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. ²⁶Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. ²⁷And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. ²⁸I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days. ²⁹Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. ³⁰And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; ³¹That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid. ³²And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me: ³³And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. ³⁴For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. ³⁵So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice,

and have accepted thy person. ³⁶And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. ³⁷But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. ³⁸And it came to pass about ten days after, that the LORD smote Nabal, that he died. ³⁹And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife. ⁴⁰And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. ⁴¹And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. ⁴²And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. ⁴³David also took Ahinoam of Jezreel; and they were also both of them his wives. ⁴⁴But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

1 Samuel 26

¹And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? ²Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. ³And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. ⁴David therefore sent out spies, and understood that Saul was come in very deed. ⁵And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. ⁶Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. ⁷So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. ⁸Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. ⁹And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? ¹⁰David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. ¹¹The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. ¹²So David took the spear and the cruse of water from Saul's bolster;

and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them. ¹³Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them: ¹⁴And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? ¹⁵And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. ¹⁶This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. ¹⁷And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. ¹⁸And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? ¹⁹Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods. ²⁰Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. ²¹Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. ²²And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. ²³The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I

would not stretch forth mine hand against the LORD's anointed. ²⁴And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. ²⁵Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

1 Samuel 27

¹And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. ²And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath. ³And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. ⁴And it was told Saul that David was fled to Gath: and he sought no more again for him. ⁵And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? ⁶Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. ⁷And the time that David dwelt in the country of the Philistines was a full year and four months. ⁸And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. ⁹And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. ¹⁰And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. ¹¹And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines. ¹²And Achish believed

David, saying, He hath made his people Israel utterly to abhor him;
therefore he shall be my servant for ever.

1 Samuel 28

¹And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. ²And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever. ³Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. ⁴And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. ⁵And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. ⁶And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. ⁷Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. ⁸And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. ⁹And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? ¹⁰And Saul swore to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing. ¹¹Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. ¹²And when the woman saw Samuel, she cried with a

loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. ¹³And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. ¹⁴And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. ¹⁵And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. ¹⁶Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? ¹⁷And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David. ¹⁸Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. ¹⁹Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines. ²⁰Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. ²¹And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. ²²Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy

way. ²³But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. ²⁴And the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: ²⁵And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

1 Samuel 29

¹Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel. ²And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish. ³Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day? ⁴And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? ⁵Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? ⁶Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not. ⁷Wherefore now return, and go in peace, that thou displease not the lords of the Philistines. ⁸And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king? ⁹And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. ¹⁰Wherefore now rise up early in the morning with thy

master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart. ¹¹So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

1 Samuel 30

¹And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; ²And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. ³So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. ⁴Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. ⁵And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. ⁶And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God. ⁷And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. ⁸And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all. ⁹So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. ¹⁰But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor. ¹¹And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; ¹²And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. ¹³And David said unto him, To

whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. ¹⁴We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire. ¹⁵And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company. ¹⁶And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. ¹⁷And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. ¹⁸And David recovered all that the Amalekites had carried away: and David rescued his two wives. ¹⁹And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all. ²⁰And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil. ²¹And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them. ²²Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. ²³Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and

delivered the company that came against us into our hand. ²⁴For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. ²⁵And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day. ²⁶And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD; ²⁷To them which were in Beth-el, and to them which were in south Ramoth, and to them which were in Jattir, ²⁸And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa, ²⁹And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites, ³⁰And to them which were in Hormah, and to them which were in Chor-ashan, and to them which were in Athach, ³¹And to them which were in Hebron, and to all the places where David himself and his men were wont to haunt.

1 Samuel 31

¹Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. ²And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, Saul's sons. ³And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. ⁴Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. ⁵And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. ⁶So Saul died, and his three sons, and his armourbearer, and all his men, that same day together. ⁷And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. ⁸And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. ⁹And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. ¹⁰And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan. ¹¹And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; ¹²All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. ¹³And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

2 Samuel 1

¹Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; ²It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. ³And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. ⁴And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. ⁵And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? ⁶And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. ⁷And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. ⁸And he said unto me, Who art thou? And I answered him, I am an Amalekite. ⁹He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. ¹⁰So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord. ¹¹Then David took hold on his clothes, and rent them; and likewise all the men that were with him: ¹²And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword. ¹³And David said unto the young man that told him, Whence art thou? And

he answered, I am the son of a stranger, an Amalekite. ¹⁴And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? ¹⁵And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. ¹⁶And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed. ¹⁷And David lamented with this lamentation over Saul and over Jonathan his son: ¹⁸(Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.) ¹⁹The beauty of Israel is slain upon thy high places: how are the mighty fallen! ²⁰Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. ²¹Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. ²²From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. ²³Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. ²⁴Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. ²⁵How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. ²⁶I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. ²⁷How are the mighty fallen, and the weapons of war perished!

2 Samuel 2

¹And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. ²So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. ³And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. ⁴And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul. ⁵And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. ⁶And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. ⁷Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them. ⁸But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; ⁹And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. ¹⁰Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. ¹¹And the time that David was king in Hebron over the house of Judah was seven years and six months. ¹²And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. ¹³And Joab the son of Zeruah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the

other on the other side of the pool. ¹⁴And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. ¹⁵Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. ¹⁶And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which is in Gibeon. ¹⁷And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David. ¹⁸And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe. ¹⁹And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. ²⁰Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am. ²¹And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him. ²²And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? ²³Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still. ²⁴Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon. ²⁵And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill. ²⁶Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou

bid the people return from following their brethren? ²⁷And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother. ²⁸So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. ²⁹And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. ³⁰And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. ³¹But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died. ³²And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

2 Samuel 3

¹Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. ²And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; ³And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; ⁴And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; ⁵And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron. ⁶And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. ⁷And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine? ⁸Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman? ⁹So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him; ¹⁰To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba. ¹¹And he could not answer Abner a word again, because he feared him. ¹²And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee. ¹³And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou

comest to see my face. ¹⁴And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines. ¹⁵And Ish-bosheth sent, and took her from her husband, even from Phaltiel the son of Laish. ¹⁶And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned. ¹⁷And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you: ¹⁸Now then do it: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. ¹⁹And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. ²⁰So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. ²¹And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace. ²²And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. ²³When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. ²⁴Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? ²⁵Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest. ²⁶And when Joab was come out from David, he sent messengers after Abner,

which brought him again from the well of Sirah: but David knew it not.

²⁷And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother. ²⁸And afterward when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner: ²⁹Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. ³⁰So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle. ³¹And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier. ³²And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. ³³And the king lamented over Abner, and said, Died Abner as a fool dieth? ³⁴Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him. ³⁵And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. ³⁶And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people. ³⁷For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. ³⁸And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? ³⁹And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.

2 Samuel 4

¹And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. ²And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin: ³And the Beerothites fled to Gittaim, and were sojourners there until this day.) ⁴And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth. ⁵And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. ⁶And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped. ⁷For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. ⁸And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed. ⁹And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity, ¹⁰When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings: ¹¹How much more, when wicked men have slain a

righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth? ¹²And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

2 Samuel 5

¹Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. ²Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. ³So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel. ⁴David was thirty years old when he began to reign, and he reigned forty years. ⁵In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. ⁶And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. ⁷Nevertheless David took the strong hold of Zion: the same is the city of David. ⁸And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house. ⁹So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. ¹⁰And David went on, and grew great, and the LORD God of hosts was with him. ¹¹And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. ¹²And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. ¹³And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. ¹⁴And

these be the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, ¹⁵Ibhar also, and Elishua, and Nepheg, and Japhia, ¹⁶And Elishama, and Eliada, and Eliphalet. ¹⁷But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. ¹⁸The Philistines also came and spread themselves in the valley of Rephaim. ¹⁹And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. ²⁰And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. ²¹And there they left their images, and David and his men burned them. ²²And the Philistines came up yet again, and spread themselves in the valley of Rephaim. ²³And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. ²⁴And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines. ²⁵And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

2 Samuel 6

¹Again, David gathered together all the chosen men of Israel, thirty thousand. ²And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims. ³And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. ⁴And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. ⁵And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. ⁶And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. ⁷And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. ⁸And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. ⁹And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? ¹⁰So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite. ¹¹And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household. ¹²And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. ¹³And it was so, that when they that bare the ark of

the LORD had gone six paces, he sacrificed oxen and fatlings. ¹⁴And David danced before the LORD with all his might; and David was girded with a linen ephod. ¹⁵So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. ¹⁶And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. ¹⁷And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. ¹⁸And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. ¹⁹And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house. ²⁰Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! ²¹And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. ²²And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour. ²³Therefore Michal the daughter of Saul had no child unto the day of her death.

2 Samuel 7

¹And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; ²That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. ³And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee. ⁴And it came to pass that night, that the word of the LORD came unto Nathan, saying, ⁵Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? ⁶Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. ⁷In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? ⁸Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: ⁹And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. ¹⁰Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, ¹¹And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. ¹²And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³He shall build an house for my

name, and I will stablish the throne of his kingdom for ever. ¹⁴I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: ¹⁵But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. ¹⁶And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. ¹⁷According to all these words, and according to all this vision, so did Nathan speak unto David. ¹⁸Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto? ¹⁹And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD? ²⁰And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. ²¹For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. ²²Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. ²³And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? ²⁴For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God. ²⁵And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. ²⁶And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee. ²⁷For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an

house: therefore hath thy servant found in his heart to pray this prayer unto thee. ²⁸And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: ²⁹Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

2 Samuel 8

¹And after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines. ²And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts. ³David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. ⁴And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots. ⁵And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. ⁶Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went. ⁷And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. ⁸And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass. ⁹When Toi king of Hamath heard that David had smitten all the host of Hadadezer, ¹⁰Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass: ¹¹Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued; ¹²Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. ¹³And David gat him a name when he returned from smiting

of the Syrians in the valley of salt, being eighteen thousand men. ¹⁴And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went. ¹⁵And David reigned over all Israel; and David executed judgment and justice unto all his people. ¹⁶And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; ¹⁷And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe; ¹⁸And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

2 Samuel 9

¹And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? ²And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. ³And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. ⁴And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar. ⁵Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. ⁶Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! ⁷And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. ⁸And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am? ⁹Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. ¹⁰Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants. ¹¹Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. ¹²And Mephibosheth had a young son, whose

name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. ¹³So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

2 Samuel 10

¹And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. ²Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. ³And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? ⁴Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. ⁵When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return. ⁶And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men. ⁷And when David heard of it, he sent Joab, and all the host of the mighty men. ⁸And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field. ⁹When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: ¹⁰And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. ¹¹And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon

be too strong for thee, then I will come and help thee. ¹²Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good. ¹³And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him. ¹⁴And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem. ¹⁵And when the Syrians saw that they were smitten before Israel, they gathered themselves together. ¹⁶And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer went before them. ¹⁷And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. ¹⁸And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there. ¹⁹And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

2 Samuel 11

¹And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. ²And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. ³And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? ⁴And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. ⁵And the woman conceived, and sent and told David, and said, I am with child. ⁶And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. ⁷And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. ⁸And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. ⁹But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. ¹⁰And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? ¹¹And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. ¹²And David said to Uriah, Tarry here to day also, and to morrow I will let

thee depart. So Uriah abode in Jerusalem that day, and the morrow. ¹³And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. ¹⁴And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. ¹⁵And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. ¹⁶And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. ¹⁷And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also. ¹⁸Then Joab sent and told David all the things concerning the war; ¹⁹And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, ²⁰And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? ²¹Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also. ²²So the messenger went, and came and shewed David all that Joab had sent him for. ²³And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. ²⁴And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also. ²⁵Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. ²⁶And when the wife of Uriah heard that Uriah her

husband was dead, she mourned for her husband. ²⁷And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

2 Samuel 12

¹And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. ²The rich man had exceeding many flocks and herds: ³But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. ⁴And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. ⁵And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: ⁶And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. ⁷And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; ⁸And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. ⁹Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. ¹⁰Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. ¹¹Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie

with thy wives in the sight of this sun. ¹²For thou didst it secretly: but I will do this thing before all Israel, and before the sun. ¹³And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. ¹⁴Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. ¹⁵And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. ¹⁶David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. ¹⁷And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. ¹⁸And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? ¹⁹But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. ²⁰Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. ²¹Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. ²²And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? ²³But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. ²⁴And David comforted Bath-sheba his wife, and went in unto

her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. ²⁵And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD. ²⁶And Joab fought against Rabbah of the children of Ammon, and took the royal city. ²⁷And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. ²⁸Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. ²⁹And David gathered all the people together, and went to Rabbah, and fought against it, and took it. ³⁰And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance. ³¹And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

2 Samuel 13

¹And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her. ²And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her. ³But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man. ⁴And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. ⁵And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand. ⁶So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand. ⁷Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. ⁸So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes. ⁹And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him. ¹⁰And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. ¹¹And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister. ¹²And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do

not thou this folly. ¹³And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee. ¹⁴Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. ¹⁵Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. ¹⁶And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her. ¹⁷Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her. ¹⁸And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her. ¹⁹And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying. ²⁰And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house. ²¹But when king David heard of all these things, he was very wroth. ²²And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar. ²³And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons. ²⁴And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant. ²⁵And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. ²⁶Then said Absalom, If not, I pray thee, let my brother

Amnon go with us. And the king said unto him, Why should he go with thee? ²⁷But Absalom pressed him, that he let Amnon and all the king's sons go with him. ²⁸Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant. ²⁹And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled. ³⁰And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. ³¹Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. ³²And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. ³³Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. ³⁴But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. ³⁵And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is. ³⁶And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore. ³⁷But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day. ³⁸So Absalom fled, and went to Geshur, and was there three years. ³⁹And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

2 Samuel 14

¹Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. ²And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: ³And come to the king, and speak on this manner unto him. So Joab put the words in her mouth. ⁴And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king. ⁵And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead. ⁶And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. ⁷And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth. ⁸And the king said unto the woman, Go to thine house, and I will give charge concerning thee. ⁹And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless. ¹⁰And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more. ¹¹Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth. ¹²Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

¹³And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. ¹⁴For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him. ¹⁵Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. ¹⁶For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God. ¹⁷Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the LORD thy God will be with thee. ¹⁸Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. ¹⁹And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: ²⁰To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth. ²¹And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. ²²And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant. ²³So Joab arose and went to

Geshur, and brought Absalom to Jerusalem. ²⁴And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face. ²⁵But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. ²⁶And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. ²⁷And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance. ²⁸So Absalom dwelt two full years in Jerusalem, and saw not the king's face. ²⁹Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. ³⁰Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. ³¹Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? ³²And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me. ³³So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

2 Samuel 15

¹And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. ²And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. ³And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. ⁴Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! ⁵And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. ⁶And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel. ⁷And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. ⁸For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD. ⁹And the king said unto him, Go in peace. So he arose, and went to Hebron. ¹⁰But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. ¹¹And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. ¹²And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom. ¹³And there came a messenger to David, saying, The hearts of the men of Israel are after

Absalom. ¹⁴And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. ¹⁵And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. ¹⁶And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. ¹⁷And the king went forth, and all the people after him, and tarried in a place that was far off. ¹⁸And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. ¹⁹Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. ²⁰Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee. ²¹And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. ²²And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. ²³And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness. ²⁴And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. ²⁵And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his

habitation: ²⁶But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. ²⁷The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. ²⁸See, I will tarry in the plain of the wilderness, until there come word from you to certify me. ²⁹Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there. ³⁰And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up. ³¹And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness. ³²And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: ³³Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: ³⁴But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel. ³⁵And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. ³⁶Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear. ³⁷So Hushai David's friend came into the city, and Absalom came into Jerusalem.

2 Samuel 16

¹And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. ²And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. ³And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father. ⁴Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king. ⁵And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. ⁶And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. ⁷And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: ⁸The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. ⁹Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. ¹⁰And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore

hast thou done so? ¹¹And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. ¹²It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day. ¹³And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. ¹⁴And the king, and all the people that were with him, came weary, and refreshed themselves there. ¹⁵And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. ¹⁶And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king. ¹⁷And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend? ¹⁸And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. ¹⁹And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence. ²⁰Then said Absalom to Ahithophel, Give counsel among you what we shall do. ²¹And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong. ²²So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. ²³And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

2 Samuel 17

¹Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: ²And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: ³And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace. ⁴And the saying pleased Absalom well, and all the elders of Israel. ⁵Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. ⁶And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou. ⁷And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time. ⁸For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. ⁹Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. ¹⁰And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. ¹¹Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. ¹²So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one.

¹³Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. ¹⁴And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom. ¹⁵Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. ¹⁶Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him. ¹⁷Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. ¹⁸Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. ¹⁹And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. ²⁰And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem. ²¹And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you. ²²Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan. ²³And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and

put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. ²⁴Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. ²⁵And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah Joab's mother. ²⁶So Israel and Absalom pitched in the land of Gilead. ²⁷And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, ²⁸Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, ²⁹And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

2 Samuel 18

¹And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. ²And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. ³But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. ⁴And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. ⁵And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom. ⁶So the people went out into the field against Israel: and the battle was in the wood of Ephraim; ⁷Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. ⁸For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured. ⁹And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. ¹⁰And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. ¹¹And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels

of silver, and a girdle. ¹²And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. ¹³Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. ¹⁴Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. ¹⁵And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. ¹⁶And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. ¹⁷And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. ¹⁸Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place. ¹⁹Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies. ²⁰And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. ²¹Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran. ²²Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? ²³But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush. ²⁴And David sat

between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. ²⁵And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. ²⁶And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. ²⁷And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. ²⁸And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king. ²⁹And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. ³⁰And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. ³¹And, behold, Cushie came; and Cushie said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee. ³²And the king said unto Cushie, Is the young man Absalom safe? And Cushie answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. ³³And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

2 Samuel 19

¹And it was told Joab, Behold, the king weepeth and mourneth for Absalom. ²And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. ³And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. ⁴But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! ⁵And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; ⁶In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. ⁷Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. ⁸Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent. ⁹And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. ¹⁰And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back? ¹¹And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king

back to his house? seeing the speech of all Israel is come to the king, even to his house. ¹²Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? ¹³And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. ¹⁴And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants. ¹⁵So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. ¹⁶And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. ¹⁷And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. ¹⁸And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; ¹⁹And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. ²⁰For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. ²¹But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? ²²And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? ²³Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him. ²⁴And Mephibosheth the son of Saul came down to meet

the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. ²⁵And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? ²⁶And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. ²⁷And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. ²⁸For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? ²⁹And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. ³⁰And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house. ³¹And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. ³²Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man. ³³And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. ³⁴And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? ³⁵I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? ³⁶Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? ³⁷Let thy servant, I pray thee, turn back again, that I may die in

mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. ³⁸And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee. ³⁹And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. ⁴⁰Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel. ⁴¹And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? ⁴²And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? ⁴³And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

2 Samuel 20

¹And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. ²So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem. ³And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood. ⁴Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present. ⁵So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him. ⁶And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. ⁷And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. ⁸When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. ⁹And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. ¹⁰But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. ¹¹And one of

Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab. ¹²And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. ¹³When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri. ¹⁴And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him. ¹⁵And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down. ¹⁶Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. ¹⁷And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. ¹⁸Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. ¹⁹I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD? ²⁰And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. ²¹The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. ²²Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab

returned to Jerusalem unto the king. ²³Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites: ²⁴And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder: ²⁵And Sheva was scribe: and Zadok and Abiathar were the priests: ²⁶And Ira also the Jairite was a chief ruler about David.

2 Samuel 21

¹Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites. ²And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) ³Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? ⁴And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. ⁵And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, ⁶Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them. ⁷But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul. ⁸But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: ⁹And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. ¹⁰And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from

the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. ¹¹And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. ¹²And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: ¹³And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. ¹⁴And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land. ¹⁵Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. ¹⁶And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. ¹⁷But Abishai the son of Zeruah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. ¹⁸And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant. ¹⁹And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. ²⁰And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. ²¹And when

he defied Israel, Jonathan the son of Shimea the brother of David slew him.
²²These four were born to the giant in Gath, and fell by the hand of David,
and by the hand of his servants.

2 Samuel 22

¹And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: ²And he said, The LORD is my rock, and my fortress, and my deliverer; ³The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. ⁴I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies. ⁵When the waves of death compassed me, the floods of ungodly men made me afraid; ⁶The sorrows of hell compassed me about; the snares of death prevented me; ⁷In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. ⁸Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. ⁹There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. ¹⁰He bowed the heavens also, and came down; and darkness was under his feet. ¹¹And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. ¹²And he made darkness pavilions round about him, dark waters, and thick clouds of the skies. ¹³Through the brightness before him were coals of fire kindled. ¹⁴The LORD thundered from heaven, and the most High uttered his voice. ¹⁵And he sent out arrows, and scattered them; lightning, and discomfited them. ¹⁶And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils. ¹⁷He sent from above, he took me; he drew me out of many waters; ¹⁸He delivered me from my strong enemy, and from them that hated me: for they were too strong for me. ¹⁹They prevented me in the day of my calamity: but the LORD was my stay. ²⁰He

brought me forth also into a large place: he delivered me, because he delighted in me. ²¹The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. ²²For I have kept the ways of the LORD, and have not wickedly departed from my God. ²³For all his judgments were before me: and as for his statutes, I did not depart from them. ²⁴I was also upright before him, and have kept myself from mine iniquity. ²⁵Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight. ²⁶With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. ²⁷With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. ²⁸And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down. ²⁹For thou art my lamp, O LORD: and the LORD will lighten my darkness. ³⁰For by thee I have run through a troop: by my God have I leaped over a wall. ³¹As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him. ³²For who is God, save the LORD? and who is a rock, save our God? ³³God is my strength and power: and he maketh my way perfect. ³⁴He maketh my feet like hinds' feet: and setteth me upon my high places. ³⁵He teacheth my hands to war; so that a bow of steel is broken by mine arms. ³⁶Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. ³⁷Thou hast enlarged my steps under me; so that my feet did not slip. ³⁸I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. ³⁹And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet. ⁴⁰For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. ⁴¹Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. ⁴²They looked, but there was none

to save; even unto the LORD, but he answered them not. ⁴³Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad. ⁴⁴Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me. ⁴⁵Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. ⁴⁶Strangers shall fade away, and they shall be afraid out of their close places. ⁴⁷The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. ⁴⁸It is God that avengeth me, and that bringeth down the people under me, ⁴⁹And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. ⁵⁰Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name. ⁵¹He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

2 Samuel 23

¹Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, ²The Spirit of the LORD spake by me, and his word was in my tongue. ³The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. ⁴And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. ⁵Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. ⁶But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: ⁷But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place. ⁸These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time. ⁹And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: ¹⁰He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil. ¹¹And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. ¹²But he stood in the midst of the ground, and defended it, and slew the

Philistines: and the LORD wrought a great victory. ¹³And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. ¹⁴And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem. ¹⁵And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate! ¹⁶And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. ¹⁷And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men. ¹⁸And Abishai, the brother of Joab, the son of Zeruah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three. ¹⁹Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three. ²⁰And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: ²¹And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. ²²These things did Benaiah the son of Jehoiada, and had the name among three mighty men. ²³He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard. ²⁴Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem, ²⁵Shammah the Harodite, Elikah the Harodite, ²⁶Helez the Paltite, Ira the son of Ikkesh the Tekoite, ²⁷Abiezer the Anethothite, Mebunnai the Hushathite, ²⁸Zalmon the

Ahohite, Maharai the Netophathite, ²⁹Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, ³⁰Benaiah the Pirathonite, Hiddai of the brooks of Gaash, ³¹Abialbon the Arbathite, Azmaveth the Barhumite, ³²Elijahba the Shaalbonite, of the sons of Jashen, Jonathan, ³³Shammah the Hararite, Ahiam the son of Sharar the Hararite, ³⁴Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, ³⁵Hezrai the Carmelite, Paarai the Arbite, ³⁶Igal the son of Nathan of Zobah, Bani the Gadite, ³⁷Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah, ³⁸Ira an Ithrite, Gareb an Ithrite, ³⁹Uriah the Hittite: thirty and seven in all.

2 Samuel 24

¹And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. ²For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. ³And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

⁴Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. ⁵And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer: ⁶Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, ⁷And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba. ⁸So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. ⁹And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men. ¹⁰And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly. ¹¹For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, ¹²Go and say unto David, Thus saith the

LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. ¹³So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. ¹⁴And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man. ¹⁵So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. ¹⁶And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. ¹⁷And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. ¹⁸And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. ¹⁹And David, according to the saying of Gad, went up as the LORD commanded. ²⁰And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. ²¹And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people. ²²And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. ²³All these things did Araunah, as a

king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee. ²⁴And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. ²⁵And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

1 Kings 1

¹Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat. ²Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. ³So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. ⁴And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not. ⁵Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. ⁶And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. ⁷And he conferred with Joab the son of Zeruah, and with Abiathar the priest: and they following Adonijah helped him. ⁸But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. ⁹And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: ¹⁰But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. ¹¹Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? ¹²Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. ¹³Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly

Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? ¹⁴Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words. ¹⁵And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. ¹⁶And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou? ¹⁷And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. ¹⁸And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: ¹⁹And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. ²⁰And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. ²¹Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. ²²And, lo, while she yet talked with the king, Nathan the prophet also came in. ²³And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. ²⁴And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? ²⁵For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. ²⁶But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. ²⁷Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the

throne of my lord the king after him? ²⁸Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. ²⁹And the king swore, and said, As the LORD liveth, that hath redeemed my soul out of all distress, ³⁰Even as I swore unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. ³¹Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever. ³²And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. ³³The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: ³⁴And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. ³⁵Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. ³⁶And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too. ³⁷As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. ³⁸So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. ³⁹And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. ⁴⁰And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. ⁴¹And Adonijah and all the guests that were with him heard

it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar? ⁴²And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings. ⁴³And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king. ⁴⁴And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: ⁴⁵And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. ⁴⁶And also Solomon sitteth on the throne of the kingdom. ⁴⁷And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. ⁴⁸And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it. ⁴⁹And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. ⁵⁰And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. ⁵¹And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword. ⁵²And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die. ⁵³So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

1 Kings 2

¹Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, ²I go the way of all the earth: be thou strong therefore, and shew thyself a man; ³And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: ⁴That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. ⁵Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. ⁶Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. ⁷But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. ⁸And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword. ⁹Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood. ¹⁰So David slept with his fathers, and was buried in the city of David. ¹¹And the days that David reigned over Israel were forty years: seven years reigned he in

Hebron, and thirty and three years reigned he in Jerusalem. ¹²Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. ¹³And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably. ¹⁴He said moreover, I have somewhat to say unto thee. And she said, Say on. ¹⁵And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD. ¹⁶And now I ask one petition of thee, deny me not. And she said unto him, Say on. ¹⁷And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife. ¹⁸And Bath-sheba said, Well; I will speak for thee unto the king. ¹⁹Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. ²⁰Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay. ²¹And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife. ²²And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah. ²³Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. ²⁴Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day. ²⁵And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he

died. ²⁶And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted. ²⁷So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh. ²⁸Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar. ²⁹And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. ³⁰And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. ³¹And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. ³²And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. ³³Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD. ³⁴So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. ³⁵And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of

Abiathar. ³⁶And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. ³⁷For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head. ³⁸And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. ³⁹And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath. ⁴⁰And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. ⁴¹And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. ⁴²And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good. ⁴³Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with? ⁴⁴The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head; ⁴⁵And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever. ⁴⁶So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

1 Kings 3

¹And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about. ²Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days. ³And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. ⁴And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. ⁵In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. ⁶And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. ⁷And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. ⁸And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. ⁹Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? ¹⁰And the speech pleased the Lord, that Solomon had asked this thing. ¹¹And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; ¹²Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so

that there was none like thee before thee, neither after thee shall any arise like unto thee. ¹³And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. ¹⁴And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. ¹⁵And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants. ¹⁶Then came there two women, that were harlots, unto the king, and stood before him. ¹⁷And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. ¹⁸And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. ¹⁹And this woman's child died in the night; because she overlaid it. ²⁰And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. ²¹And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. ²²And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. ²³Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. ²⁴And the king said, Bring me a sword. And they brought a sword before the king. ²⁵And the king said, Divide the living child in two, and give half to the one, and half to the other. ²⁶Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give

her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. ²⁷Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. ²⁸And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

1 Kings 4

¹So king Solomon was king over all Israel. ²And these were the princes which he had; Azariah the son of Zadok the priest, ³Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. ⁴And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests: ⁵And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend: ⁶And Ahishar was over the household: and Adoniram the son of Abda was over the tribute. ⁷And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. ⁸And these are their names: The son of Hur, in mount Ephraim: ⁹The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan: ¹⁰The son of Hesed, in Aruboth; to him pertained Sochoh, and all the land of Hopher: ¹¹The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: ¹²Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam: ¹³The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars: ¹⁴Ahinadab the son of Iddo had Mahanaim: ¹⁵Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife: ¹⁶Baanah the son of Hushai was in Asher and in Aloth: ¹⁷Jehoshaphat the son of Paruah, in Issachar: ¹⁸Shimei the son of Elah, in Benjamin: ¹⁹Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

²⁰Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. ²¹And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. ²²And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ²³Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. ²⁴For he had dominion over all the region on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. ²⁵And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. ²⁶And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. ²⁷And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. ²⁸Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge. ²⁹And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. ³⁰And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. ³¹For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. ³²And he spake three thousand proverbs: and his songs were a thousand and five. ³³And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. ³⁴And there came of all people to hear the

wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

1 Kings 5

¹And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. ²And Solomon sent to Hiram, saying, ³Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. ⁴But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. ⁵And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. ⁶Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians. ⁷And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people. ⁸And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. ⁹My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. ¹⁰So Hiram gave Solomon cedar trees and fir trees according to all his desire. ¹¹And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure

oil: thus gave Solomon to Hiram year by year. ¹²And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together. ¹³And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. ¹⁴And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. ¹⁵And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; ¹⁶Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. ¹⁷And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. ¹⁸And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

1 Kings 6

¹And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD. ²And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. ³And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. ⁴And for the house he made windows of narrow lights. ⁵And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about: ⁶The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. ⁷And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. ⁸The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. ⁹So he built the house, and finished it; and covered the house with beams and boards of cedar. ¹⁰And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar. ¹¹And the word of the LORD came to Solomon, saying, ¹²Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my

commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: ¹³And I will dwell among the children of Israel, and will not forsake my people Israel. ¹⁴So Solomon built the house, and finished it. ¹⁵And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. ¹⁶And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place. ¹⁷And the house, that is, the temple before it, was forty cubits long. ¹⁸And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. ¹⁹And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. ²⁰And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. ²¹So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. ²²And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. ²³And within the oracle he made two cherubims of olive tree, each ten cubits high. ²⁴And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. ²⁵And the other cherub was ten cubits: both the cherubims were of one measure and one size. ²⁶The height of the one cherub was ten cubits, and so was it of the other cherub. ²⁷And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub

touched the other wall; and their wings touched one another in the midst of the house. ²⁸And he overlaid the cherubims with gold. ²⁹And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. ³⁰And the floor of the house he overlaid with gold, within and without. ³¹And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. ³²The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees. ³³So also made he for the door of the temple posts of olive tree, a fourth part of the wall. ³⁴And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. ³⁵And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work. ³⁶And he built the inner court with three rows of hewed stone, and a row of cedar beams. ³⁷In the fourth year was the foundation of the house of the LORD laid, in the month Zif: ³⁸And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

1 Kings 7

¹But Solomon was building his own house thirteen years, and he finished all his house. ²He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. ³And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row. ⁴And there were windows in three rows, and light was against light in three ranks. ⁵And all the doors and posts were square, with the windows: and light was against light in three ranks. ⁶And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other pillars and the thick beam were before them. ⁷Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other. ⁸And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch. ⁹All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. ¹⁰And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. ¹¹And above were costly stones, after the measures of hewed stones, and cedars. ¹²And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house. ¹³And king Solomon sent and fetched Hiram out of Tyre. ¹⁴He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with

wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. ¹⁵For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. ¹⁶And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: ¹⁷And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter. ¹⁸And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapter. ¹⁹And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits. ²⁰And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter. ²¹And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. ²²And upon the top of the pillars was lily work: so was the work of the pillars finished. ²³And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. ²⁴And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. ²⁵It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. ²⁶And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it

contained two thousand baths. ²⁷And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. ²⁸And the work of the bases was on this manner: they had borders, and the borders were between the ledges: ²⁹And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work. ³⁰And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition. ³¹And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. ³²And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. ³³And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten. ³⁴And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself. ³⁵And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same. ³⁶For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. ³⁷After this manner he made the ten bases: all of them had one casting, one measure, and one size. ³⁸Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver. ³⁹And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward

over against the south. ⁴⁰And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: ⁴¹The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars; ⁴²And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars; ⁴³And the ten bases, and ten lavers on the bases; ⁴⁴And one sea, and twelve oxen under the sea; ⁴⁵And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass. ⁴⁶In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan. ⁴⁷And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out. ⁴⁸And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was, ⁴⁹And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, ⁵⁰And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. ⁵¹So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

1 Kings 8

¹Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. ²And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. ³And all the elders of Israel came, and the priests took up the ark. ⁴And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. ⁵And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. ⁶And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. ⁷For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. ⁸And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. ⁹There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. ¹⁰And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, ¹¹So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. ¹²Then spake Solomon, The LORD said that he would dwell in the thick darkness. ¹³I have surely built thee an house to dwell in, a settled

place for thee to abide in for ever. ¹⁴And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) ¹⁵And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, ¹⁶Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. ¹⁷And it was in the heart of David my father to build an house for the name of the LORD God of Israel. ¹⁸And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. ¹⁹Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. ²⁰And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel. ²¹And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt. ²²And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: ²³And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: ²⁴Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. ²⁵Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. ²⁶And now, O

God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. ²⁷But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? ²⁸Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: ²⁹That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. ³⁰And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive. ³¹If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: ³²Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. ³³When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: ³⁴Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. ³⁵When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: ³⁶Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance. ³⁷If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be

caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; ³⁸What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: ³⁹Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) ⁴⁰That they may fear thee all the days that they live in the land which thou gavest unto our fathers. ⁴¹Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; ⁴²(For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; ⁴³Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name. ⁴⁴If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: ⁴⁵Then hear thou in heaven their prayer and their supplication, and maintain their cause. ⁴⁶If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; ⁴⁷Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; ⁴⁸And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray

unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: ⁴⁹Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, ⁵⁰And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: ⁵¹For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: ⁵²That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. ⁵³For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD. ⁵⁴And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. ⁵⁵And he stood, and blessed all the congregation of Israel with a loud voice, saying, ⁵⁶Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. ⁵⁷The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: ⁵⁸That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. ⁵⁹And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: ⁶⁰That all the people of the

earth may know that the LORD is God, and that there is none else. ⁶¹Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day. ⁶²And the king, and all Israel with him, offered sacrifice before the LORD. ⁶³And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. ⁶⁴The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. ⁶⁵And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days. ⁶⁶On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

1 Kings 9

¹And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, ²That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon. ³And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. ⁴And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: ⁵Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. ⁶But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: ⁷Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: ⁸And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? ⁹And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil. ¹⁰And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, ¹¹(Now Hiram the king of Tyre had

furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. ¹²And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. ¹³And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day. ¹⁴And Hiram sent to the king sixscore talents of gold. ¹⁵And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. ¹⁶For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife. ¹⁷And Solomon built Gezer, and Beth-horon the nether, ¹⁸And Baalath, and Tadmor in the wilderness, in the land, ¹⁹And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. ²⁰And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, ²¹Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day. ²²But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. ²³These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work. ²⁴But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo. ²⁵And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar

which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house. ²⁶And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. ²⁷And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. ²⁸And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

1 Kings 10

¹And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. ²And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. ³And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. ⁴And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, ⁵And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. ⁶And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. ⁷Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. ⁸Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. ⁹Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice. ¹⁰And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. ¹¹And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. ¹²And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto

this day. ¹³And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants. ¹⁴Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, ¹⁵Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country. ¹⁶And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. ¹⁷And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. ¹⁸Moreover the king made a great throne of ivory, and overlaid it with the best gold. ¹⁹The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. ²⁰And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. ²¹And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. ²²For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. ²³So king Solomon exceeded all the kings of the earth for riches and for wisdom. ²⁴And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. ²⁵And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. ²⁶And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. ²⁷And the king made silver to be in

Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance. ²⁸And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. ²⁹And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

1 Kings 11

¹But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; ²Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. ³And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. ⁴For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. ⁵For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. ⁶And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. ⁷Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. ⁸And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. ⁹And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, ¹⁰And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. ¹¹Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. ¹²Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. ¹³Howbeit I will not rend away all the kingdom; but

will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen. ¹⁴And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. ¹⁵For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom; ¹⁶(For six months did Joab remain there with all Israel, until he had cut off every male in Edom:) ¹⁷That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. ¹⁸And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. ¹⁹And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. ²⁰And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. ²¹And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. ²²Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise. ²³And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah: ²⁴And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus. ²⁵And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria. ²⁶And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's

name was Zeruah, a widow woman, even he lifted up his hand against the king. ²⁷And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. ²⁸And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. ²⁹And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: ³⁰And Ahijah caught the new garment that was on him, and rent it in twelve pieces: ³¹And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: ³²(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) ³³Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. ³⁴Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: ³⁵But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. ³⁶And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. ³⁷And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. ³⁸And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right

in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. ³⁹And I will for this afflict the seed of David, but not for ever. ⁴⁰Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon. ⁴¹And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? ⁴²And the time that Solomon reigned in Jerusalem over all Israel was forty years. ⁴³And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

1 Kings 12

¹And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. ²And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) ³That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, ⁴Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. ⁵And he said unto them, Depart yet for three days, then come again to me. And the people departed. ⁶And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? ⁷And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. ⁸But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: ⁹And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? ¹⁰And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. ¹¹And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. ¹²So Jeroboam and all the people came to Rehoboam the third day, as the king

had appointed, saying, Come to me again the third day. ¹³And the king answered the people roughly, and forsook the old men's counsel that they gave him; ¹⁴And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. ¹⁵Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. ¹⁶So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. ¹⁷But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. ¹⁸Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. ¹⁹So Israel rebelled against the house of David unto this day. ²⁰And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. ²¹And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. ²²But the word of God came unto Shemaiah the man of God, saying, ²³Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, ²⁴Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel:

return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD. ²⁵Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. ²⁶And Jeroboam said in his heart, Now shall the kingdom return to the house of David: ²⁷If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. ²⁸Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. ²⁹And he set the one in Beth-el, and the other put he in Dan. ³⁰And this thing became a sin: for the people went to worship before the one, even unto Dan. ³¹And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. ³²And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. ³³So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

1 Kings 13

¹And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense. ²And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. ³And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. ⁴And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. ⁵The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. ⁶And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before. ⁷And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. ⁸And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: ⁹For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. ¹⁰So he went another way, and returned not by the way that he came to Beth-el. ¹¹Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God

had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. ¹²And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. ¹³And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, ¹⁴And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. ¹⁵Then he said unto him, Come home with me, and eat bread. ¹⁶And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: ¹⁷For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. ¹⁸He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. ¹⁹So he went back with him, and did eat bread in his house, and drank water. ²⁰And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: ²¹And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, ²²But camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers. ²³And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. ²⁴And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. ²⁵And, behold, men passed by, and saw the carcase cast in the way, and the

lion standing by the carcass: and they came and told it in the city where the old prophet dwelt. ²⁶And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him. ²⁷And he spake to his sons, saying, Saddle me the ass. And they saddled him. ²⁸And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass. ²⁹And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. ³⁰And he laid his carcass in his own grave; and they mourned over him, saying, Alas, my brother! ³¹And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: ³²For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. ³³After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. ³⁴And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

1 Kings 14

¹At that time Abijah the son of Jeroboam fell sick. ²And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people. ³And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. ⁴And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. ⁵And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman. ⁶And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. ⁷Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, ⁸And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; ⁹But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: ¹⁰Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. ¹¹Him that dieth of Jeroboam in

the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. ¹²Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. ¹³And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam. ¹⁴Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. ¹⁵For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. ¹⁶And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin. ¹⁷And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died; ¹⁸And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet. ¹⁹And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. ²⁰And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead. ²¹And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. ²²And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. ²³For they also built them high places, and images, and groves, on every high hill, and under every

green tree. ²⁴And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel. ²⁵And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: ²⁶And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. ²⁷And king Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house. ²⁸And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber. ²⁹Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? ³⁰And there was war between Rehoboam and Jeroboam all their days. ³¹And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

1 Kings 15

¹Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. ²Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. ³And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father. ⁴Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: ⁵Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. ⁶And there was war between Rehoboam and Jeroboam all the days of his life. ⁷Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. ⁸And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead. ⁹And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. ¹⁰And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. ¹¹And Asa did that which was right in the eyes of the LORD, as did David his father. ¹²And he took away the sodomites out of the land, and removed all the idols that his fathers had made. ¹³And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron. ¹⁴But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days. ¹⁵And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels. ¹⁶And

there was war between Asa and Baasha king of Israel all their days. ¹⁷And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. ¹⁸Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, ¹⁹There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me. ²⁰So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali. ²¹And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah. ²²Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah. ²³The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. ²⁴And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead. ²⁵And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. ²⁶And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin. ²⁷And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at

Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon. ²⁸Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. ²⁹And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite: ³⁰Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger. ³¹Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel? ³²And there was war between Asa and Baasha king of Israel all their days. ³³In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. ³⁴And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

1 Kings 16

¹Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying, ²Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; ³Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. ⁴Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat. ⁵Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? ⁶So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. ⁷And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him. ⁸In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. ⁹And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah. ¹⁰And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. ¹¹And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends. ¹²Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet, ¹³For all the sins of Baasha, and the

sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

¹⁴Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel? ¹⁵In the twenty and

seventh year of Asa king of Judah did Zimri reign seven days in Tirzah.

And the people were encamped against Gibbethon, which belonged to the Philistines. ¹⁶And the people that were encamped heard say, Zimri hath

conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. ¹⁷And Omri went

up from Gibbethon, and all Israel with him, and they besieged Tirzah.

¹⁸And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him

with fire, and died, ¹⁹For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he

did, to make Israel to sin. ²⁰Now the rest of the acts of Zimri, and his

treason that he wrought, are they not written in the book of the chronicles of the kings of Israel? ²¹Then were the people of Israel divided into two parts:

half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. ²²But the people that followed Omri prevailed against

the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. ²³In the thirty and first year of Asa king of Judah began Omri to

reign over Israel, twelve years: six years reigned he in Tirzah. ²⁴And he bought the hill Samaria of Shemer for two talents of silver, and built on the

hill, and called the name of the city which he built, after the name of

Shemer, owner of the hill, Samaria. ²⁵But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him. ²⁶For he walked in

all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their

vanities. ²⁷Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel? ²⁸So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead. ²⁹And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. ³⁰And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. ³¹And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. ³²And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. ³³And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. ³⁴In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

1 Kings 17

¹And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. ²And the word of the LORD came unto him, saying, ³Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. ⁴And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. ⁵So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. ⁶And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. ⁷And it came to pass after a while, that the brook dried up, because there had been no rain in the land. ⁸And the word of the LORD came unto him, saying, ⁹Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. ¹⁰So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. ¹¹And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. ¹²And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. ¹³And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. ¹⁴For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the

earth. ¹⁵And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. ¹⁶And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah. ¹⁷And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. ¹⁸And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? ¹⁹And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. ²⁰And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? ²¹And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. ²²And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. ²³And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. ²⁴And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

1 Kings 18

¹And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. ²And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. ³And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly: ⁴For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) ⁵And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. ⁶So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. ⁷And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? ⁸And he answered him, I am: go, tell thy lord, Behold, Elijah is here. ⁹And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? ¹⁰As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. ¹¹And now thou sayest, Go, tell thy lord, Behold, Elijah is here. ¹²And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. ¹³Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? ¹⁴And now thou

sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. ¹⁵And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day. ¹⁶So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. ¹⁷And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? ¹⁸And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. ¹⁹Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. ²⁰So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. ²¹And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. ²²Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. ²³Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: ²⁴And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. ²⁵And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. ²⁶And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. ²⁷And it came to pass at noon, that Elijah mocked them, and

said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. ²⁸And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. ²⁹And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. ³⁰And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. ³¹And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: ³²And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. ³³And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. ³⁴And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. ³⁵And the water ran round about the altar; and he filled the trench also with water. ³⁶And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. ³⁷Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. ³⁸Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. ³⁹And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. ⁴⁰And Elijah said unto them, Take the

prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. ⁴¹And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. ⁴²So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, ⁴³And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. ⁴⁴And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. ⁴⁵And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. ⁴⁶And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

1 Kings 19

¹And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. ²Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. ³And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. ⁴But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. ⁵And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. ⁶And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. ⁷And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. ⁸And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. ⁹And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? ¹⁰And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. ¹¹And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

¹²And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. ¹³And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? ¹⁴And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. ¹⁵And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: ¹⁶And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. ¹⁷And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. ¹⁸Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. ¹⁹So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. ²⁰And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? ²¹And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

1 Kings 20

¹And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. ²And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, ³Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. ⁴And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have. ⁵And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; ⁶Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. ⁷Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. ⁸And all the elders and all the people said unto him, Hearken not unto him, nor consent. ⁹Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. ¹⁰And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. ¹¹And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off. ¹²And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions,

that he said unto his servants, Set yourselves in array. And they set themselves in array against the city. ¹³And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD. ¹⁴And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou. ¹⁵Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand. ¹⁶And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. ¹⁷And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. ¹⁸And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. ¹⁹So these young men of the princes of the provinces came out of the city, and the army which followed them. ²⁰And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. ²¹And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. ²²And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee. ²³And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. ²⁴And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: ²⁵And number thee an

army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. ²⁶And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. ²⁷And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. ²⁸And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD. ²⁹And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. ³⁰But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber. ³¹And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. ³²So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. ³³Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. ³⁴And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make

streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away. ³⁵And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him. ³⁶Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. ³⁷Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him. ³⁸So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. ³⁹And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. ⁴⁰And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. ⁴¹And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. ⁴²And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. ⁴³And the king of Israel went to his house heavy and displeased, and came to Samaria.

1 Kings 21

¹And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. ²And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. ³And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. ⁴And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. ⁵But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? ⁶And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. ⁷And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. ⁸So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. ⁹And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: ¹⁰And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die. ¹¹And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she

had sent unto them. ¹²They proclaimed a fast, and set Naboth on high among the people. ¹³And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. ¹⁴Then they sent to Jezebel, saying, Naboth is stoned, and is dead. ¹⁵And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. ¹⁶And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. ¹⁷And the word of the LORD came to Elijah the Tishbite, saying, ¹⁸Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. ¹⁹And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. ²⁰And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. ²¹Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, ²²And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. ²³And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. ²⁴Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the

fowls of the air eat. ²⁵But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. ²⁶And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel. ²⁷And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. ²⁸And the word of the LORD came to Elijah the Tishbite, saying, ²⁹Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

1 Kings 22

¹And they continued three years without war between Syria and Israel.
²And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. ³And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? ⁴And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. ⁵And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. ⁶Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. ⁷And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? ⁸And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. ⁹Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. ¹⁰And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. ¹¹And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. ¹²And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand. ¹³And the messenger that was gone to call Micaiah spake unto him, saying,

Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. ¹⁴And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak. ¹⁵So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king. ¹⁶And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD? ¹⁷And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace. ¹⁸And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? ¹⁹And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. ²⁰And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. ²¹And there came forth a spirit, and stood before the LORD, and said, I will persuade him. ²²And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. ²³Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. ²⁴But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? ²⁵And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. ²⁶And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of

the city, and to Joash the king's son; ²⁷And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. ²⁸And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you. ²⁹So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. ³⁰And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. ³¹But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. ³²And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. ³³And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. ³⁴And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. ³⁵And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. ³⁶And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. ³⁷So the king died, and was brought to Samaria; and they buried the king in Samaria. ³⁸And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake. ³⁹Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of

Israel? ⁴⁰So Ahab slept with his fathers; and Ahaziah his son reigned in his stead. ⁴¹And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. ⁴²Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. ⁴³And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. ⁴⁴And Jehoshaphat made peace with the king of Israel. ⁴⁵Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? ⁴⁶And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land. ⁴⁷There was then no king in Edom: a deputy was king. ⁴⁸Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. ⁴⁹Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. ⁵⁰And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead. ⁵¹Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. ⁵²And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: ⁵³For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

2 Kings 1

¹Then Moab rebelled against Israel after the death of Ahab. ²And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease. ³But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? ⁴Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. ⁵And when the messengers turned back unto him, he said unto them, Why are ye now turned back? ⁶And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. ⁷And he said unto them, What manner of man was he which came up to meet you, and told you these words? ⁸And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite. ⁹Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. ¹⁰And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. ¹¹Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God,

thus hath the king said, Come down quickly. ¹²And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. ¹³And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. ¹⁴Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. ¹⁵And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. ¹⁶And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. ¹⁷So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. ¹⁸Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

2 Kings 2

¹And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. ²And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. ³And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. ⁴And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. ⁵And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. ⁶And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on. ⁷And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. ⁸And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. ⁹And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. ¹⁰And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. ¹¹And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and

horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. ¹²And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. ¹³He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; ¹⁴And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. ¹⁵And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. ¹⁶And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. ¹⁷And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. ¹⁸And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not? ¹⁹And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. ²⁰And he said, Bring me a new cruse, and put salt therein. And they brought it to him. ²¹And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. ²²So the waters were healed unto this day, according to the saying of Elisha which he spake. ²³And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up,

thou bald head; go up, thou bald head. ²⁴And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. ²⁵And he went from thence to mount Carmel, and from thence he returned to Samaria.

2 Kings 3

¹Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. ²And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made. ³Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. ⁴And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. ⁵But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. ⁶And king Jehoram went out of Samaria the same time, and numbered all Israel. ⁷And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses. ⁸And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. ⁹So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. ¹⁰And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab! ¹¹But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. ¹²And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. ¹³And Elisha said unto the king of Israel, What have I to do with thee? get thee to the

prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. ¹⁴And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. ¹⁵But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. ¹⁶And he said, Thus saith the LORD, Make this valley full of ditches. ¹⁷For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. ¹⁸And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. ¹⁹And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. ²⁰And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. ²¹And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. ²²And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: ²³And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. ²⁴And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. ²⁵And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the

slingers went about it, and smote it. ²⁶And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. ²⁷Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

2 Kings 4

¹Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen. ²And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. ³Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. ⁴And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. ⁵So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. ⁶And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. ⁷Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. ⁸And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. ⁹And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. ¹⁰Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. ¹¹And it fell on a day, that he came thither, and he turned into the chamber, and lay there. ¹²And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. ¹³And he said unto him, Say now unto her, Behold, thou hast been careful for us with

all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. ¹⁴And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. ¹⁵And he said, Call her. And when he had called her, she stood in the door. ¹⁶And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. ¹⁷And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. ¹⁸And when the child was grown, it fell on a day, that he went out to his father to the reapers. ¹⁹And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. ²⁰And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. ²¹And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. ²²And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. ²³And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well. ²⁴Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. ²⁵So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: ²⁶Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. ²⁷And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me. ²⁸Then she said,

Did I desire a son of my lord? did I not say, Do not deceive me? ²⁹Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. ³⁰And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. ³¹And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. ³²And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. ³³He went in therefore, and shut the door upon them twain, and prayed unto the LORD. ³⁴And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. ³⁵Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. ³⁶And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. ³⁷Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. ³⁸And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. ³⁹And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. ⁴⁰So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not

eat thereof. ⁴¹But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. ⁴²And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. ⁴³And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof. ⁴⁴So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

2 Kings 5

¹Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. ²And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. ³And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. ⁴And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. ⁵And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. ⁶And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. ⁷And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. ⁸And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. ⁹So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. ¹⁰And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. ¹¹But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike

his hand over the place, and recover the leper. ¹²Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. ¹³And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? ¹⁴Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. ¹⁵And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. ¹⁶But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. ¹⁷And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. ¹⁸In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. ¹⁹And he said unto him, Go in peace. So he departed from him a little way. ²⁰But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. ²¹So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? ²²And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young

men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. ²³And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. ²⁴And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. ²⁵But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. ²⁶And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? ²⁷The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

2 Kings 6

¹And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. ²Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. ³And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. ⁴So he went with them. And when they came to Jordan, they cut down wood. ⁵But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. ⁶And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. ⁷Therefore said he, Take it up to thee. And he put out his hand, and took it. ⁸Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. ⁹And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. ¹⁰And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. ¹¹Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? ¹²And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. ¹³And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. ¹⁴Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. ¹⁵And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots.

And his servant said unto him, Alas, my master! how shall we do? ¹⁶And he answered, Fear not: for they that be with us are more than they that be with them. ¹⁷And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. ¹⁸And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. ¹⁹And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. ²⁰And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria. ²¹And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? ²²And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. ²³And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel. ²⁴And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. ²⁵And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. ²⁶And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. ²⁷And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? ²⁸And the king said unto

her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

²⁹So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. ³⁰And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. ³¹Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. ³²But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him? ³³And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; what should I wait for the LORD any longer?

2 Kings 7

¹Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

²Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. ³And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? ⁴If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. ⁵And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. ⁶For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. ⁷Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. ⁸And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. ⁹Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

¹⁰So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. ¹¹And he called the porters; and they told it to the king's house within. ¹²And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. ¹³And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see. ¹⁴They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. ¹⁵And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. ¹⁶And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD. ¹⁷And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. ¹⁸And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: ¹⁹And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou

shalt see it with thine eyes, but shalt not eat thereof. ²⁰And so it fell out unto him: for the people trode upon him in the gate, and he died.

2 Kings 8

¹Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years. ²And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. ³And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. ⁴And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. ⁵And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. ⁶And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now. ⁷And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. ⁸And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease? ⁹So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? ¹⁰And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me

that he shall surely die. ¹¹And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. ¹²And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. ¹³And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria. ¹⁴So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. ¹⁵And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead. ¹⁶And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. ¹⁷Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. ¹⁸And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD. ¹⁹Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children. ²⁰In his days Edom revolted from under the hand of Judah, and made a king over themselves. ²¹So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. ²²Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time. ²³And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah? ²⁴And Joram slept with his fathers, and was buried with his fathers in the city of

David: and Ahaziah his son reigned in his stead. ²⁵In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. ²⁶Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel. ²⁷And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house of Ahab. ²⁸And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. ²⁹And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

2 Kings 9

¹And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: ²And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; ³Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. ⁴So the young man, even the young man the prophet, went to Ramoth-gilead. ⁵And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. ⁶And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel. ⁷And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. ⁸For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: ⁹And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: ¹⁰And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled. ¹¹Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. ¹²And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

¹³Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. ¹⁴So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. ¹⁵But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel. ¹⁶So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. ¹⁷And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? ¹⁸So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. ¹⁹Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. ²⁰And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. ²¹And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. ²²And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? ²³And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. ²⁴And Jehu drew a bow with his full

strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. ²⁵Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; ²⁶Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD. ²⁷But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. ²⁸And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. ²⁹And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah. ³⁰And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. ³¹And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? ³²And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. ³³And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. ³⁴And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. ³⁵And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. ³⁶Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of

Jezebel: ³⁷And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

2 Kings 10

¹And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, ²Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; ³Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house. ⁴But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? ⁵And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes. ⁶Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. ⁷And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. ⁸And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. ⁹And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? ¹⁰Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah.

¹¹So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. ¹²And he arose and departed, and came to Samaria. And as he was at the shearing house in the way, ¹³Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen. ¹⁴And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them. ¹⁵And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. ¹⁶And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. ¹⁷And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah. ¹⁸And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. ¹⁹Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. ²⁰And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. ²¹And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. ²²And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth

vestments. ²³And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. ²⁴And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him. ²⁵And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. ²⁶And they brought forth the images out of the house of Baal, and burned them. ²⁷And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. ²⁸Thus Jehu destroyed Baal out of Israel. ²⁹Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan. ³⁰And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. ³¹But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. ³²In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; ³³From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. ³⁴Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? ³⁵And Jehu slept with his

fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. ³⁶And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

2 Kings 11

¹And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. ²But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain. ³And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land. ⁴And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. ⁵And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; ⁶And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. ⁷And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king. ⁸And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in. ⁹And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. ¹⁰And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD. ¹¹And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the

temple, along by the altar and the temple. ¹²And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king. ¹³And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD. ¹⁴And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason. ¹⁵But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD. ¹⁶And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain. ¹⁷And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people. ¹⁸And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD. ¹⁹And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. ²⁰And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house. ²¹Seven years old was Jehoash when he began to reign.

2 Kings 12

¹In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba. ²And Jehoash did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him. ³But the high places were not taken away: the people still sacrificed and burnt incense in the high places. ⁴And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD, ⁵Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found. ⁶But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. ⁷Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house. ⁸And the priests consented to receive no more money of the people, neither to repair the breaches of the house. ⁹But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD. ¹⁰And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD. ¹¹And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the

carpenters and builders, that wrought upon the house of the LORD, ¹²And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it. ¹³Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD: ¹⁴But they gave that to the workmen, and repaired therewith the house of the LORD. ¹⁵Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. ¹⁶The trespass money and sin money was not brought into the house of the LORD: it was the priests'. ¹⁷Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. ¹⁸And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem. ¹⁹And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah? ²⁰And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla. ²¹For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

2 Kings 13

¹In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. ²And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. ³And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days. ⁴And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. ⁵(And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. ⁶Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.) ⁷Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing. ⁸Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? ⁹And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead. ¹⁰In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. ¹¹And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein. ¹²And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of

the kings of Israel? ¹³And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel. ¹⁴Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. ¹⁵And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. ¹⁶And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands. ¹⁷And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. ¹⁸And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. ¹⁹And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice. ²⁰And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. ²¹And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet. ²²But Hazael king of Syria oppressed Israel all the days of Jehoahaz. ²³And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. ²⁴So Hazael king of Syria died; and Ben-hadad his son reigned in his stead. ²⁵And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he

had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

2 Kings 14

¹In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. ²He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. ³And he did that which was right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did. ⁴Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places. ⁵And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. ⁶But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin. ⁷He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day. ⁸Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. ⁹And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. ¹⁰Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee? ¹¹But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. ¹²And Judah was put to

the worse before Israel; and they fled every man to their tents. ¹³And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. ¹⁴And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria. ¹⁵Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? ¹⁶And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead. ¹⁷And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. ¹⁸And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah? ¹⁹Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there. ²⁰And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David. ²¹And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah. ²²He built Elath, and restored it to Judah, after that the king slept with his fathers. ²³In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. ²⁴And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. ²⁵He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. ²⁶For the LORD saw the affliction of

Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. ²⁷And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash. ²⁸Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? ²⁹And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

2 Kings 15

¹In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign. ²Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem. ³And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done; ⁴Save that the high places were not removed: the people sacrificed and burnt incense still on the high places. ⁵And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land. ⁶And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? ⁷So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead. ⁸In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. ⁹And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. ¹⁰And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. ¹¹And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel. ¹²This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass. ¹³Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. ¹⁴For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in

Samaria, and slew him, and reigned in his stead. ¹⁵And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel. ¹⁶Then Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up. ¹⁷In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. ¹⁸And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. ¹⁹And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. ²⁰And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land. ²¹And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel? ²²And Menahem slept with his fathers; and Pekahiah his son reigned in his stead. ²³In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. ²⁴And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. ²⁵But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. ²⁶And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel. ²⁷In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel

in Samaria, and reigned twenty years. ²⁸And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. ²⁹In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. ³⁰And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. ³¹And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel. ³²In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. ³³Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok. ³⁴And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done. ³⁵Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD. ³⁶Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? ³⁷In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. ³⁸And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

2 Kings 16

¹In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. ²Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father. ³But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel. ⁴And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. ⁵Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. ⁶At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. ⁷So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. ⁸And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. ⁹And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin. ¹⁰And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. ¹¹And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. ¹²And when the king was come from

Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. ¹³And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. ¹⁴And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. ¹⁵And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by. ¹⁶Thus did Urijah the priest, according to all that king Ahaz commanded. ¹⁷And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones. ¹⁸And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria. ¹⁹Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? ²⁰And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

2 Kings 17

¹In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. ²And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him. ³Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. ⁴And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. ⁵Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. ⁶In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. ⁷For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, ⁸And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. ⁹And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. ¹⁰And they set them up images and groves in every high hill, and under every green tree: ¹¹And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: ¹²For they served idols, whereof the LORD had said unto them, Ye shall not do this thing. ¹³Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from

your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. ¹⁴Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. ¹⁵And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them. ¹⁶And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. ¹⁷And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. ¹⁸Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. ¹⁹Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made. ²⁰And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. ²¹For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. ²²For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; ²³Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. ²⁴And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children

of Israel: and they possessed Samaria, and dwelt in the cities thereof. ²⁵And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them. ²⁶Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. ²⁷Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. ²⁸Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. ²⁹Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. ³⁰And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, ³¹And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. ³²So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. ³³They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence. ³⁴Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel; ³⁵With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: ³⁶But the LORD, who brought

you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

³⁷And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. ³⁸And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. ³⁹But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

⁴⁰Howbeit they did not hearken, but they did after their former manner.

⁴¹So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

2 Kings 18

¹Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. ²Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. ³And he did that which was right in the sight of the LORD, according to all that David his father did. ⁴He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. ⁵He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. ⁶For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses. ⁷And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. ⁸He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. ⁹And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. ¹⁰And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. ¹¹And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: ¹²Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them. ¹³Now in the fourteenth year of king Hezekiah did Sennacherib

king of Assyria come up against all the fenced cities of Judah, and took them. ¹⁴And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou putttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. ¹⁵And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. ¹⁶At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. ¹⁷And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. ¹⁸And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. ¹⁹And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? ²⁰Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? ²¹Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. ²²But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? ²³Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. ²⁴How

then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? ²⁵Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it. ²⁶Then said Eliakim the son of Hilkiyah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall. ²⁷But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? ²⁸Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: ²⁹Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: ³⁰Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. ³¹Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: ³²Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us. ³³Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? ³⁴Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? ³⁵Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver

Jerusalem out of mine hand? ³⁶But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. ³⁷Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

2 Kings 19

¹And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. ²And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. ³And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. ⁴It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left. ⁵So the servants of king Hezekiah came to Isaiah. ⁶And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. ⁷Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land. ⁸So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. ⁹And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, ¹⁰Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. ¹¹Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? ¹²Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden

which were in Thelasar? ¹³Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? ¹⁴And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. ¹⁵And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. ¹⁶LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. ¹⁷Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, ¹⁸And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. ¹⁹Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only. ²⁰Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. ²¹This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. ²²Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. ²³By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. ²⁴I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

²⁵Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. ²⁶Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. ²⁷But I know thy abode, and thy going out, and thy coming in, and thy rage against me. ²⁸Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. ²⁹And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. ³⁰And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. ³¹For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. ³²Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. ³³By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. ³⁴For I will defend this city, to save it, for mine own sake, and for my servant David's sake. ³⁵And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. ³⁶So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. ³⁷And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and

Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead.

2 Kings 20

¹In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. ²Then he turned his face to the wall, and prayed unto the LORD, saying, ³I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. ⁴And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, ⁵Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. ⁶And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. ⁷And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. ⁸And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? ⁹And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? ¹⁰And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. ¹¹And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. ¹²At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. ¹³And Hezekiah hearkened unto them, and shewed

them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. ¹⁴Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. ¹⁵And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. ¹⁶And Isaiah said unto Hezekiah, Hear the word of the LORD. ¹⁷Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. ¹⁸And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. ¹⁹Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days? ²⁰And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? ²¹And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

2 Kings 21

¹Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah. ²And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. ³For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. ⁴And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name. ⁵And he built altars for all the host of heaven in the two courts of the house of the LORD. ⁶And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger. ⁷And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: ⁸Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. ⁹But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel. ¹⁰And the LORD spake by his servants the prophets, saying, ¹¹Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: ¹²Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that

whosoever heareth of it, both his ears shall tingle. ¹³And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. ¹⁴And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; ¹⁵Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. ¹⁶Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD. ¹⁷Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? ¹⁸And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead. ¹⁹Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. ²⁰And he did that which was evil in the sight of the LORD, as his father Manasseh did. ²¹And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: ²²And he forsook the LORD God of his fathers, and walked not in the way of the LORD. ²³And the servants of Amon conspired against him, and slew the king in his own house. ²⁴And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. ²⁵Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? ²⁶And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

2 Kings 22

¹Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. ²And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left. ³And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, ⁴Go up to Hilkiyah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: ⁵And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house, ⁶Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. ⁷Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully. ⁸And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah gave the book to Shaphan, and he read it. ⁹And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. ¹⁰And Shaphan the scribe shewed the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king. ¹¹And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. ¹²And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and

Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, ¹³Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. ¹⁴So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. ¹⁵And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, ¹⁶Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: ¹⁷Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. ¹⁸But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard; ¹⁹Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD. ²⁰Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

2 Kings 23

¹And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. ²And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. ³And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. ⁴And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. ⁵And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. ⁶And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. ⁷And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove. ⁸And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the

gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. ⁹Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. ¹⁰And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. ¹¹And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. ¹²And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. ¹³And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. ¹⁴And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. ¹⁵Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. ¹⁶And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words. ¹⁷Then he said, What title is that that I see? And the men of the city told him, It is the

sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. ¹⁸And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. ¹⁹And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. ²⁰And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem. ²¹And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant. ²²Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; ²³But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem. ²⁴Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the LORD. ²⁵And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. ²⁶Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. ²⁷And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there. ²⁸Now the rest of the acts of Josiah, and all that he did, are they not written in the book

of the chronicles of the kings of Judah? ²⁹In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. ³⁰And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. ³¹Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. ³²And he did that which was evil in the sight of the LORD, according to all that his fathers had done. ³³And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. ³⁴And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. ³⁵And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh. ³⁶Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. ³⁷And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

2 Kings 24

¹In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

²And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the

LORD, which he spake by his servants the prophets. ³Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; ⁴And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon. ⁵Now the rest of the acts of

Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? ⁶So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. ⁷And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the

river of Egypt unto the river Euphrates all that pertained to the king of Egypt. ⁸Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. ⁹And he did that which was evil in

the sight of the LORD, according to all that his father had done. ¹⁰At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. ¹¹And Nebuchadnezzar king of

Babylon came against the city, and his servants did besiege it. ¹²And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. ¹³And he carried out

thence all the treasures of the house of the LORD, and the treasures of the

king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

¹⁴And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. ¹⁵And he

carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. ¹⁶And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

¹⁷And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. ¹⁸Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

¹⁹And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. ²⁰For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

2 Kings 25

¹And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. ²And the city was besieged unto the eleventh year of king Zedekiah. ³And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. ⁴And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. ⁵And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. ⁶So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. ⁷And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. ⁸And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: ⁹And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. ¹⁰And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. ¹¹Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. ¹²But the captain of the guard left of the poor of the land to be vinedressers and husbandmen. ¹³And the pillars of brass that were in the

house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. ¹⁴And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. ¹⁵And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. ¹⁶The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. ¹⁷The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work. ¹⁸And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: ¹⁹And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city: ²⁰And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah: ²¹And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land. ²²And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. ²³And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

²⁴And Gedaliah swore to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. ²⁵But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. ²⁶And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees. ²⁷And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; ²⁸And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; ²⁹And changed his prison garments: and he did eat bread continually before him all the days of his life. ³⁰And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

1 Chronicles 1

¹Adam, Sheth, Enosh, ²Kenan, Mahalaleel, Jered, ³Enoch, Methuselah, Lamech, ⁴Noah, Shem, Ham, and Japheth. ⁵The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. ⁶And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah. ⁷And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. ⁸The sons of Ham; Cush, and Mizraim, Put, and Canaan. ⁹And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. ¹⁰And Cush begat Nimrod: he began to be mighty upon the earth. ¹¹And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, ¹²And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim. ¹³And Canaan begat Zidon his firstborn, and Heth, ¹⁴The Jebusite also, and the Amorite, and the Girgashite, ¹⁵And the Hivite, and the Arkite, and the Sinite, ¹⁶And the Arvadite, and the Zemarite, and the Hamathite. ¹⁷The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. ¹⁸And Arphaxad begat Shelah, and Shelah begat Eber. ¹⁹And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan. ²⁰And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, ²¹Hadoram also, and Uzal, and Diklah, ²²And Ebal, and Abimael, and Sheba, ²³And Ophir, and Havilah, and Jobab. All these were the sons of Joktan. ²⁴Shem, Arphaxad, Shelah, ²⁵Eber, Peleg, Reu, ²⁶Serug, Nahor, Terah, ²⁷Abram; the same is Abraham. ²⁸The sons of Abraham; Isaac, and Ishmael. ²⁹These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, ³⁰Mishma, and Dumah, Massa, Hadad, and Tema, ³¹Jetur, Naphish, and Kedemah. These are the sons of

Ishmael. ³²Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan. ³³And the sons of Midian; Ephah, and Epher, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah. ³⁴And Abraham begat Isaac. The sons of Isaac; Esau and Israel. ³⁵The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. ³⁶The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. ³⁷The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. ³⁸And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. ³⁹And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister. ⁴⁰The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. ⁴¹The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. ⁴²The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran. ⁴³Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah. ⁴⁴And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. ⁴⁵And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. ⁴⁶And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. ⁴⁷And when Hadad was dead, Samlah of Masrekah reigned in his stead. ⁴⁸And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. ⁴⁹And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. ⁵⁰And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. ⁵¹Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke

Jetheth, ⁵²Duke Aholibamah, duke Elah, duke Pinon, ⁵³Duke Kenaz, duke Teman, duke Mibzar, ⁵⁴Duke Magdiel, duke Iram. These are the dukes of Edom.

1 Chronicles 2

¹These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, ²Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher. ³The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him. ⁴And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five. ⁵The sons of Pharez; Hezron, and Hamul. ⁶And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. ⁷And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed. ⁸And the sons of Ethan; Azariah. ⁹The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. ¹⁰And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah; ¹¹And Nahshon begat Salma, and Salma begat Boaz, ¹²And Boaz begat Obed, and Obed begat Jesse, ¹³And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, ¹⁴Nethaneel the fourth, Raddai the fifth, ¹⁵Ozem the sixth, David the seventh: ¹⁶Whose sisters were Zeruah, and Abigail. And the sons of Zeruah; Abishai, and Joab, and Asahel, three. ¹⁷And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite. ¹⁸And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshur, and Shobab, and Ardon. ¹⁹And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. ²⁰And Hur begat Uri, and Uri begat Bezaleel. ²¹And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub. ²²And Segub begat Jair, who had three and twenty cities in the land of Gilead. ²³And he took Geshur, and Aram, with the

towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead. ²⁴And after that Hezron was dead in Caleb-ephatah, then Abiah Hezron's wife bare him Ashur the father of Tekoa. ²⁵And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah. ²⁶Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam. ²⁷And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. ²⁸And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. ²⁹And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid. ³⁰And the sons of Nadab; Seled, and Appaim: but Seled died without children. ³¹And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai. ³²And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. ³³And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel. ³⁴Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. ³⁵And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. ³⁶And Attai begat Nathan, and Nathan begat Zabad, ³⁷And Zabad begat Ephlal, and Ephlal begat Obed, ³⁸And Obed begat Jehu, and Jehu begat Azariah, ³⁹And Azariah begat Helez, and Helez begat Eleasah, ⁴⁰And Eleasah begat Sisamai, and Sisamai begat Shallum, ⁴¹And Shallum begat Jekamiah, and Jekamiah begat Elishama. ⁴²Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron. ⁴³And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. ⁴⁴And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. ⁴⁵And the son of Shammai was Maon: and Maon was the father of Beth-zur. ⁴⁶And Ephah, Caleb's

concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

⁴⁷And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. ⁴⁸Maachah, Caleb's concubine, bare Sheber, and

Tirhanah. ⁴⁹She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb

was Achsah. ⁵⁰These were the sons of Caleb the son of Hur, the firstborn of

Ephrath; Shobal the father of Kirjath-jearim, ⁵¹Salma the father of Beth-

lehem, Hareph the father of Beth-gader. ⁵²And Shobal the father of Kirjath-

jearim had sons; Haroeh, and half of the Manahethites. ⁵³And the families

of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the

Mishraites; of them came the Zareathites, and the Eshtaulites. ⁵⁴The sons of

Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and

half of the Manahethites, the Zorites. ⁵⁵And the families of the scribes

which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites.

These are the Kenites that came of Hemath, the father of the house of

Rechab.

1 Chronicles 3

¹Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: ²The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: ³The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. ⁴These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years. ⁵And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel: ⁶Ibhar also, and Elishama, and Eliphelet, ⁷And Nogah, and Nepheg, and Japhia, ⁸And Elishama, and Eliada, and Eliphelet, nine. ⁹These were all the sons of David, beside the sons of the concubines, and Tamar their sister. ¹⁰And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, ¹¹Joram his son, Ahaziah his son, Joash his son, ¹²Amaziah his son, Azariah his son, Jotham his son, ¹³Ahaz his son, Hezekiah his son, Manasseh his son, ¹⁴Amon his son, Josiah his son. ¹⁵And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. ¹⁶And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son. ¹⁷And the sons of Jeconiah; Assir, Salathiel his son, ¹⁸Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. ¹⁹And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: ²⁰And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. ²¹And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. ²²And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and

Igeal, and Bariah, and Neariah, and Shaphat, six. ²³And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. ²⁴And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

1 Chronicles 4

¹The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.
²And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites. ³And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi: ⁴And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem. ⁵And Ashur the father of Tekoa had two wives, Helah and Naarah. ⁶And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These were the sons of Naarah. ⁷And the sons of Helah were, Zereth, and Jezoar, and Ethnan. ⁸And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum. ⁹And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. ¹⁰And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested. ¹¹And Chelub the brother of Shuah begat Mehir, which was the father of Eshton. ¹²And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechah. ¹³And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath. ¹⁴And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen. ¹⁵And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz. ¹⁶And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. ¹⁷And the sons of Ezra were, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. ¹⁸And his wife Jehudijah bare

Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. ¹⁹And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. ²⁰And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth. ²¹The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, ²²And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things. ²³These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work. ²⁴The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul: ²⁵Shallum his son, Mibsam his son, Mishma his son. ²⁶And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. ²⁷And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. ²⁸And they dwelt at Beer-sheba, and Moladah, and Hazar-shual, ²⁹And at Bilhah, and at Ezem, and at Tolad, ³⁰And at Bethuel, and at Hormah, and at Ziklag, ³¹And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David. ³²And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: ³³And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy. ³⁴And Meshobab, and Jamlech, and Joshah the son of Amaziah, ³⁵And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, ³⁶And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, ³⁷And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of

Shemaiah; ³⁸These mentioned by their names were princes in their families: and the house of their fathers increased greatly. ³⁹And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. ⁴⁰And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old. ⁴¹And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks. ⁴²And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. ⁴³And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

1 Chronicles 5

¹Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. ²For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:) ³The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi. ⁴The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, ⁵Micah his son, Reaia his son, Baal his son, ⁶Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites. ⁷And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah, ⁸And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon: ⁹And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. ¹⁰And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead. ¹¹And the children of Gad dwelt over against them, in the land of Bashan unto Salchah: ¹²Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. ¹³And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. ¹⁴These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; ¹⁵Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. ¹⁶And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders. ¹⁷All these were reckoned by genealogies in the

days of Jotham king of Judah, and in the days of Jeroboam king of Israel. ¹⁸The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war. ¹⁹And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. ²⁰And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him. ²¹And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. ²²For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity. ²³And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon. ²⁴And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers. ²⁵And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. ²⁶And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

1 Chronicles 6

¹The sons of Levi; Gershon, Kohath, and Merari. ²And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. ³And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. ⁴Eleazar begat Phinehas, Phinehas begat Abishua, ⁵And Abishua begat Bukki, and Bukki begat Uzzi, ⁶And Uzzi begat Zerahiah, and Zerahiah begat Meraioth, ⁷Meraioth begat Amariah, and Amariah begat Ahitub, ⁸And Ahitub begat Zadok, and Zadok begat Ahimaaz, ⁹And Ahimaaz begat Azariah, and Azariah begat Johanan, ¹⁰And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:) ¹¹And Azariah begat Amariah, and Amariah begat Ahitub, ¹²And Ahitub begat Zadok, and Zadok begat Shallum, ¹³And Shallum begat Hilkiah, and Hilkiah begat Azariah, ¹⁴And Azariah begat Seraiah, and Seraiah begat Jehozadak, ¹⁵And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar. ¹⁶The sons of Levi; Gershom, Kohath, and Merari. ¹⁷And these be the names of the sons of Gershom; Libni, and Shimei. ¹⁸And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel. ¹⁹The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers. ²⁰Of Gershom; Libni his son, Jahath his son, Zimmah his son, ²¹Joah his son, Iddo his son, Zerah his son, Jeaterai his son. ²²The sons of Kohath; Amminadab his son, Korah his son, Assir his son, ²³Elkanah his son, and Ebiasaph his son, and Assir his son, ²⁴Tahath his son, Uriel his son, Uzziyah his son, and Shaul his son. ²⁵And the sons of Elkanah; Amasai, and Ahimoth. ²⁶As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, ²⁷Eliab his son, Jeroham his son, Elkanah his son. ²⁸And the sons of Samuel; the firstborn

Vashni, and Abiah. ²⁹The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, ³⁰Shimea his son, Haggiah his son, Asaiah his son. ³¹And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest. ³²And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order. ³³And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, ³⁴The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, ³⁵The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, ³⁶The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, ³⁷The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, ³⁸The son of Izhar, the son of Kohath, the son of Levi, the son of Israel. ³⁹And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea, ⁴⁰The son of Michael, the son of Baaseiah, the son of Malchiah, ⁴¹The son of Ethni, the son of Zerah, the son of Adaiah, ⁴²The son of Ethan, the son of Zimmah, the son of Shimei, ⁴³The son of Jahath, the son of Gershom, the son of Levi. ⁴⁴And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch, ⁴⁵The son of Hashabiah, the son of Amaziah, the son of Hilkiyah, ⁴⁶The son of Amzi, the son of Bani, the son of Shamer, ⁴⁷The son of Mahli, the son of Mushi, the son of Merari, the son of Levi. ⁴⁸Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God. ⁴⁹But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. ⁵⁰And

these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, ⁵¹Bukki his son, Uzzi his son, Zerahiah his son, ⁵²Meraioth his son, Amariah his son, Ahitub his son, ⁵³Zadok his son, Ahimaaz his son. ⁵⁴Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot. ⁵⁵And they gave them Hebron in the land of Judah, and the suburbs thereof round about it. ⁵⁶But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. ⁵⁷And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, ⁵⁸And Hilen with her suburbs, Debir with her suburbs, ⁵⁹And Ashan with her suburbs, and Bethshemesh with her suburbs: ⁶⁰And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities. ⁶¹And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities. ⁶²And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. ⁶³Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. ⁶⁴And the children of Israel gave to the Levites these cities with their suburbs. ⁶⁵And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names. ⁶⁶And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim. ⁶⁷And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also

Gezer with her suburbs, ⁶⁸And Jokmeam with her suburbs, and Beth-horon with her suburbs, ⁶⁹And Aijalon with her suburbs, and Gath-rimmon with her suburbs: ⁷⁰And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath. ⁷¹Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: ⁷²And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, ⁷³And Ramoth with her suburbs, and Anem with her suburbs: ⁷⁴And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, ⁷⁵And Hukok with her suburbs, and Rehob with her suburbs: ⁷⁶And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs. ⁷⁷Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: ⁷⁸And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, ⁷⁹Kedemoth also with her suburbs, and Mephaath with her suburbs: ⁸⁰And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, ⁸¹And Heshbon with her suburbs, and Jazer with her suburbs.

1 Chronicles 7

¹Now the sons of Issachar were, Tola, and Puah, Jashub, and Shimron, four. ²And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred. ³And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men. ⁴And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons. ⁵And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand. ⁶The sons of Benjamin; Bela, and Becher, and Jediael, three. ⁷And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four. ⁸And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. ⁹And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred. ¹⁰The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. ¹¹All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. ¹²Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher. ¹³The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

¹⁴The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead: ¹⁵And Machir took to wife the sister of Huphim and Shuphim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters. ¹⁶And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. ¹⁷And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh. ¹⁸And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah. ¹⁹And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam. ²⁰And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, ²¹And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. ²²And Ephraim their father mourned many days, and his brethren came to comfort him. ²³And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. ²⁴(And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzen-sherah.) ²⁵And Rephah was his son, also Resheph, and Telah his son, and Tahan his son, ²⁶Laadan his son, Ammihud his son, Elishama his son, ²⁷Non his son, Jehoshua his son. ²⁸And their possessions and habitations were, Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: ²⁹And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel. ³⁰The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister. ³¹And the sons of Beriah; Heber, and Malchiel, who is the father of

Birzavith. ³²And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. ³³And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. ³⁴And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram. ³⁵And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. ³⁶The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, ³⁷Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. ³⁸And the sons of Jether; Jephunneh, and Pispah, and Ara. ³⁹And the sons of Ulla; Arah, and Haniel, and Rezia. ⁴⁰All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

1 Chronicles 8

¹Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third, ²Nohah the fourth, and Rapha the fifth. ³And the sons of Bela were, Addar, and Gera, and Abihud, ⁴And Abishua, and Naaman, and Ahoah, ⁵And Gera, and Shephuphan, and Hiram. ⁶And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath: ⁷And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud. ⁸And Shahraraim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives. ⁹And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, ¹⁰And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers. ¹¹And of Hushim he begat Abitub, and Elpaal. ¹²The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof: ¹³Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath: ¹⁴And Ahio, Shashak, and Jeremoth, ¹⁵And Zebadiah, and Arad, and Ader, ¹⁶And Michael, and Ispah, and Joha, the sons of Beriah; ¹⁷And Zebadiah, and Meshullam, and Hezeki, and Heber, ¹⁸Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; ¹⁹And Jakim, and Zichri, and Zabdi, ²⁰And Elienai, and Zilthai, and Eliel, ²¹And Adaiyah, and Beraiah, and Shimrath, the sons of Shimhi; ²²And Ishpan, and Heber, and Eliel, ²³And Abdon, and Zichri, and Hanan, ²⁴And Hananiah, and Elam, and Antothijah, ²⁵And Iphedeiah, and Penuel, the sons of Shashak; ²⁶And Shamsherai, and Shehariah, and Athaliah, ²⁷And Jaresiah, and Elishah, and Zichri, the sons of Jeroham. ²⁸These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem. ²⁹And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah: ³⁰And his firstborn

son Abdon, and Zur, and Kish, and Baal, and Nadab, ³¹And Gedor, and Ahio, and Zacher. ³²And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them. ³³And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. ³⁴And the son of Jonathan was Merib-baal; and Merib-baal begat Micah. ³⁵And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz. ³⁶And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, ³⁷And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son: ³⁸And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel. ³⁹And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third. ⁴⁰And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

1 Chronicles 9

¹So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression. ²Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims. ³And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; ⁴Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. ⁵And of the Shilonites; Asaiah the firstborn, and his sons. ⁶And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety. ⁷And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, ⁸And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; ⁹And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers. ¹⁰And of the priests; Jedaiah, and Jehoiarib, and Jachin, ¹¹And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; ¹²And Adaijah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; ¹³And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God. ¹⁴And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; ¹⁵And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; ¹⁶And Obadiah the son of

Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

¹⁷And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief; ¹⁸Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.

¹⁹And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry. ²⁰And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

²¹And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation. ²²All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office. ²³So they and their children had the oversight of

the gates of the house of the LORD, namely, the house of the tabernacle, by wards. ²⁴In four quarters were the porters, toward the east, west, north, and south. ²⁵And their brethren, which were in their villages, were to come after seven days from time to time with them. ²⁶For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.

²⁷And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. ²⁸And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. ²⁹Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. ³⁰And some of the sons of the priests made the ointment of the spices. ³¹And Mattithiah, one of the Levites, who was the firstborn of

Shallum the Korahite, had the set office over the things that were made in the pans. ³²And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath. ³³And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night. ³⁴These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem. ³⁵And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah: ³⁶And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, ³⁷And Gedor, and Ahio, and Zechariah, and Mikloth. ³⁸And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. ³⁹And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal. ⁴⁰And the son of Jonathan was Merib-baal: and Merib-baal begat Micah. ⁴¹And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz. ⁴²And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; ⁴³And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. ⁴⁴And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

1 Chronicles 10

¹Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. ²And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. ³And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. ⁴Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. ⁵And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. ⁶So Saul died, and his three sons, and all his house died together. ⁷And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them. ⁸And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. ⁹And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. ¹⁰And they put his armour in the house of their gods, and fastened his head in the temple of Dagon. ¹¹And when all Jabesh-gilead heard all that the Philistines had done to Saul, ¹²They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days. ¹³So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to

enquire of it; ¹⁴And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

1 Chronicles 11

¹Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh. ²And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel. ³Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel. ⁴And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. ⁵And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. ⁶And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief. ⁷And David dwelt in the castle; therefore they called it the city of David. ⁸And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. ⁹So David waxed greater and greater: for the LORD of hosts was with him. ¹⁰These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel. ¹¹And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. ¹²And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty. ¹³He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. ¹⁴And they set themselves in the

midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance. ¹⁵Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. ¹⁶And David was then in the hold, and the Philistines' garrison was then at Beth-lehem. ¹⁷And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate! ¹⁸And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD, ¹⁹And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest. ²⁰And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three. ²¹Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three. ²²Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. ²³And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. ²⁴These things did Benaiah the son of Jehoiada, and had the name among the three mighties. ²⁵Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard. ²⁶Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, ²⁷Shammoth the Harorite, Helez the Pelonite, ²⁸Ira the son of Ikkesh

the Tekoite, Abi-ezer the Antothite, ²⁹Sibbecai the Hushathite, Ilai the Ahohite, ³⁰Maharai the Netophathite, Heled the son of Baanah the Netophathite, ³¹Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite, ³²Hurai of the brooks of Gaash, Abiel the Arbathite, ³³Azmaveth the Baharumite, Eliahba the Shaalbonite, ³⁴The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite, ³⁵Ahiam the son of Sacar the Hararite, Eliphai the son of Ur, ³⁶Hepher the Mecherathite, Ahijah the Pelonite, ³⁷Hezro the Carmelite, Naarai the son of Ezbai, ³⁸Joel the brother of Nathan, Mibhar the son of Haggeri, ³⁹Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruah, ⁴⁰Ira the Ithrite, Gareb the Ithrite, ⁴¹Uriah the Hittite, Zabad the son of Ahlai, ⁴²Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, ⁴³Hanan the son of Maachah, and Joshaphat the Mithnite, ⁴⁴Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, ⁴⁵Jediael the son of Shimri, and Joha his brother, the Tizite, ⁴⁶Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, ⁴⁷Eliel, and Obed, and Jasiel the Mesobaite.

1 Chronicles 12

¹Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war. ²They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin. ³The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, ⁴And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, ⁵Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, ⁶Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, ⁷And Joelah, and Zebadiah, the sons of Jeroham of Gedor. ⁸And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains; ⁹Ezer the first, Obadiah the second, Eliab the third, ¹⁰Mishmannah the fourth, Jeremiah the fifth, ¹¹Attai the sixth, Eliel the seventh, ¹²Johanan the eighth, Elzabad the ninth, ¹³Jeremiah the tenth, Machbanai the eleventh. ¹⁴These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand. ¹⁵These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west. ¹⁶And there came of the children of Benjamin and Judah to the hold unto David. ¹⁷And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye

be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. ¹⁸Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. ¹⁹And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads. ²⁰As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh. ²¹And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host. ²²For at that time day by day there came to David to help him, until it was a great host, like the host of God. ²³And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD. ²⁴The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war. ²⁵Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred. ²⁶Of the children of Levi four thousand and six hundred. ²⁷And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred; ²⁸And Zadok, a young man mighty of valour, and of his father's house twenty and two captains. ²⁹And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul. ³⁰And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers. ³¹And of the half tribe

of Manasseh eighteen thousand, which were expressed by name, to come and make David king. ³²And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. ³³Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart. ³⁴And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. ³⁵And of the Danites expert in war twenty and eight thousand and six hundred. ³⁶And of Asher, such as went forth to battle, expert in war, forty thousand. ³⁷And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. ³⁸All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king. ³⁹And there they were with David three days, eating and drinking: for their brethren had prepared for them. ⁴⁰Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

1 Chronicles 13

¹And David consulted with the captains of thousands and hundreds, and with every leader. ²And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us: ³And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. ⁴And all the congregation said that they would do so: for the thing was right in the eyes of all the people. ⁵So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim. ⁶And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it. ⁷And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. ⁸And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. ⁹And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. ¹⁰And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. ¹¹And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day. ¹²And David was afraid of God that day, saying, How shall I bring the ark of God home to me? ¹³So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite. ¹⁴And the ark of God remained with the family of Obed-

edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

1 Chronicles 14

¹Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house. ²And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel. ³And David took more wives at Jerusalem: and David begat more sons and daughters. ⁴Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, ⁵And Ibhar, and Elishua, and Elpalet, ⁶And Nogah, and Nepheg, and Japhia, ⁷And Elishama, and Beeliada, and Eliphalet. ⁸And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them. ⁹And the Philistines came and spread themselves in the valley of Rephaim. ¹⁰And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand. ¹¹So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim. ¹²And when they had left their gods there, David gave a commandment, and they were burned with fire. ¹³And the Philistines yet again spread themselves abroad in the valley. ¹⁴Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. ¹⁵And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines. ¹⁶David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

¹⁷And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

1 Chronicles 15

¹And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. ²Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever. ³And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it. ⁴And David assembled the children of Aaron, and the Levites: ⁵Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: ⁶Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: ⁷Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty: ⁸Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred: ⁹Of the sons of Hebron; Eliel the chief, and his brethren fourscore: ¹⁰Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. ¹¹And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, ¹²And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. ¹³For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order. ¹⁴So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. ¹⁵And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD. ¹⁶And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

¹⁷So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; ¹⁸And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters. ¹⁹So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; ²⁰And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth; ²¹And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel. ²²And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful. ²³And Berechiah and Elkanah were doorkeepers for the ark. ²⁴And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark. ²⁵So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy. ²⁶And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams. ²⁷And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen. ²⁸Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. ²⁹And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul

looking out at a window saw king David dancing and playing: and she despised him in her heart.

1 Chronicles 16

¹So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. ²And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. ³And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine. ⁴And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel: ⁵Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; ⁶Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God. ⁷Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren. ⁸Give thanks unto the LORD, call upon his name, make known his deeds among the people. ⁹Sing unto him, sing psalms unto him, talk ye of all his wondrous works. ¹⁰Glory ye in his holy name: let the heart of them rejoice that seek the LORD. ¹¹Seek the LORD and his strength, seek his face continually. ¹²Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth; ¹³O ye seed of Israel his servant, ye children of Jacob, his chosen ones. ¹⁴He is the LORD our God; his judgments are in all the earth. ¹⁵Be ye mindful always of his covenant; the word which he commanded to a thousand generations; ¹⁶Even of the covenant which he made with Abraham, and of his oath unto Isaac; ¹⁷And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, ¹⁸Saying, Unto thee will I give the land of Canaan, the lot of your

inheritance; ¹⁹When ye were but few, even a few, and strangers in it. ²⁰And when they went from nation to nation, and from one kingdom to another people; ²¹He suffered no man to do them wrong: yea, he reprov'd kings for their sakes, ²²Saying, Touch not mine anointed, and do my prophets no harm. ²³Sing unto the LORD, all the earth; shew forth from day to day his salvation. ²⁴Declare his glory among the heathen; his marvellous works among all nations. ²⁵For great is the LORD, and greatly to be praised: he also is to be feared above all gods. ²⁶For all the gods of the people are idols: but the LORD made the heavens. ²⁷Glory and honour are in his presence; strength and gladness are in his place. ²⁸Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength. ²⁹Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness. ³⁰Fear before him, all the earth: the world also shall be stable, that it be not moved. ³¹Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth. ³²Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. ³³Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth. ³⁴O give thanks unto the LORD; for he is good; for his mercy endureth for ever. ³⁵And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. ³⁶Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD. ³⁷So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required: ³⁸And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters: ³⁹And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place

that was at Gibeon, ⁴⁰To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel; ⁴¹And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever; ⁴²And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters. ⁴³And all the people departed every man to his house: and David returned to bless his house.

1 Chronicles 17

¹Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains. ²Then Nathan said unto David, Do all that is in thine heart; for God is with thee. ³And it came to pass the same night, that the word of God came to Nathan, saying, ⁴Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: ⁵For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another. ⁶Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? ⁷Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel: ⁸And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. ⁹Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, ¹⁰And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house. ¹¹And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. ¹²He shall build me an house, and I will stablish his throne for ever. ¹³I will be his father, and he shall be my son: and I will not

take my mercy away from him, as I took it from him that was before thee:
¹⁴But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore. ¹⁵According to all these words, and according to all this vision, so did Nathan speak unto David. ¹⁶And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?
¹⁷And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God. ¹⁸What can David speak more to thee for the honour of thy servant? for thou knowest thy servant. ¹⁹O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. ²⁰O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. ²¹And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? ²²For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God. ²³Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said. ²⁴Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee. ²⁵For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee. ²⁶And now, LORD, thou art God, and hast promised this goodness unto thy servant: ²⁷Now therefore let it please thee

to bless the house of thy servant, that it may be before thee for ever: for
thou blessest, O LORD, and it shall be blessed for ever.

1 Chronicles 18

¹Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. ²And he smote Moab; and the Moabites became David's servants, and brought gifts. ³And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. ⁴And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots. ⁵And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. ⁶Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went. ⁷And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. ⁸Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass. ⁹Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; ¹⁰He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass. ¹¹Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. ¹²Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand. ¹³And he put garrisons in Edom; and all the Edomites became David's servants. Thus the

LORD preserved David whithersoever he went. ¹⁴So David reigned over all Israel, and executed judgment and justice among all his people. ¹⁵And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder. ¹⁶And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe; ¹⁷And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

1 Chronicles 19

¹Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. ²And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. ³But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? ⁴Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. ⁵Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return. ⁶And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah. ⁷So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. ⁸And when David heard of it, he sent Joab, and all the host of the mighty men. ⁹And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field. ¹⁰Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians. ¹¹And the rest of the people he delivered unto the hand

of Abishai his brother, and they set themselves in array against the children of Ammon. ¹²And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee. ¹³Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight. ¹⁴So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him. ¹⁵And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem. ¹⁶And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them. ¹⁷And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. ¹⁸But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host. ¹⁹And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

1 Chronicles 20

¹And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it. ²And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. ³And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem. ⁴And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued. ⁵And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam. ⁶And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant. ⁷But when he defied Israel, Jonathan the son of Shimea David's brother slew him. ⁸These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

1 Chronicles 21

¹And Satan stood up against Israel, and provoked David to number Israel. ²And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it. ³And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? ⁴Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. ⁵And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. ⁶But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. ⁷And God was displeased with this thing; therefore he smote Israel. ⁸And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly. ⁹And the LORD spake unto Gad, David's seer, saying, ¹⁰Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee. ¹¹So Gad came to David, and said unto him, Thus saith the LORD, Choose thee ¹²Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. ¹³And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for

very great are his mercies: but let me not fall into the hand of man. ¹⁴So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. ¹⁵And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite. ¹⁶And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. ¹⁷And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued. ¹⁸Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. ¹⁹And David went up at the saying of Gad, which he spake in the name of the LORD. ²⁰And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. ²¹And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground. ²²Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people. ²³And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. ²⁴And king David said to Ornan, Nay; but I will verily buy it for the

full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost. ²⁵So David gave to Ornan for the place six hundred shekels of gold by weight. ²⁶And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. ²⁷And the LORD commanded the angel; and he put up his sword again into the sheath thereof. ²⁸At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. ²⁹For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon. ³⁰But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

1 Chronicles 22

¹Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel. ²And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. ³And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight; ⁴Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David. ⁵And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death. ⁶Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. ⁷And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God: ⁸But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. ⁹Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. ¹⁰He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. ¹¹Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee. ¹²Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. ¹³Then shalt thou prosper, if thou takest

heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed. ¹⁴Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. ¹⁵Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. ¹⁶Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee. ¹⁷David also commanded all the princes of Israel to help Solomon his son, saying, ¹⁸Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people. ¹⁹Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

1 Chronicles 23

¹So when David was old and full of days, he made Solomon his son king over Israel. ²And he gathered together all the princes of Israel, with the priests and the Levites. ³Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. ⁴Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges: ⁵Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith. ⁶And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari. ⁷Of the Gershonites were, Laadan, and Shimei. ⁸The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three. ⁹The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan. ¹⁰And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei. ¹¹And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house. ¹²The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. ¹³The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever. ¹⁴Now concerning Moses the man of God, his sons were named of the tribe of Levi. ¹⁵The sons of Moses were, Gershom, and Eliezer. ¹⁶Of the sons of Gershom, Shebuel was the chief. ¹⁷And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. ¹⁸Of the sons of Izhar; Shelomith the chief. ¹⁹Of the sons of Hebron; Jeriah the first, Amariah the second,

Jahaziel the third, and Jekameam the fourth. ²⁰Of the sons of Uzziel; Michah the first, and Jesiah the second. ²¹The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. ²²And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. ²³The sons of Mushi; Mahli, and Eder, and Jeremoth, three. ²⁴These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward. ²⁵For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: ²⁶And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof. ²⁷For by the last words of David the Levites were numbered from twenty years old and above: ²⁸Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; ²⁹Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; ³⁰And to stand every morning to thank and praise the LORD, and likewise at even; ³¹And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD: ³²And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

1 Chronicles 24

¹Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. ²But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. ³And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. ⁴And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. ⁵Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. ⁶And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar. ⁷Now the first lot came forth to Jehoiarib, the second to Jedaiah, ⁸The third to Harim, the fourth to Seorim, ⁹The fifth to Malchijah, the sixth to Mijamin, ¹⁰The seventh to Hakkoz, the eighth to Abijah, ¹¹The ninth to Jeshua, the tenth to Shecaniah, ¹²The eleventh to Eliashib, the twelfth to Jakim, ¹³The thirteenth to Huppah, the fourteenth to Jeshebeab, ¹⁴The fifteenth to Bilgah, the sixteenth to Immer, ¹⁵The seventeenth to Hezir, the eighteenth to Aphses, ¹⁶The nineteenth to Pethahiah, the twentieth to Jehezkel, ¹⁷The one and twentieth to Jachin, the two and twentieth to Gamul, ¹⁸The three and twentieth to Delaiah, the four and twentieth to Maaziah. ¹⁹These were the orderings of them in their service to come into the house of the LORD, according to their manner,

under Aaron their father, as the LORD God of Israel had commanded him.
²⁰And the rest of the sons of Levi were these: Of the sons of Amram;
Shubael: of the sons of Shubael; Jehdeiah. ²¹Concerning Rehabiah: of the
sons of Rehabiah, the first was Isshiah. ²²Of the Izharites; Shelomoth: of the
sons of Shelomoth; Jahath. ²³And the sons of Hebron; Jeriah the first,
Amariah the second, Jahaziel the third, Jekameam the fourth. ²⁴Of the sons
of Uzziel; Michah: of the sons of Michah; Shamir. ²⁵The brother of Michah
was Isshiah: of the sons of Isshiah; Zechariah. ²⁶The sons of Merari were
Mahli and Mushi: the sons of Jaaziah; Beno. ²⁷The sons of Merari by
Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. ²⁸Of Mahli came Eleazar,
who had no sons. ²⁹Concerning Kish: the son of Kish was Jerahmeel. ³⁰The
sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of
the Levites after the house of their fathers. ³¹These likewise cast lots over
against their brethren the sons of Aaron in the presence of David the king,
and Zadok, and Ahimelech, and the chief of the fathers of the priests and
Levites, even the principal fathers over against their younger brethren.

1 Chronicles 25

¹Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: ²Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king. ³Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD. ⁴Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: ⁵All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. ⁶All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. ⁷So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight. ⁸And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar. ⁹Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve: ¹⁰The third to Zaccur, he, his sons, and his brethren, were twelve: ¹¹The fourth to Izri, he, his sons, and his brethren, were twelve: ¹²The fifth to Nethaniah, he, his sons, and his brethren, were twelve: ¹³The sixth to Bukkiah, he, his sons, and his brethren, were twelve: ¹⁴The seventh to Jesharelah, he, his sons, and his brethren, were twelve:

¹⁵The eighth to Jeshaiiah, he, his sons, and his brethren, were twelve: ¹⁶The ninth to Mattaniah, he, his sons, and his brethren, were twelve: ¹⁷The tenth to Shimei, he, his sons, and his brethren, were twelve: ¹⁸The eleventh to Azareel, he, his sons, and his brethren, were twelve: ¹⁹The twelfth to Hashabiah, he, his sons, and his brethren, were twelve: ²⁰The thirteenth to Shubael, he, his sons, and his brethren, were twelve: ²¹The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve: ²²The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve: ²³The sixteenth to Hananiah, he, his sons, and his brethren, were twelve: ²⁴The seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve: ²⁵The eighteenth to Hanani, he, his sons, and his brethren, were twelve: ²⁶The nineteenth to Mallothi, he, his sons, and his brethren, were twelve: ²⁷The twentieth to Eliathah, he, his sons, and his brethren, were twelve: ²⁸The one and twentieth to Hothir, he, his sons, and his brethren, were twelve: ²⁹The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve: ³⁰The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve: ³¹The four and twentieth to Romanti-ezer, he, his sons, and his brethren, were twelve.

1 Chronicles 26

¹Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph. ²And the sons of Meshelemiah were, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, ³Elam the fifth, Jehohanan the sixth, Elioenai the seventh. ⁴Moreover the sons of Obed-edom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, ⁵Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him. ⁶Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour. ⁷The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah. ⁸All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom. ⁹And Meshelemiah had sons and brethren, strong men, eighteen. ¹⁰Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;) ¹¹Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen. ¹²Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD. ¹³And they cast lots, as well the small as the great, according to the house of their fathers, for every gate. ¹⁴And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward. ¹⁵To Obed-edom southward; and to his sons the house of Asuppim. ¹⁶To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward. ¹⁷Eastward were six Levites, northward four a day, southward

four a day, and toward Asuppim two and two. ¹⁸At Parbar westward, four at the causeway, and two at Parbar. ¹⁹These are the divisions of the porters among the sons of Kore, and among the sons of Merari. ²⁰And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. ²¹As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli. ²²The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD. ²³Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites: ²⁴And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures. ²⁵And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son. ²⁶Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. ²⁷Out of the spoils won in battles did they dedicate to maintain the house of the LORD. ²⁸And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren. ²⁹Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. ³⁰And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king. ³¹Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead. ³²And his brethren, men of valour, were two thousand and

seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

1 Chronicles 27

¹Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. ²Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand. ³Of the children of Perez was the chief of all the captains of the host for the first month. ⁴And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand. ⁵The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand. ⁶This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son. ⁷The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand. ⁸The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand. ⁹The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand. ¹⁰The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand. ¹¹The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand. ¹²The ninth captain for the ninth month was Abi-ezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand. ¹³The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four

thousand. ¹⁴The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand. ¹⁵The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand. ¹⁶Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: ¹⁷Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok: ¹⁸Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael: ¹⁹Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel: ²⁰Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah: ²¹Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner: ²²Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel. ²³But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens. ²⁴Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David. ²⁵And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziyah: ²⁶And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub: ²⁷And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite: ²⁸And over the olive trees and the sycomore trees that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash: ²⁹And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai: ³⁰Over the

camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite: ³¹And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's. ³²Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons: ³³And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion: ³⁴And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

1 Chronicles 28

¹And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. ²Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: ³But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. ⁴Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: ⁵And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. ⁶And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. ⁷Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. ⁸Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. ⁹And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth

all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. ¹⁰Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. ¹¹Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, ¹²And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: ¹³Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. ¹⁴He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: ¹⁵Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. ¹⁶And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: ¹⁷Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: ¹⁸And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD. ¹⁹All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern. ²⁰And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my

God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. ²¹And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

1 Chronicles 29

¹Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God. ²Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. ³Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, ⁴Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: ⁵The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD? ⁶Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, ⁷And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. ⁸And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite. ⁹Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy. ¹⁰Wherefore David blessed the LORD before all the

congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. ¹¹Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. ¹²Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. ¹³Now therefore, our God, we thank thee, and praise thy glorious name. ¹⁴But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. ¹⁵For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. ¹⁶O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. ¹⁷I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. ¹⁸O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: ¹⁹And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. ²⁰And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. ²¹And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings,

and sacrifices in abundance for all Israel: ²²And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest. ²³Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. ²⁴And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. ²⁵And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel. ²⁶Thus David the son of Jesse reigned over all Israel. ²⁷And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. ²⁸And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. ²⁹Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, ³⁰With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

2 Chronicles 1

¹And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly. ²Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. ³So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness. ⁴But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. ⁵Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it. ⁶And Solomon went up thither to the brasen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it. ⁷In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. ⁸And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. ⁹Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. ¹⁰Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? ¹¹And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: ¹²Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and

honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like. ¹³Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel. ¹⁴And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. ¹⁵And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycomore trees that are in the vale for abundance. ¹⁶And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. ¹⁷And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

2 Chronicles 2

¹And Solomon determined to build an house for the name of the LORD, and an house for his kingdom. ²And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. ³And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me. ⁴Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel. ⁵And the house which I build is great: for great is our God above all gods. ⁶But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him? ⁷Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. ⁸Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, ⁹Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great. ¹⁰And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil. ¹¹Then Hiram the king of Tyre answered in writing, which he sent to

Solomon, Because the LORD hath loved his people, he hath made thee king over them. ¹²Huram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom. ¹³And now I have sent a cunning man, endued with understanding, of Hiram my father's, ¹⁴The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. ¹⁵Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: ¹⁶And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem. ¹⁷And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. ¹⁸And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

2 Chronicles 3

¹Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. ²And he began to build in the second day of the second month, in the fourth year of his reign. ³Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. ⁴And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold. ⁵And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. ⁶And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim. ⁷He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls. ⁸And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents. ⁹And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold. ¹⁰And in the most holy house he made two cherubims of image work, and overlaid them with gold. ¹¹And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub. ¹²And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub. ¹³The wings of these cherubims

spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward. ¹⁴And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon. ¹⁵Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. ¹⁶And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. ¹⁷And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

2 Chronicles 4

¹Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. ²Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. ³And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast. ⁴It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. ⁵And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths. ⁶He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in. ⁷And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left. ⁸He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold. ⁹Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. ¹⁰And he set the sea on the right side of the east end, over against the south. ¹¹And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God; ¹²To wit, the two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of

the pillars; ¹³And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars. ¹⁴He made also bases, and lavers made he upon the bases; ¹⁵One sea, and twelve oxen under it. ¹⁶The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of bright brass. ¹⁷In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah. ¹⁸Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. ¹⁹And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set; ²⁰Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; ²¹And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; ²²And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

2 Chronicles 5

¹Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God. ²Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. ³Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. ⁴And all the elders of Israel came; and the Levites took up the ark. ⁵And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up. ⁶Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude. ⁷And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims: ⁸For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. ⁹And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day. ¹⁰There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt. ¹¹And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course: ¹²Also the Levites which were the singers, all of them of Asaph,

of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) ¹³It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; ¹⁴So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

2 Chronicles 6

¹Then said Solomon, The LORD hath said that he would dwell in the thick darkness. ²But I have built an house of habitation for thee, and a place for thy dwelling for ever. ³And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. ⁴And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, ⁵Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: ⁶But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. ⁷Now it was in the heart of David my father to build an house for the name of the LORD God of Israel. ⁸But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: ⁹Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. ¹⁰The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. ¹¹And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel. ¹²And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: ¹³For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward

heaven, ¹⁴And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts: ¹⁵Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. ¹⁶Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. ¹⁷Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. ¹⁸But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! ¹⁹Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: ²⁰That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. ²¹Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive. ²²If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; ²³Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness. ²⁴And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication

before thee in this house; ²⁵Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. ²⁶When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; ²⁷Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance. ²⁸If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: ²⁹Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: ³⁰Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) ³¹That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers. ³²Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; ³³Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name. ³⁴If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I

have built for thy name; ³⁵Then hear thou from the heavens their prayer and their supplication, and maintain their cause. ³⁶If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; ³⁷Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; ³⁸If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: ³⁹Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. ⁴⁰Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. ⁴¹Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness. ⁴²O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

2 Chronicles 7

¹Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. ²And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. ³And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever. ⁴Then the king and all the people offered sacrifices before the LORD. ⁵And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. ⁶And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. ⁷Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat. ⁸Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. ⁹And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. ¹⁰And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and

to Solomon, and to Israel his people. ¹¹Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. ¹²And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. ¹³If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; ¹⁴If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. ¹⁵Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. ¹⁶For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually. ¹⁷And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; ¹⁸Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. ¹⁹But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; ²⁰Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. ²¹And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house? ²²And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out

of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

2 Chronicles 8

¹And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, ²That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. ³And Solomon went to Hamath-zobah, and prevailed against it. ⁴And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. ⁵Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; ⁶And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion. ⁷As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, ⁸But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day. ⁹But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen. ¹⁰And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people. ¹¹And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the LORD hath come. ¹²Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, ¹³Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened

bread, and in the feast of weeks, and in the feast of tabernacles. ¹⁴And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded. ¹⁵And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. ¹⁶Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. ¹⁷Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom. ¹⁸And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

2 Chronicles 9

¹And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. ²And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. ³And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, ⁴And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. ⁵And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom: ⁶Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. ⁷Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. ⁸Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. ⁹And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. ¹⁰And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones. ¹¹And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such

seen before in the land of Judah. ¹²And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants. ¹³Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; ¹⁴Beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. ¹⁵And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target. ¹⁶And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon. ¹⁷Moreover the king made a great throne of ivory, and overlaid it with pure gold. ¹⁸And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: ¹⁹And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. ²⁰And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon. ²¹For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. ²²And king Solomon passed all the kings of the earth in riches and wisdom. ²³And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. ²⁴And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. ²⁵And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the

king at Jerusalem. ²⁶And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt. ²⁷And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance. ²⁸And they brought unto Solomon horses out of Egypt, and out of all lands. ²⁹Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? ³⁰And Solomon reigned in Jerusalem over all Israel forty years. ³¹And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

2 Chronicles 10

¹And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. ²And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt. ³And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, ⁴Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. ⁵And he said unto them, Come again unto me after three days. And the people departed. ⁶And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? ⁷And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever. ⁸But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. ⁹And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? ¹⁰And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. ¹¹For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions. ¹²So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. ¹³And the king answered

them roughly; and king Rehoboam forsook the counsel of the old men,
¹⁴And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions. ¹⁵So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. ¹⁶And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents. ¹⁷But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. ¹⁸Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. ¹⁹And Israel rebelled against the house of David unto this day.

2 Chronicles 11

¹And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. ²But the word of the LORD came to Shemaiah the man of God, saying, ³Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, ⁴Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam. ⁵And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. ⁶He built even Beth-lehem, and Etam, and Tekoa, ⁷And Beth-zur, and Shoco, and Adullam, ⁸And Gath, and Mareshah, and Ziph, ⁹And Adoraim, and Lachish, and Azekah, ¹⁰And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities. ¹¹And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. ¹²And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side. ¹³And the priests and the Levites that were in all Israel resorted to him out of all their coasts. ¹⁴For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: ¹⁵And he ordained him priests for the high places, and for the devils, and for the calves which he had made. ¹⁶And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. ¹⁷So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they

walked in the way of David and Solomon. ¹⁸And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse; ¹⁹Which bare him children; Jeush, and Shamariah, and Zaham. ²⁰And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. ²¹And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) ²²And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. ²³And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

2 Chronicles 12

¹And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him. ²And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, ³With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. ⁴And he took the fenced cities which pertained to Judah, and came to Jerusalem. ⁵Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. ⁶Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous. ⁷And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. ⁸Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. ⁹So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. ¹⁰Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. ¹¹And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into

the guard chamber. ¹²And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well. ¹³So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. ¹⁴And he did evil, because he prepared not his heart to seek the LORD. ¹⁵Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually. ¹⁶And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

2 Chronicles 13

¹Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah. ²He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. ³And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour. ⁴And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; ⁵Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? ⁶Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. ⁷And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. ⁸And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. ⁹Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. ¹⁰But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business: ¹¹And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in

order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. ¹²And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper. ¹³But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. ¹⁴And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets. ¹⁵Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. ¹⁶And the children of Israel fled before Judah: and God delivered them into their hand. ¹⁷And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. ¹⁸Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers. ¹⁹And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof. ²⁰Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died. ²¹But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters. ²²And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

2 Chronicles 14

¹So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years. ²And Asa did that which was good and right in the eyes of the LORD his God: ³For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: ⁴And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. ⁵Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him. ⁶And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest. ⁷Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered. ⁸And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour. ⁹And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. ¹⁰Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. ¹¹And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee. ¹²So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. ¹³And Asa and the people that were with

him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil. ¹⁴And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. ¹⁵They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

2 Chronicles 15

¹And the Spirit of God came upon Azariah the son of Oded: ²And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. ³Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. ⁴But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them. ⁵And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. ⁶And nation was destroyed of nation, and city of city: for God did vex them with all adversity. ⁷Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. ⁸And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD. ⁹And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him. ¹⁰So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. ¹¹And they offered unto the LORD the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. ¹²And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; ¹³That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman. ¹⁴And they sware unto the LORD with a

loud voice, and with shouting, and with trumpets, and with cornets. ¹⁵And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about. ¹⁶And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron. ¹⁷But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. ¹⁸And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. ¹⁹And there was no more war unto the five and thirtieth year of the reign of Asa.

2 Chronicles 16

¹In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. ²Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, ³There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. ⁴And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. ⁵And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease. ⁶Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah. ⁷And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. ⁸Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. ⁹For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. ¹⁰Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time. ¹¹And, behold, the acts of Asa, first and last, lo, they are written in the book

of the kings of Judah and Israel. ¹²And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians. ¹³And Asa slept with his fathers, and died in the one and fortieth year of his reign. ¹⁴And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

2 Chronicles 17

¹And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. ²And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. ³And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; ⁴But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. ⁵Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. ⁶And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah. ⁷Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. ⁸And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. ⁹And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people. ¹⁰And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. ¹¹Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. ¹²And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. ¹³And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem. ¹⁴And these are the numbers of them

according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. ¹⁵And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand. ¹⁶And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour. ¹⁷And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. ¹⁸And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. ¹⁹These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

2 Chronicles 18

¹Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. ²And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead. ³And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. ⁴And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. ⁵Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand. ⁶But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? ⁷And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. ⁸And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla. ⁹And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. ¹⁰And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed. ¹¹And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king. ¹²And the messenger that went to call Micaiah spake to him, saying, Behold, the

words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good. ¹³And Micaiah said, As the LORD liveth, even what my God saith, that will I speak. ¹⁴And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. ¹⁵And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD? ¹⁶Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace. ¹⁷And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil? ¹⁸Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left. ¹⁹And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. ²⁰Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? ²¹And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. ²²Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee. ²³Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? ²⁴And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself. ²⁵Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to

Joash the king's son; ²⁶And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. ²⁷And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people. ²⁸So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. ²⁹And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. ³⁰Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel. ³¹And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him. ³²For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. ³³And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded. ³⁴And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

2 Chronicles 19

¹And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. ²And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD. ³Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. ⁴And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers. ⁵And he set judges in the land throughout all the fenced cities of Judah, city by city, ⁶And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment. ⁷Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts. ⁸Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. ⁹And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. ¹⁰And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. ¹¹And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

2 Chronicles 20

¹It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. ²Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi. ³And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. ⁴And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD. ⁵And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, ⁶And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? ⁷Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? ⁸And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, ⁹If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. ¹⁰And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; ¹¹Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. ¹²O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. ¹³And all Judah stood

before the LORD, with their little ones, their wives, and their children.

¹⁴Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; ¹⁵And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. ¹⁶To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. ¹⁷Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you. ¹⁸And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. ¹⁹And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high. ²⁰And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. ²¹And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. ²²And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. ²³For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants

of Seir, every one helped to destroy another. ²⁴And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. ²⁵And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. ²⁶And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day. ²⁷Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. ²⁸And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. ²⁹And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. ³⁰So the realm of Jehoshaphat was quiet: for his God gave him rest round about. ³¹And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. ³²And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the LORD. ³³Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers. ³⁴Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel. ³⁵And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: ³⁶And he joined himself with him to make ships to go to Tarshish: and they

made the ships in Ezion-geber. ³⁷Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

2 Chronicles 21

¹Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead. ²And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel. ³And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn. ⁴Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel. ⁵Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. ⁶And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD. ⁷Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever. ⁸In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. ⁹Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. ¹⁰So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers. ¹¹Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto. ¹²And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways

of Jehoshaphat thy father, nor in the ways of Asa king of Judah, ¹³But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: ¹⁴Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods: ¹⁵And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. ¹⁶Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: ¹⁷And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons. ¹⁸And after all this the LORD smote him in his bowels with an incurable disease. ¹⁹And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. ²⁰Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

2 Chronicles 22

¹And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. ²Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri. ³He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. ⁴Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction. ⁵He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. ⁶And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. ⁷And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. ⁸And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. ⁹And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom. ¹⁰But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the

house of Judah. ¹¹But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. ¹²And he was with them hid in the house of God six years: and Athaliah reigned over the land.

2 Chronicles 23

¹And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. ²And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. ³And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David. ⁴This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors; ⁵And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD. ⁶But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD. ⁷And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out. ⁸So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses. ⁹Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God. ¹⁰And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king

round about. ¹¹Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king. ¹²Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: ¹³And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason. ¹⁴Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD. ¹⁵So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there. ¹⁶And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people. ¹⁷Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. ¹⁸Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David. ¹⁹And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in. ²⁰And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. ²¹And all the

people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

2 Chronicles 24

¹Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba. ²And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest. ³And Jehoiada took for him two wives; and he begat sons and daughters. ⁴And it came to pass after this, that Joash was minded to repair the house of the LORD. ⁵And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not. ⁶And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness? ⁷For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim. ⁸And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD. ⁹And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness. ¹⁰And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. ¹¹Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. ¹²And the king and Jehoiada gave it to such as did the work

of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. ¹³So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. ¹⁴And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada. ¹⁵But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. ¹⁶And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house. ¹⁷Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. ¹⁸And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. ¹⁹Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear. ²⁰And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. ²¹And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. ²²Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it. ²³And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of

the people from among the people, and sent all the spoil of them unto the king of Damascus. ²⁴For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash. ²⁵And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. ²⁶And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess. ²⁷Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

2 Chronicles 25

¹Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. ²And he did that which was right in the sight of the LORD, but not with a perfect heart. ³Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. ⁴But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin. ⁵Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. ⁶He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. ⁷But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim. ⁸But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down. ⁹And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this. ¹⁰Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger. ¹¹And Amaziah strengthened himself, and led forth his people, and went to the valley of

salt, and smote of the children of Seir ten thousand. ¹²And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. ¹³But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil. ¹⁴Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. ¹⁵Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? ¹⁶And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. ¹⁷Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face. ¹⁸And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. ¹⁹Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee? ²⁰But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom. ²¹So Joash the king

of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah. ²²And Judah was put to the worse before Israel, and they fled every man to his tent. ²³And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. ²⁴And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria. ²⁵And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. ²⁶Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? ²⁷Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. ²⁸And they brought him upon horses, and buried him with his fathers in the city of Judah.

2 Chronicles 26

¹Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. ²He built Eloth, and restored it to Judah, after that the king slept with his fathers. ³Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. ⁴And he did that which was right in the sight of the LORD, according to all that his father Amaziah did. ⁵And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper. ⁶And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. ⁷And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. ⁸And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. ⁹Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. ¹⁰Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry. ¹¹Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. ¹²The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred. ¹³And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help

the king against the enemy. ¹⁴And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. ¹⁵And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong. ¹⁶But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. ¹⁷And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: ¹⁸And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. ¹⁹Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. ²⁰And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him. ²¹And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land. ²²Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. ²³So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

2 Chronicles 27

¹Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok. ²And he did that which was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly. ³He built the high gate of the house of the LORD, and on the wall of Ophel he built much. ⁴Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers. ⁵He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third. ⁶So Jotham became mighty, because he prepared his ways before the LORD his God. ⁷Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah. ⁸He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. ⁹And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

2 Chronicles 28

¹Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father: ²For he walked in the ways of the kings of Israel, and made also molten images for Baalim. ³Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. ⁴He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. ⁵Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. ⁶For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the LORD God of their fathers. ⁷And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king. ⁸And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. ⁹But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. ¹⁰And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the LORD your God? ¹¹Now hear me therefore, and

deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you. ¹²Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, ¹³And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. ¹⁴So the armed men left the captives and the spoil before the princes and all the congregation. ¹⁵And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria. ¹⁶At that time did king Ahaz send unto the kings of Assyria to help him. ¹⁷For again the Edomites had come and smitten Judah, and carried away captives. ¹⁸The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. ¹⁹For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD. ²⁰And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not. ²¹For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not. ²²And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz. ²³For he sacrificed unto the gods of Damascus, which

smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. ²⁴And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. ²⁵And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers. ²⁶Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. ²⁷And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

2 Chronicles 29

¹Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. ²And he did that which was right in the sight of the LORD, according to all that David his father had done. ³He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. ⁴And he brought in the priests and the Levites, and gathered them together into the east street, ⁵And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place. ⁶For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs. ⁷Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. ⁸Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. ⁹For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. ¹⁰Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. ¹¹My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense. ¹²Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: ¹³And of the sons of Elizaphan; Shimri,

and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: ¹⁴And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. ¹⁵And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. ¹⁶And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron. ¹⁷Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. ¹⁸Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. ¹⁹Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD. ²⁰Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD. ²¹And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD. ²²So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. ²³And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them. ²⁴And the priests killed them, and they made reconciliation with their blood upon

the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel. ²⁵And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets. ²⁶And the Levites stood with the instruments of David, and the priests with the trumpets. ²⁷And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel. ²⁸And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. ²⁹And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. ³⁰Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped. ³¹Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings. ³²And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the LORD. ³³And the consecrated things were six hundred oxen and three thousand sheep. ³⁴But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify

themselves than the priests. ³⁵And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the LORD was set in order. ³⁶And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

2 Chronicles 30

¹And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. ²For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. ³For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. ⁴And the thing pleased the king and all the congregation. ⁵So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. ⁶So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. ⁷And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see. ⁸Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you. ⁹For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. ¹⁰So the posts passed from city to city through the country of

Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. ¹¹Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. ¹²Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD. ¹³And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. ¹⁴And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. ¹⁵Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. ¹⁶And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. ¹⁷For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD. ¹⁸For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one ¹⁹That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. ²⁰And the LORD hearkened to Hezekiah, and healed the people. ²¹And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. ²²And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the

feast seven days, offering peace offerings, and making confession to the LORD God of their fathers. ²³And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. ²⁴For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. ²⁵And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. ²⁶So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. ²⁷Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

2 Chronicles 31

¹Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. ²And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD. ³He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD. ⁴Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD. ⁵And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. ⁶And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps. ⁷In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. ⁸And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. ⁹Then Hezekiah questioned with the priests and the Levites concerning the heaps. ¹⁰And Azariah the chief priest of the house of Zadok answered him,

and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store. ¹¹Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them, ¹²And brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next. ¹³And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. ¹⁴And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things. ¹⁵And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small: ¹⁶Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses; ¹⁷Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; ¹⁸And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness: ¹⁹Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites. ²⁰And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth

before the LORD his God. ²¹And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

2 Chronicles 32

¹After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. ²And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, ³He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. ⁴So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? ⁵Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. ⁶And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, ⁷Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: ⁸With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah. ⁹After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, ¹⁰Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? ¹¹Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria? ¹²Hath not the same Hezekiah taken away his high places and his altars, and

commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? ¹³Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? ¹⁴Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? ¹⁵Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? ¹⁶And his servants spake yet more against the LORD God, and against his servant Hezekiah. ¹⁷He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. ¹⁸Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. ¹⁹And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. ²⁰And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven. ²¹And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. ²²Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. ²³And many brought gifts unto the LORD to

Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth. ²⁴In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign. ²⁵But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

²⁶Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. ²⁷And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; ²⁸Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. ²⁹Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. ³⁰This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. ³¹Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. ³²Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel. ³³And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

2 Chronicles 33

¹Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: ²But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel. ³For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. ⁴Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever. ⁵And he built altars for all the host of heaven in the two courts of the house of the LORD. ⁶And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. ⁷And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: ⁸Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses. ⁹So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel. ¹⁰And the LORD spake to Manasseh, and to his people: but they would not hearken. ¹¹Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. ¹²And when he was in

affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, ¹³And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God. ¹⁴Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. ¹⁵And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city. ¹⁶And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel. ¹⁷Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only. ¹⁸Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel. ¹⁹His prayer also, and how God was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers. ²⁰So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead. ²¹Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. ²²But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; ²³And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more. ²⁴And his servants conspired against him, and slew him in his own house. ²⁵But the people of

the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

2 Chronicles 34

¹Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. ²And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left. ³For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. ⁴And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. ⁵And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. ⁶And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. ⁷And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem. ⁸Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. ⁹And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. ¹⁰And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to

repair and amend the house: ¹¹Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. ¹²And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick. ¹³Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters. ¹⁴And when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest found a book of the law of the LORD given by Moses. ¹⁵And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah delivered the book to Shaphan. ¹⁶And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it. ¹⁷And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen. ¹⁸Then Shaphan the scribe told the king, saying, Hilkiyah the priest hath given me a book. And Shaphan read it before the king. ¹⁹And it came to pass, when the king had heard the words of the law, that he rent his clothes. ²⁰And the king commanded Hilkiyah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, ²¹Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book. ²²And Hilkiyah, and they that the king had appointed, went to Huldah the prophetess, the wife of

Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect. ²³And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me, ²⁴Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: ²⁵Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. ²⁶And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard; ²⁷Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD. ²⁸Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again. ²⁹Then the king sent and gathered together all the elders of Judah and Jerusalem. ³⁰And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. ³¹And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. ³²And he caused all that were

present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

³³And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

2 Chronicles 35

¹Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month. ²And he set the priests in their charges, and encouraged them to the service of the house of the LORD, ³And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel, ⁴And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. ⁵And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites. ⁶So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses. ⁷And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance. ⁸And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen. ⁹Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen. ¹⁰So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. ¹¹And they killed the passover, and the priests sprinkled the blood from their hands, and

the Levites flayed them. ¹²And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen. ¹³And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. ¹⁴And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. ¹⁵And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them. ¹⁶So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. ¹⁷And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. ¹⁸And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. ¹⁹In the eighteenth year of the reign of Josiah was this passover kept. ²⁰After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. ²¹But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

²²Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. ²³And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. ²⁴His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. ²⁵And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations. ²⁶Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD, ²⁷And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

2 Chronicles 36

¹Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. ²Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. ³And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. ⁴And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt. ⁵Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God. ⁶Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. ⁷Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. ⁸Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead. ⁹Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD. ¹⁰And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem. ¹¹Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. ¹²And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. ¹³And he also rebelled against king Nebuchadnezzar, who had made him swear by God:

but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel. ¹⁴Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. ¹⁵And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: ¹⁶But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy. ¹⁷Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. ¹⁸And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. ¹⁹And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. ²⁰And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: ²¹To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. ²²Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, ²³Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to

build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.

Ezra 1

¹Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, ²Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. ³Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. ⁴And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. ⁵Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem. ⁶And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. ⁷Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; ⁸Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. ⁹And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, ¹⁰Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. ¹¹All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up

with them of the captivity that were brought up from Babylon unto Jerusalem.

Ezra 2

¹Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; ²Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: ³The children of Parosh, two thousand an hundred seventy and two. ⁴The children of Shephatiah, three hundred seventy and two. ⁵The children of Arah, seven hundred seventy and five. ⁶The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. ⁷The children of Elam, a thousand two hundred fifty and four. ⁸The children of Zattu, nine hundred forty and five. ⁹The children of Zaccai, seven hundred and threescore. ¹⁰The children of Bani, six hundred forty and two. ¹¹The children of Bebai, six hundred twenty and three. ¹²The children of Azgad, a thousand two hundred twenty and two. ¹³The children of Adonikam, six hundred sixty and six. ¹⁴The children of Bigvai, two thousand fifty and six. ¹⁵The children of Adin, four hundred fifty and four. ¹⁶The children of Ater of Hezekiah, ninety and eight. ¹⁷The children of Bezai, three hundred twenty and three. ¹⁸The children of Jorah, an hundred and twelve. ¹⁹The children of Hashum, two hundred twenty and three. ²⁰The children of Gibbar, ninety and five. ²¹The children of Beth-lehem, an hundred twenty and three. ²²The men of Netophah, fifty and six. ²³The men of Anathoth, an hundred twenty and eight. ²⁴The children of Azmaveth, forty and two. ²⁵The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three. ²⁶The children of Ramah and Gaba, six hundred twenty and one. ²⁷The men of Michmas, an hundred twenty and

two. ²⁸The men of Beth-el and Ai, two hundred twenty and three. ²⁹The children of Nebo, fifty and two. ³⁰The children of Magbish, an hundred fifty and six. ³¹The children of the other Elam, a thousand two hundred fifty and four. ³²The children of Harim, three hundred and twenty. ³³The children of Lod, Hadid, and Ono, seven hundred twenty and five. ³⁴The children of Jericho, three hundred forty and five. ³⁵The children of Senaah, three thousand and six hundred and thirty. ³⁶The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. ³⁷The children of Immer, a thousand fifty and two. ³⁸The children of Pashur, a thousand two hundred forty and seven. ³⁹The children of Harim, a thousand and seventeen. ⁴⁰The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four. ⁴¹The singers: the children of Asaph, an hundred twenty and eight. ⁴²The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine. ⁴³The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, ⁴⁴The children of Keros, the children of Siaha, the children of Padon, ⁴⁵The children of Lebanah, the children of Hagabah, the children of Akkub, ⁴⁶The children of Hagab, the children of Shalmai, the children of Hanan, ⁴⁷The children of Giddel, the children of Gahar, the children of Reaiah, ⁴⁸The children of Rezin, the children of Nekoda, the children of Gazzam, ⁴⁹The children of Uzza, the children of Paseah, the children of Besai, ⁵⁰The children of Asnah, the children of Mehunim, the children of Nephusim, ⁵¹The children of Bakbuk, the children of Hakupha, the children of Harhur, ⁵²The children of Bazluth, the children of Mehida, the children of Harsha, ⁵³The children of Barkos, the children of Sisera, the children of Thamah, ⁵⁴The children of Neziah, the children of Hatipha. ⁵⁵The children of Solomon's servants: the children of

Sotai, the children of Sophereth, the children of Peruda, ⁵⁶The children of Jaalah, the children of Darkon, the children of Giddel, ⁵⁷The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. ⁵⁸All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two. ⁵⁹And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their seed, whether they were of Israel: ⁶⁰The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two. ⁶¹And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: ⁶²These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. ⁶³And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim. ⁶⁴The whole congregation together was forty and two thousand three hundred and threescore, ⁶⁵Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. ⁶⁶Their horses were seven hundred thirty and six; their mules, two hundred forty and five; ⁶⁷Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. ⁶⁸And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place: ⁶⁹They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments. ⁷⁰So the priests, and the Levites, and some of the people, and the singers,

and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Ezra 3

¹And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. ²Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. ³And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening. ⁴They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; ⁵And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. ⁶From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid. ⁷They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. ⁸Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. ⁹Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the

workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. ¹⁰And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. ¹¹And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. ¹²But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: ¹³So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Ezra 4

¹Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; ²Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. ³But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us. ⁴Then the people of the land weakened the hands of the people of Judah, and troubled them in building, ⁵And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. ⁶And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. ⁷And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. ⁸Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: ⁹Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, ¹⁰And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time. ¹¹This is the copy of the letter that they sent unto him, even unto Artaxerxes

the king; Thy servants the men on this side the river, and at such a time.

¹²Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. ¹³Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. ¹⁴Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; ¹⁵That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. ¹⁶We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river. ¹⁷Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. ¹⁸The letter which ye sent unto us hath been plainly read before me. ¹⁹And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. ²⁰There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. ²¹Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. ²²Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? ²³Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in

haste to Jerusalem unto the Jews, and made them to cease by force and power. ²⁴Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Ezra 5

¹Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. ²Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. ³At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? ⁴Then said we unto them after this manner, What are the names of the men that make this building? ⁵But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter. ⁶The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: ⁷They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace. ⁸Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. ⁹Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? ¹⁰We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. ¹¹And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. ¹²But after that our fathers had provoked the God of heaven unto wrath, he gave them into the

hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. ¹³But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. ¹⁴And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; ¹⁵And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. ¹⁶Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished. ¹⁷Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Ezra 6

¹Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. ²And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: ³In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; ⁴With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: ⁵And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. ⁶Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: ⁷Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. ⁸Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. ⁹And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: ¹⁰That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. ¹¹Also

I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. ¹²And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed. ¹³Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. ¹⁴And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. ¹⁵And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. ¹⁶And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, ¹⁷And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. ¹⁸And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. ¹⁹And the children of the captivity kept the passover upon the fourteenth day of the first month. ²⁰For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. ²¹And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, ²²And kept the feast of

unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Ezra 7

¹Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, ²The son of Shallum, the son of Zadok, the son of Ahitub, ³The son of Amariah, the son of Azariah, the son of Meraioth, ⁴The son of Zerariah, the son of Uzzi, the son of Bukki, ⁵The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: ⁶This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. ⁷And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. ⁸And he came to Jerusalem in the fifth month, which was in the seventh year of the king. ⁹For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. ¹⁰For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments. ¹¹Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. ¹²Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. ¹³I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. ¹⁴Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; ¹⁵And to carry the silver and gold, which the king

and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, ¹⁶And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: ¹⁷That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. ¹⁸And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. ¹⁹The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. ²⁰And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. ²¹And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, ²²Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. ²³Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? ²⁴Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. ²⁵And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. ²⁶And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be

unto death, or to banishment, or to confiscation of goods, or to imprisonment. ²⁷Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: ²⁸And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

Ezra 8

¹These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. ²Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. ³Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. ⁴Of the sons of Pahath-moab; Elihoenai the son of Zerariah, and with him two hundred males. ⁵Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. ⁶Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. ⁷And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males. ⁸And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. ⁹Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. ¹⁰And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. ¹¹And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. ¹²And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males. ¹³And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. ¹⁴Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males. ¹⁵And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. ¹⁶Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. ¹⁷And I sent them with commandment unto Iddo the chief at the place Casiphia, and

I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. ¹⁸And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; ¹⁹And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty; ²⁰Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name. ²¹Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. ²²For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. ²³So we fasted and besought our God for this: and he was intreated of us. ²⁴Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, ²⁵And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered: ²⁶I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; ²⁷Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold. ²⁸And I said unto them, Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a freewill offering unto the LORD God of your fathers. ²⁹Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at

Jerusalem, in the chambers of the house of the LORD. ³⁰So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God. ³¹Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. ³²And we came to Jerusalem, and abode there three days. ³³Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; ³⁴By number and by weight of every one: and all the weight was written at that time. ³⁵Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the LORD. ³⁶And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

Ezra 9

¹Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. ²For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass. ³And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. ⁴Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice. ⁵And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, ⁶And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. ⁷Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. ⁸And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. ⁹For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of

the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. ¹⁰And now, O our God, what shall we say after this? for we have forsaken thy commandments, ¹¹Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. ¹²Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. ¹³And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; ¹⁴Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? ¹⁵O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

Ezra 10

¹Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. ²And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. ³Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. ⁴Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it. ⁵Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware. ⁶Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. ⁷And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; ⁸And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away. ⁹Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. ¹⁰And Ezra

the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. ¹¹Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. ¹²Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. ¹³But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. ¹⁴Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us. ¹⁵Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter: and Meshullam and Shabbethai the Levite helped them. ¹⁶And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. ¹⁷And they made an end with all the men that had taken strange wives by the first day of the first month. ¹⁸And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. ¹⁹And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass. ²⁰And of the sons of Immer; Hanani, and Zebadiah. ²¹And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah. ²²And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. ²³Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

²⁴Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. ²⁵Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. ²⁶And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. ²⁷And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. ²⁸Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. ²⁹And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. ³⁰And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. ³¹And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, ³²Benjamin, Malluch, and Shemariah. ³³Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. ³⁴Of the sons of Bani; Maadai, Amram, and Uel, ³⁵Benaiah, Bedeiah, Chelluh, ³⁶Vaniah, Meremoth, Eliashib, ³⁷Mattaniah, Mattenai, and Jaasau, ³⁸And Bani, and Binnui, Shimei, ³⁹And Shelemiah, and Nathan, and Adaiah, ⁴⁰Machnadebai, Shashai, Sharai, ⁴¹Azareel, and Shelemiah, Shemariah, ⁴²Shallum, Amariah, and Joseph. ⁴³Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. ⁴⁴All these had taken strange wives: and some of them had wives by whom they had children.

Nehemiah 1

¹The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, ²That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. ³And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. ⁴And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, ⁵And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: ⁶Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. ⁷We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. ⁸Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: ⁹But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. ¹⁰Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. ¹¹O Lord, I beseech thee, let now thine

ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

Nehemiah 2

¹And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. ²Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, ³And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? ⁴Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. ⁵And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. ⁶And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. ⁷Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; ⁸And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. ⁹Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. ¹⁰When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. ¹¹So I came to Jerusalem, and was there three days. ¹²And I arose in the night, I

and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. ¹³And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. ¹⁴Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. ¹⁵Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. ¹⁶And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. ¹⁷Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. ¹⁸Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. ¹⁹But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? ²⁰Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Nehemiah 3

¹Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel. ²And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. ³But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. ⁴And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana. ⁵And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord. ⁶Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. ⁷And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river. ⁸Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. ⁹And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. ¹⁰And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. ¹¹Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces. ¹²And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters. ¹³The valley gate repaired Hanun, and the inhabitants of Zanoah; they built

it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate. ¹⁴But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. ¹⁵But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David. ¹⁶After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty. ¹⁷After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. ¹⁸After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. ¹⁹And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall. ²⁰After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. ²¹After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. ²²And after him repaired the priests, the men of the plain. ²³After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. ²⁴After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner. ²⁵Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh. ²⁶Moreover the Nethinims dwelt in

Ophel, unto the place over against the water gate toward the east, and the tower that lieth out. ²⁷After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. ²⁸From above the horse gate repaired the priests, every one over against his house. ²⁹After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. ³⁰After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. ³¹After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner. ³²And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

Nehemiah 4

¹But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. ²And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? ³Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. ⁴Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: ⁵And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. ⁶So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. ⁷But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, ⁸And conspired all of them together to come and to fight against Jerusalem, and to hinder it. ⁹Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. ¹⁰And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. ¹¹And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. ¹²And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you. ¹³Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their

families with their swords, their spears, and their bows. ¹⁴And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. ¹⁵And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. ¹⁶And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. ¹⁷They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. ¹⁸For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. ¹⁹And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. ²⁰In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. ²¹So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. ²²Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. ²³So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

Nehemiah 5

¹And there was a great cry of the people and of their wives against their brethren the Jews. ²For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. ³Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. ⁴There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. ⁵Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. ⁶And I was very angry when I heard their cry and these words. ⁷Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. ⁸And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. ⁹Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? ¹⁰I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. ¹¹Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. ¹²Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this

promise. ¹³Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

¹⁴Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. ¹⁵But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. ¹⁶Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. ¹⁷Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. ¹⁸Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. ¹⁹Think upon me, my God, for good, according to all that I have done for this people.

Nehemiah 6

¹Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) ²That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. ³And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? ⁴Yet they sent unto me four times after this sort; and I answered them after the same manner. ⁵Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; ⁶Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. ⁷And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. ⁸Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. ⁹For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. ¹⁰Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. ¹¹And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. ¹²And, lo, I

perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. ¹³Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. ¹⁴My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear. ¹⁵So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. ¹⁶And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God. ¹⁷Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. ¹⁸For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. ¹⁹Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Nehemiah 7

¹Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, ²That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many. ³And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. ⁴Now the city was large and great: but the people were few therein, and the houses were not builded. ⁵And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, ⁶These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; ⁷Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this; ⁸The children of Parosh, two thousand an hundred seventy and two. ⁹The children of Shephatiah, three hundred seventy and two. ¹⁰The children of Arah, six hundred fifty and two. ¹¹The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. ¹²The children of Elam, a thousand two hundred fifty and four. ¹³The children of Zattu, eight hundred forty and five. ¹⁴The children of Zaccai, seven hundred and threescore. ¹⁵The children of Binnui, six hundred forty and eight. ¹⁶The children of Bebai, six hundred twenty and

eight. ¹⁷The children of Azgad, two thousand three hundred twenty and two. ¹⁸The children of Adonikam, six hundred threescore and seven. ¹⁹The children of Bigvai, two thousand threescore and seven. ²⁰The children of Adin, six hundred fifty and five. ²¹The children of Ater of Hezekiah, ninety and eight. ²²The children of Hashum, three hundred twenty and eight. ²³The children of Bezai, three hundred twenty and four. ²⁴The children of Hariph, an hundred and twelve. ²⁵The children of Gibeon, ninety and five. ²⁶The men of Beth-lehem and Netophah, an hundred fourscore and eight. ²⁷The men of Anathoth, an hundred twenty and eight. ²⁸The men of Beth-azmaveth, forty and two. ²⁹The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. ³⁰The men of Ramah and Geba, six hundred twenty and one. ³¹The men of Michmas, an hundred and twenty and two. ³²The men of Beth-el and Ai, an hundred twenty and three. ³³The men of the other Nebo, fifty and two. ³⁴The children of the other Elam, a thousand two hundred fifty and four. ³⁵The children of Harim, three hundred and twenty. ³⁶The children of Jericho, three hundred forty and five. ³⁷The children of Lod, Hadid, and Ono, seven hundred twenty and one. ³⁸The children of Senaah, three thousand nine hundred and thirty. ³⁹The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. ⁴⁰The children of Immer, a thousand fifty and two. ⁴¹The children of Pashur, a thousand two hundred forty and seven. ⁴²The children of Harim, a thousand and seventeen. ⁴³The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four. ⁴⁴The singers: the children of Asaph, an hundred forty and eight. ⁴⁵The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight. ⁴⁶The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth, ⁴⁷The children of Keros,

the children of Sia, the children of Padon, ⁴⁸The children of Lebana, the children of Hagaba, the children of Shalmal, ⁴⁹The children of Hanan, the children of Giddel, the children of Gahar, ⁵⁰The children of Reaiah, the children of Rezin, the children of Nekoda, ⁵¹The children of Gazzam, the children of Uzza, the children of Phaseah, ⁵²The children of Besai, the children of Meunim, the children of Nephishesim, ⁵³The children of Bakbuk, the children of Hakupha, the children of Harhur, ⁵⁴The children of Bazlith, the children of Mehida, the children of Harsha, ⁵⁵The children of Barkos, the children of Sisera, the children of Tamah, ⁵⁶The children of Neziah, the children of Hatipha. ⁵⁷The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, ⁵⁸The children of Jaala, the children of Darkon, the children of Giddel, ⁵⁹The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. ⁶⁰All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two. ⁶¹And these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they were of Israel. ⁶²The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two. ⁶³And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. ⁶⁴These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. ⁶⁵And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim. ⁶⁶The whole congregation together was forty and two thousand three hundred and threescore, ⁶⁷Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and

seven: and they had two hundred forty and five singing men and singing women. ⁶⁸Their horses, seven hundred thirty and six: their mules, two hundred forty and five: ⁶⁹Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses. ⁷⁰And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. ⁷¹And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. ⁷²And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments. ⁷³So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

Nehemiah 8

¹And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. ²And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. ³And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. ⁴And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. ⁵And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: ⁶And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. ⁷Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. ⁸So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. ⁹And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. ¹⁰Then he said unto

them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength. ¹¹So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. ¹²And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. ¹³And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. ¹⁴And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: ¹⁵And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. ¹⁶So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. ¹⁷And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. ¹⁸Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

Nehemiah 9

¹Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. ²And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. ³And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God. ⁴Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God. ⁵Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. ⁶Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. ⁷Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; ⁸And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous: ⁹And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea; ¹⁰And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day. ¹¹And thou didst divide the sea before

them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. ¹²Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. ¹³Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: ¹⁴And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: ¹⁵And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. ¹⁶But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, ¹⁷And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. ¹⁸Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; ¹⁹Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. ²⁰Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. ²¹Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. ²²Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon,

and the land of Og king of Bashan. ²³Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. ²⁴So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. ²⁵And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. ²⁶Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. ²⁷Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. ²⁸But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies; ²⁹And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. ³⁰Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. ³¹Nevertheless for thy great mercies' sake

thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God. ³²Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

³³Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: ³⁴Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. ³⁵For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. ³⁶Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

³⁷And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. ³⁸And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

Nehemiah 10

¹Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah, ²Seraiah, Azariah, Jeremiah, ³Pashur, Amariah, Malchijah, ⁴Hattush, Shebaniah, Malluch, ⁵Harim, Meremoth, Obadiah, ⁶Daniel, Ginnethon, Baruch, ⁷Meshullam, Abijah, Mijamin, ⁸Maaziah, Bilgai, Shemaiah: these were the priests. ⁹And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; ¹⁰And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, ¹¹Micha, Rehob, Hashabiah, ¹²Zaccur, Sherebiah, Shebaniah, ¹³Hodijah, Bani, Beninu. ¹⁴The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani, ¹⁵Bunni, Azgad, Bebai, ¹⁶Adonijah, Bigvai, Adin, ¹⁷Ater, Hizkijah, Azzur, ¹⁸Hodijah, Hashum, Bezai, ¹⁹Hariph, Anathoth, Nebai, ²⁰Magpiash, Meshullam, Hezir, ²¹Meshezabeel, Zadok, Jaddua, ²²Pelathiah, Hanan, Anaiah, ²³Hoshea, Hananiah, Hashub, ²⁴Hallohesh, Pileha, Shobek, ²⁵Rehum, Hashabnah, Maaseiah, ²⁶And Ahijah, Hanan, Anan, ²⁷Malluch, Harim, Baanah. ²⁸And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; ²⁹They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes; ³⁰And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: ³¹And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction

of every debt. ³²Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; ³³For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God. ³⁴And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law: ³⁵And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD: ³⁶Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: ³⁷And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. ³⁸And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. ³⁹For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

Nehemiah 11

¹And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. ²And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem. ³Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants. ⁴And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziyah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez; ⁵And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. ⁶All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men. ⁷And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. ⁸And after him Gabbai, Sallai, nine hundred twenty and eight. ⁹And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city. ¹⁰Of the priests: Jedaiah the son of Joiarib, Jachin. ¹¹Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God. ¹²And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, ¹³And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of

Meshillemoth, the son of Immer, ¹⁴And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men. ¹⁵Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; ¹⁶And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God. ¹⁷And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. ¹⁸All the Levites in the holy city were two hundred fourscore and four. ¹⁹Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two. ²⁰And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance. ²¹But the Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims. ²²The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God. ²³For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day. ²⁴And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people. ²⁵And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof, ²⁶And at Jeshua, and at Moladah, and at Bethphelet, ²⁷And at Hazar-shual, and at Beer-sheba, and in the villages thereof, ²⁸And at Ziklag, and at Mekonah, and in the villages thereof, ²⁹And at Enrimmon, and at Zareah, and at Jarmuth, ³⁰Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages

thereof. And they dwelt from Beer-sheba unto the valley of Hinnom. ³¹The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Beth-el, and in their villages, ³²And at Anathoth, Nob, Ananiah, ³³Hazor, Ramah, Gittaim, ³⁴Hadid, Zeboim, Neballat, ³⁵Lod, and Ono, the valley of craftsmen. ³⁶And of the Levites were divisions in Judah, and in Benjamin.

Nehemiah 12

¹Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, ²Amariah, Malluch, Hattush, ³Shechaniah, Rehum, Meremoth, ⁴Iddo, Ginnetho, Abijah, ⁵Miamin, Maadiah, Bilgah, ⁶Shemaiah, and Joiarib, Jedaiah, ⁷Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua. ⁸Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren. ⁹Also Bakbukiah and Unni, their brethren, were over against them in the watches. ¹⁰And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, ¹¹And Joiada begat Jonathan, and Jonathan begat Jaddua. ¹²And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; ¹³Of Ezra, Meshullam; of Amariah, Jehohanan; ¹⁴Of Melicu, Jonathan; of Shebaniah, Joseph; ¹⁵Of Harim, Adna; of Meraioth, Helkai; ¹⁶Of Iddo, Zechariah; of Ginnethon, Meshullam; ¹⁷Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; ¹⁸Of Bilgah, Shammua; of Shemaiah, Jehonathan; ¹⁹And of Joiarib, Mattenai; of Jedaiah, Uzzi; ²⁰Of Sallai, Kallai; of Amok, Eber; ²¹Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel. ²²The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian. ²³The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. ²⁴And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward. ²⁵Mattaniah, and Bakbukiah, Obadiah, Meshullam,

Talmon, Akkub, were porters keeping the ward at the thresholds of the gates. ²⁶These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe. ²⁷And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. ²⁸And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; ²⁹Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. ³⁰And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. ³¹Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate: ³²And after them went Hoshai, and half of the princes of Judah, ³³And Azariah, Ezra, and Meshullam, ³⁴Judah, and Benjamin, and Shemaiah, and Jeremiah, ³⁵And certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michai, the son of Zaccur, the son of Asaph: ³⁶And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. ³⁷And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. ³⁸And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall; ³⁹And from above the gate of Ephraim, and above the old gate, and above

the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate. ⁴⁰So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: ⁴¹And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets; ⁴²And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer. ⁴³Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off. ⁴⁴And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited. ⁴⁵And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son. ⁴⁶For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God. ⁴⁷And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

Nehemiah 13

¹On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; ²Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. ³Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. ⁴And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah: ⁵And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests. ⁶But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: ⁷And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. ⁸And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. ⁹Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense. ¹⁰And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. ¹¹Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. ¹²Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. ¹³And I made treasurers over the

treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren. ¹⁴Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof. ¹⁵In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. ¹⁶There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. ¹⁷Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? ¹⁸Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. ¹⁹And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. ²⁰So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. ²¹Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. ²²And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. ²³In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: ²⁴And their

children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. ²⁵And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. ²⁶Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. ²⁷Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? ²⁸And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. ²⁹Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. ³⁰Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; ³¹And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

Esther 1

¹Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) ²That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, ³In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him: ⁴When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. ⁵And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; ⁶Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble. ⁷And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. ⁸And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. ⁹Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. ¹⁰On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, ¹¹To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. ¹²But the queen Vashti refused to come at the king's commandment by his

chamberlains: therefore was the king very wroth, and his anger burned in him. ¹³Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: ¹⁴And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) ¹⁵What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? ¹⁶And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. ¹⁷For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. ¹⁸Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. ¹⁹If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. ²⁰And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. ²¹And the saying pleased the king and the princes; and the king did according to the word of Memucan: ²²For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

Esther 2

¹After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. ²Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: ³And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them: ⁴And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so. ⁵Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; ⁶Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. ⁷And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter. ⁸So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. ⁹And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. ¹⁰Esther had not shewed her people nor her kindred: for Mordecai

had charged her that she should not shew it. ¹¹And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her. ¹²Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) ¹³Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. ¹⁴In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name. ¹⁵Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. ¹⁶So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. ¹⁷And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. ¹⁸Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. ¹⁹And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. ²⁰Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with

him. ²¹In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. ²²And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. ²³And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Esther 3

¹After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. ²And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. ³Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? ⁴Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. ⁵And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. ⁶And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. ⁷In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. ⁸And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. ⁹If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. ¹⁰And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. ¹¹And the king said unto Haman, The silver is given to thee,

the people also, to do with them as it seemeth good to thee. ¹²Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. ¹³And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. ¹⁴The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. ¹⁵The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Esther 4

¹When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; ²And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. ³And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. ⁴So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. ⁵Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. ⁶So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. ⁷And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. ⁸Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. ⁹And Hatach came and told Esther the words of Mordecai. ¹⁰Again Esther spake unto Hatach, and gave him commandment unto Mordecai; ¹¹All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been

called to come in unto the king these thirty days. ¹²And they told to Mordecai Esther's words. ¹³Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. ¹⁴For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? ¹⁵Then Esther bade them return Mordecai this answer, ¹⁶Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. ¹⁷So Mordecai went his way, and did according to all that Esther had commanded him.

Esther 5

¹Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. ²And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. ³Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. ⁴And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. ⁵Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. ⁶And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. ⁷Then answered Esther, and said, My petition and my request is; ⁸If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said. ⁹Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. ¹⁰Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. ¹¹And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and

servants of the king. ¹²Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. ¹³Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. ¹⁴Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Esther 6

¹On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. ²And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. ³And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. ⁴And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. ⁵And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. ⁶So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? ⁷And Haman answered the king, For the man whom the king delighteth to honour, ⁸Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: ⁹And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. ¹⁰Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. ¹¹Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the

city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. ¹²And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. ¹³And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. ¹⁴And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

Esther 7

¹So the king and Haman came to banquet with Esther the queen. ²And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. ³Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: ⁴For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. ⁵Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? ⁶And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. ⁷And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. ⁸Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. ⁹And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. ¹⁰So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esther 8

¹On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. ²And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. ³And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. ⁴Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, ⁵And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: ⁶For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? ⁷Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. ⁸Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. ⁹Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their

language, and to the Jews according to their writing, and according to their language. ¹⁰And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: ¹¹Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, ¹²Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. ¹³The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. ¹⁴So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace. ¹⁵And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. ¹⁶The Jews had light, and gladness, and joy, and honour. ¹⁷And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Esther 9

¹Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) ²The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. ³And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. ⁴For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. ⁵Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. ⁶And in Shushan the palace the Jews slew and destroyed five hundred men. ⁷And Parshandatha, and Dalphon, and Aspatha, ⁸And Poratha, and Adalia, and Aridatha, ⁹And Parmashta, and Arisai, and Aridai, and Vajezatha, ¹⁰The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. ¹¹On that day the number of those that were slain in Shushan the palace was brought before the king. ¹²And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done. ¹³Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let

Haman's ten sons be hanged upon the gallows. ¹⁴And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. ¹⁵For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. ¹⁶But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, ¹⁷On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. ¹⁸But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. ¹⁹Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another. ²⁰And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, ²¹To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, ²²As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. ²³And the Jews undertook to do as they had begun, and as Mordecai had written unto them; ²⁴Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; ²⁵But when Esther came before the king, he commanded by letters that his wicked device,

which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. ²⁶Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, ²⁷The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; ²⁸And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. ²⁹Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. ³⁰And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, ³¹To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. ³²And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Esther 10

¹And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. ²And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? ³For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

Job 1

¹There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. ²And there were born unto him seven sons and three daughters. ³His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. ⁴And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. ⁵And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. ⁶Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. ⁷And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. ⁸And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? ⁹Then Satan answered the LORD, and said, Doth Job fear God for nought? ¹⁰Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. ¹¹But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. ¹²And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. ¹³And there was a day when his sons

and his daughters were eating and drinking wine in their eldest brother's house: ¹⁴And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: ¹⁵And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. ¹⁶While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. ¹⁷While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. ¹⁸While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: ¹⁹And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. ²⁰Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, ²¹And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. ²²In all this Job sinned not, nor charged God foolishly.

Job 2

¹Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. ²And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. ³And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. ⁴And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. ⁵But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. ⁶And the LORD said unto Satan, Behold, he is in thine hand; but save his life. ⁷So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. ⁸And he took him a potsherd to scrape himself withal; and he sat down among the ashes. ⁹Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. ¹⁰But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips. ¹¹Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. ¹²And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. ¹³So they sat down with

him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

Job 3

¹After this opened Job his mouth, and cursed his day. ²And Job spake, and said, ³Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. ⁴Let that day be darkness; let not God regard it from above, neither let the light shine upon it. ⁵Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. ⁶As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. ⁷Lo, let that night be solitary, let no joyful voice come therein. ⁸Let them curse it that curse the day, who are ready to raise up their mourning. ⁹Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: ¹⁰Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes. ¹¹Why died I not from the womb? why did I not give up the ghost when I came out of the belly? ¹²Why did the knees prevent me? or why the breasts that I should suck? ¹³For now should I have lain still and been quiet, I should have slept: then had I been at rest, ¹⁴With kings and counsellors of the earth, which built desolate places for themselves; ¹⁵Or with princes that had gold, who filled their houses with silver: ¹⁶Or as an hidden untimely birth I had not been; as infants which never saw light. ¹⁷There the wicked cease from troubling; and there the weary be at rest. ¹⁸There the prisoners rest together; they hear not the voice of the oppressor. ¹⁹The small and great are there; and the servant is free from his master. ²⁰Wherefore is light given to him that is in misery, and life unto the bitter in soul; ²¹Which long for death, but it cometh not; and dig for it more than for hid treasures; ²²Which rejoice exceedingly, and are glad, when they can find the grave? ²³Why is light given to a man whose way is hid, and whom God hath hedged in? ²⁴For my

sighing cometh before I eat, and my roarings are poured out like the waters.

²⁵For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. ²⁶I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Job 4

¹Then Eliphaz the Temanite answered and said, ²If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? ³Behold, thou hast instructed many, and thou hast strengthened the weak hands. ⁴Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. ⁵But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. ⁶Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? ⁷Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? ⁸Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. ⁹By the blast of God they perish, and by the breath of his nostrils are they consumed. ¹⁰The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. ¹¹The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad. ¹²Now a thing was secretly brought to me, and mine ear received a little thereof. ¹³In thoughts from the visions of the night, when deep sleep falleth on men, ¹⁴Fear came upon me, and trembling, which made all my bones to shake. ¹⁵Then a spirit passed before my face; the hair of my flesh stood up: ¹⁶It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, ¹⁷Shall mortal man be more just than God? shall a man be more pure than his maker? ¹⁸Behold, he put no trust in his servants; and his angels he charged with folly: ¹⁹How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? ²⁰They are destroyed from morning to evening: they perish for ever without any regarding it. ²¹Doth not their excellency which is in them go away? they die, even without wisdom.

Job 5

¹Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? ²For wrath killeth the foolish man, and envy slayeth the silly one. ³I have seen the foolish taking root: but suddenly I cursed his habitation. ⁴His children are far from safety, and they are crushed in the gate, neither is there any to deliver them. ⁵Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance. ⁶Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; ⁷Yet man is born unto trouble, as the sparks fly upward. ⁸I would seek unto God, and unto God would I commit my cause: ⁹Which doeth great things and unsearchable; marvellous things without number: ¹⁰Who giveth rain upon the earth, and sendeth waters upon the fields: ¹¹To set up on high those that be low; that those which mourn may be exalted to safety. ¹²He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. ¹³He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. ¹⁴They meet with darkness in the daytime, and grope in the noonday as in the night. ¹⁵But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. ¹⁶So the poor hath hope, and iniquity stoppeth her mouth. ¹⁷Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: ¹⁸For he maketh sore, and bindeth up: he woundeth, and his hands make whole. ¹⁹He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. ²⁰In famine he shall redeem thee from death: and in war from the power of the sword. ²¹Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. ²²At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. ²³For thou shalt

be in league with the stones of the field: and the beasts of the field shall be at peace with thee. ²⁴And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin. ²⁵Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. ²⁶Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. ²⁷Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

Job 6

¹But Job answered and said, ²Oh that my grief were throughly weighed, and my calamity laid in the balances together! ³For now it would be heavier than the sand of the sea: therefore my words are swallowed up. ⁴For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. ⁵Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? ⁶Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? ⁷The things that my soul refused to touch are as my sorrowful meat. ⁸Oh that I might have my request; and that God would grant me the thing that I long for! ⁹Even that it would please God to destroy me; that he would let loose his hand, and cut me off! ¹⁰Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One. ¹¹What is my strength, that I should hope? and what is mine end, that I should prolong my life? ¹²Is my strength the strength of stones? or is my flesh of brass? ¹³Is not my help in me? and is wisdom driven quite from me? ¹⁴To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty. ¹⁵My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; ¹⁶Which are blackish by reason of the ice, and wherein the snow is hid: ¹⁷What time they wax warm, they vanish: when it is hot, they are consumed out of their place. ¹⁸The paths of their way are turned aside; they go to nothing, and perish. ¹⁹The troops of Tema looked, the companies of Sheba waited for them. ²⁰They were confounded because they had hoped; they came thither, and were ashamed. ²¹For now ye are nothing; ye see my casting down, and are afraid. ²²Did I say, Bring unto me? or, Give a reward for me of your substance? ²³Or, Deliver me from the enemy's hand?

or, Redeem me from the hand of the mighty? ²⁴Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. ²⁵How forcible are right words! but what doth your arguing reprove? ²⁶Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? ²⁷Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. ²⁸Now therefore be content, look upon me; for it is evident unto you if I lie. ²⁹Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it. ³⁰Is there iniquity in my tongue? cannot my taste discern perverse things?

Job 7

¹Is there not an appointed time to man upon earth? are not his days also like the days of an hireling? ²As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: ³So am I made to possess months of vanity, and wearisome nights are appointed to me. ⁴When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. ⁵My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. ⁶My days are swifter than a weaver's shuttle, and are spent without hope. ⁷O remember that my life is wind: mine eye shall no more see good. ⁸The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. ⁹As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. ¹⁰He shall return no more to his house, neither shall his place know him any more. ¹¹Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. ¹²Am I a sea, or a whale, that thou settest a watch over me? ¹³When I say, My bed shall comfort me, my couch shall ease my complaint; ¹⁴Then thou scarest me with dreams, and terrifiest me through visions: ¹⁵So that my soul chooseth strangling, and death rather than my life. ¹⁶I loathe it; I would not live alway: let me alone; for my days are vanity. ¹⁷What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? ¹⁸And that thou shouldest visit him every morning, and try him every moment? ¹⁹How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? ²⁰I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself? ²¹And why dost thou not pardon my transgression, and take away mine iniquity?

for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

Job 8

¹Then answered Bildad the Shuhite, and said, ²How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? ³Doth God pervert judgment? or doth the Almighty pervert justice? ⁴If thy children have sinned against him, and he have cast them away for their transgression; ⁵If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; ⁶If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous. ⁷Though thy beginning was small, yet thy latter end should greatly increase. ⁸For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: ⁹(For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)
¹⁰Shall not they teach thee, and tell thee, and utter words out of their heart?
¹¹Can the rush grow up without mire? can the flag grow without water?
¹²Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. ¹³So are the paths of all that forget God; and the hypocrite's hope shall perish: ¹⁴Whose hope shall be cut off, and whose trust shall be a spider's web. ¹⁵He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. ¹⁶He is green before the sun, and his branch shooteth forth in his garden. ¹⁷His roots are wrapped about the heap, and seeth the place of stones. ¹⁸If he destroy him from his place, then it shall deny him, saying, I have not seen thee. ¹⁹Behold, this is the joy of his way, and out of the earth shall others grow. ²⁰Behold, God will not cast away a perfect man, neither will he help the evil doers: ²¹Till he fill thy mouth with laughing, and thy lips with rejoicing. ²²They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

Job 9

¹Then Job answered and said, ²I know it is so of a truth: but how should man be just with God? ³If he will contend with him, he cannot answer him one of a thousand. ⁴He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? ⁵Which removeth the mountains, and they know not: which overturneth them in his anger. ⁶Which shaketh the earth out of her place, and the pillars thereof tremble. ⁷Which commandeth the sun, and it riseth not; and sealeth up the stars. ⁸Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. ⁹Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. ¹⁰Which doeth great things past finding out; yea, and wonders without number. ¹¹Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. ¹²Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? ¹³If God will not withdraw his anger, the proud helpers do stoop under him. ¹⁴How much less shall I answer him, and choose out my words to reason with him? ¹⁵Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge. ¹⁶If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice. ¹⁷For he breaketh me with a tempest, and multiplieth my wounds without cause. ¹⁸He will not suffer me to take my breath, but filleth me with bitterness. ¹⁹If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? ²⁰If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. ²¹Though I were perfect, yet would I not know my soul: I would despise my life. ²²This is one thing, therefore I said it, He destroyeth the perfect and the wicked. ²³If the scourge slay suddenly, he will laugh at the trial of the innocent. ²⁴The earth is given into the hand

of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he? ²⁵Now my days are swifter than a post: they flee away, they see no good. ²⁶They are passed away as the swift ships: as the eagle that hasteth to the prey. ²⁷If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself: ²⁸I am afraid of all my sorrows, I know that thou wilt not hold me innocent. ²⁹If I be wicked, why then labour I in vain? ³⁰If I wash myself with snow water, and make my hands never so clean; ³¹Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. ³²For he is not a man, as I am, that I should answer him, and we should come together in judgment. ³³Neither is there any daysman betwixt us, that might lay his hand upon us both. ³⁴Let him take his rod away from me, and let not his fear terrify me: ³⁵Then would I speak, and not fear him; but it is not so with me.

Job 10

¹My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. ²I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. ³Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? ⁴Hast thou eyes of flesh? or seest thou as man seeth? ⁵Are thy days as the days of man? are thy years as man's days, ⁶That thou enquirest after mine iniquity, and searchest after my sin? ⁷Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. ⁸Thine hands have made me and fashioned me together round about; yet thou dost destroy me. ⁹Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? ¹⁰Hast thou not poured me out as milk, and curdled me like cheese? ¹¹Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. ¹²Thou hast granted me life and favour, and thy visitation hath preserved my spirit. ¹³And these things hast thou hid in thine heart: I know that this is with thee. ¹⁴If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. ¹⁵If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction; ¹⁶For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me. ¹⁷Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. ¹⁸Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! ¹⁹I should have been as though I had not been; I should have been carried from the womb to the grave. ²⁰Are not my days few? cease then, and let me alone, that I may take comfort a little, ²¹Before I go whence I

shall not return, even to the land of darkness and the shadow of death; ²²A
land of darkness, as darkness itself; and of the shadow of death, without any
order, and where the light is as darkness.

Job 11

¹Then answered Zophar the Naamathite, and said, ²Should not the multitude of words be answered? and should a man full of talk be justified? ³Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? ⁴For thou hast said, My doctrine is pure, and I am clean in thine eyes. ⁵But oh that God would speak, and open his lips against thee; ⁶And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth. ⁷Canst thou by searching find out God? canst thou find out the Almighty unto perfection? ⁸It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? ⁹The measure thereof is longer than the earth, and broader than the sea. ¹⁰If he cut off, and shut up, or gather together, then who can hinder him? ¹¹For he knoweth vain men: he seeth wickedness also; will he not then consider it? ¹²For vain man would be wise, though man be born like a wild ass's colt. ¹³If thou prepare thine heart, and stretch out thine hands toward him; ¹⁴If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. ¹⁵For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: ¹⁶Because thou shalt forget thy misery, and remember it as waters that pass away: ¹⁷And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. ¹⁸And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. ¹⁹Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee. ²⁰But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

Job 12

¹And Job answered and said, ²No doubt but ye are the people, and wisdom shall die with you. ³But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? ⁴I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn. ⁵He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease. ⁶The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. ⁷But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: ⁸Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. ⁹Who knoweth not in all these that the hand of the LORD hath wrought this? ¹⁰In whose hand is the soul of every living thing, and the breath of all mankind. ¹¹Doth not the ear try words? and the mouth taste his meat? ¹²With the ancient is wisdom; and in length of days understanding. ¹³With him is wisdom and strength, he hath counsel and understanding. ¹⁴Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. ¹⁵Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth. ¹⁶With him is strength and wisdom: the deceived and the deceiver are his. ¹⁷He leadeth counsellors away spoiled, and maketh the judges fools. ¹⁸He looseth the bond of kings, and girdeth their loins with a girdle. ¹⁹He leadeth princes away spoiled, and overthroweth the mighty. ²⁰He removeth away the speech of the trusty, and taketh away the understanding of the aged. ²¹He poureth contempt upon princes, and weakeneth the strength of the mighty. ²²He discovereth deep things out of darkness, and bringeth out to light the shadow of death. ²³He increaseth the nations, and destroyeth them: he

enlargeth the nations, and straiteneth them again. ²⁴He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. ²⁵They grope in the dark without light, and he maketh them to stagger like a drunken man.

Job 13

¹Lo, mine eye hath seen all this, mine ear hath heard and understood it.
²What ye know, the same do I know also: I am not inferior unto you.
³Surely I would speak to the Almighty, and I desire to reason with God.
⁴But ye are forgers of lies, ye are all physicians of no value. ⁵O that ye would altogether hold your peace! and it should be your wisdom. ⁶Hear now my reasoning, and hearken to the pleadings of my lips. ⁷Will ye speak wickedly for God? and talk deceitfully for him? ⁸Will ye accept his person? will ye contend for God? ⁹Is it good that he should search you out? or as one man mocketh another, do ye so mock him? ¹⁰He will surely reprove you, if ye do secretly accept persons. ¹¹Shall not his excellency make you afraid? and his dread fall upon you? ¹²Your remembrances are like unto ashes, your bodies to bodies of clay. ¹³Hold your peace, let me alone, that I may speak, and let come on me what will. ¹⁴Wherefore do I take my flesh in my teeth, and put my life in mine hand? ¹⁵Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. ¹⁶He also shall be my salvation: for an hypocrite shall not come before him. ¹⁷Hear diligently my speech, and my declaration with your ears. ¹⁸Behold now, I have ordered my cause; I know that I shall be justified. ¹⁹Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost. ²⁰Only do not two things unto me: then will I not hide myself from thee. ²¹Withdraw thine hand far from me: and let not thy dread make me afraid. ²²Then call thou, and I will answer: or let me speak, and answer thou me. ²³How many are mine iniquities and sins? make me to know my transgression and my sin. ²⁴Wherefore hidest thou thy face, and holdest me for thine enemy? ²⁵Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? ²⁶For thou writest bitter things against me, and

makest me to possess the iniquities of my youth. ²⁷Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet. ²⁸And he, as a rotten thing, consumeth, as a garment that is moth eaten.

Job 14

¹Man that is born of a woman is of few days, and full of trouble. ²He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. ³And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? ⁴Who can bring a clean thing out of an unclean? not one. ⁵Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; ⁶Turn from him, that he may rest, till he shall accomplish, as an hireling, his day. ⁷For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. ⁸Though the root thereof wax old in the earth, and the stock thereof die in the ground; ⁹Yet through the scent of water it will bud, and bring forth boughs like a plant. ¹⁰But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? ¹¹As the waters fail from the sea, and the flood decayeth and drieth up: ¹²So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. ¹³O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! ¹⁴If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. ¹⁵Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. ¹⁶For now thou numberest my steps: dost thou not watch over my sin? ¹⁷My transgression is sealed up in a bag, and thou sewest up mine iniquity. ¹⁸And surely the mountain falling cometh to nought, and the rock is removed out of his place. ¹⁹The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man. ²⁰Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest

him away. ²¹His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. ²²But his flesh upon him shall have pain, and his soul within him shall mourn.

Job 15

¹Then answered Eliphaz the Temanite, and said, ²Should a wise man utter vain knowledge, and fill his belly with the east wind? ³Should he reason with unprofitable talk? or with speeches wherewith he can do no good? ⁴Yea, thou castest off fear, and restrainest prayer before God. ⁵For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. ⁶Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. ⁷Art thou the first man that was born? or wast thou made before the hills? ⁸Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? ⁹What knowest thou, that we know not? what understandest thou, which is not in us? ¹⁰With us are both the grayheaded and very aged men, much elder than thy father. ¹¹Are the consolations of God small with thee? is there any secret thing with thee? ¹²Why doth thine heart carry thee away? and what do thy eyes wink at, ¹³That thou turnest thy spirit against God, and lettest such words go out of thy mouth? ¹⁴What is man, that he should be clean? and he which is born of a woman, that he should be righteous? ¹⁵Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. ¹⁶How much more abominable and filthy is man, which drinketh iniquity like water? ¹⁷I will shew thee, hear me; and that which I have seen I will declare; ¹⁸Which wise men have told from their fathers, and have not hid it: ¹⁹Unto whom alone the earth was given, and no stranger passed among them. ²⁰The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. ²¹A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. ²²He believeth not that he shall return out of darkness, and he is waited for of the sword. ²³He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand. ²⁴Trouble and

anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. ²⁵For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. ²⁶He runneth upon him, even on his neck, upon the thick bosses of his bucklers: ²⁷Because he covereth his face with his fatness, and maketh collops of fat on his flanks. ²⁸And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps. ²⁹He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth. ³⁰He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away. ³¹Let not him that is deceived trust in vanity: for vanity shall be his recompence. ³²It shall be accomplished before his time, and his branch shall not be green. ³³He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. ³⁴For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery. ³⁵They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Job 16

¹Then Job answered and said, ²I have heard many such things: miserable comforters are ye all. ³Shall vain words have an end? or what emboldeneth thee that thou answerest? ⁴I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. ⁵But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. ⁶Though I speak, my grief is not asswaged: and though I forbear, what am I eased? ⁷But now he hath made me weary: thou hast made desolate all my company. ⁸And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face. ⁹He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. ¹⁰They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. ¹¹God hath delivered me to the ungodly, and turned me over into the hands of the wicked. ¹²I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. ¹³His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. ¹⁴He breaketh me with breach upon breach, he runneth upon me like a giant. ¹⁵I have sewed sackcloth upon my skin, and defiled my horn in the dust. ¹⁶My face is foul with weeping, and on my eyelids is the shadow of death; ¹⁷Not for any injustice in mine hands: also my prayer is pure. ¹⁸O earth, cover not thou my blood, and let my cry have no place. ¹⁹Also now, behold, my witness is in heaven, and my record is on high. ²⁰My friends scorn me: but mine eye poureth out tears unto God. ²¹O that one might plead for a man with God, as a man pleadeth for his

neighbour! ²²When a few years are come, then I shall go the way whence I shall not return.

Job 17

¹My breath is corrupt, my days are extinct, the graves are ready for me.
²Are there not mockers with me? and doth not mine eye continue in their provocation? ³Lay down now, put me in a surety with thee; who is he that will strike hands with me? ⁴For thou hast hid their heart from understanding: therefore shalt thou not exalt them. ⁵He that speaketh flattery to his friends, even the eyes of his children shall fail. ⁶He hath made me also a byword of the people; and aforetime I was as a tabret. ⁷Mine eye also is dim by reason of sorrow, and all my members are as a shadow.
⁸Upright men shall be astonied at this, and the innocent shall stir up himself against the hypocrite. ⁹The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. ¹⁰But as for you all, do ye return, and come now: for I cannot find one wise man among you. ¹¹My days are past, my purposes are broken off, even the thoughts of my heart.
¹²They change the night into day: the light is short because of darkness. ¹³If I wait, the grave is mine house: I have made my bed in the darkness. ¹⁴I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. ¹⁵And where is now my hope? as for my hope, who shall see it? ¹⁶They shall go down to the bars of the pit, when our rest together is in the dust.

Job 18

¹Then answered Bildad the Shuhite, and said, ²How long will it be ere ye make an end of words? mark, and afterwards we will speak. ³Wherefore are we counted as beasts, and reputed vile in your sight? ⁴He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place? ⁵Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. ⁶The light shall be dark in his tabernacle, and his candle shall be put out with him. ⁷The steps of his strength shall be straitened, and his own counsel shall cast him down. ⁸For he is cast into a net by his own feet, and he walketh upon a snare. ⁹The gin shall take him by the heel, and the robber shall prevail against him. ¹⁰The snare is laid for him in the ground, and a trap for him in the way. ¹¹Terrors shall make him afraid on every side, and shall drive him to his feet. ¹²His strength shall be hungerbitten, and destruction shall be ready at his side. ¹³It shall devour the strength of his skin: even the firstborn of death shall devour his strength. ¹⁴His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. ¹⁵It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation. ¹⁶His roots shall be dried up beneath, and above shall his branch be cut off. ¹⁷His remembrance shall perish from the earth, and he shall have no name in the street. ¹⁸He shall be driven from light into darkness, and chased out of the world. ¹⁹He shall neither have son nor nephew among his people, nor any remaining in his dwellings. ²⁰They that come after him shall be astonished at his day, as they that went before were affrighted. ²¹Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

Job 19

¹Then Job answered and said, ²How long will ye vex my soul, and break me in pieces with words? ³These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me. ⁴And be it indeed that I have erred, mine error remaineth with myself. ⁵If indeed ye will magnify yourselves against me, and plead against me my reproach: ⁶Know now that God hath overthrown me, and hath compassed me with his net. ⁷Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. ⁸He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. ⁹He hath stripped me of my glory, and taken the crown from my head. ¹⁰He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree. ¹¹He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. ¹²His troops come together, and raise up their way against me, and encamp round about my tabernacle. ¹³He hath put my brethren far from me, and mine acquaintance are verily estranged from me. ¹⁴My kinsfolk have failed, and my familiar friends have forgotten me. ¹⁵They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. ¹⁶I called my servant, and he gave me no answer; I intreated him with my mouth. ¹⁷My breath is strange to my wife, though I intreated for the children's sake of mine own body. ¹⁸Yea, young children despised me; I arose, and they spake against me. ¹⁹All my inward friends abhorred me: and they whom I loved are turned against me. ²⁰My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. ²¹Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. ²²Why do ye persecute me as God, and are not satisfied with my flesh? ²³Oh that my words were now written! oh that they were printed

in a book! ²⁴That they were graven with an iron pen and lead in the rock for ever! ²⁵For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: ²⁶And though after my skin worms destroy this body, yet in my flesh shall I see God: ²⁷Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. ²⁸But ye should say, Why persecute we him, seeing the root of the matter is found in me? ²⁹Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

Job 20

¹Then answered Zophar the Naamathite, and said, ²Therefore do my thoughts cause me to answer, and for this I make haste. ³I have heard the check of my reproach, and the spirit of my understanding causeth me to answer. ⁴Knowest thou not this of old, since man was placed upon earth, ⁵That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? ⁶Though his excellency mount up to the heavens, and his head reach unto the clouds; ⁷Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he? ⁸He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. ⁹The eye also which saw him shall see him no more; neither shall his place any more behold him. ¹⁰His children shall seek to please the poor, and his hands shall restore their goods. ¹¹His bones are full of the sin of his youth, which shall lie down with him in the dust. ¹²Though wickedness be sweet in his mouth, though he hide it under his tongue; ¹³Though he spare it, and forsake it not; but keep it still within his mouth: ¹⁴Yet his meat in his bowels is turned, it is the gall of asps within him. ¹⁵He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. ¹⁶He shall suck the poison of asps: the viper's tongue shall slay him. ¹⁷He shall not see the rivers, the floods, the brooks of honey and butter. ¹⁸That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein. ¹⁹Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not; ²⁰Surely he shall not feel quietness in his belly, he shall not save of that which he desired. ²¹There shall none of his meat be left; therefore shall no man look for his goods. ²²In the fulness of his sufficiency he shall be in

straits: every hand of the wicked shall come upon him. ²³When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. ²⁴He shall flee from the iron weapon, and the bow of steel shall strike him through. ²⁵It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. ²⁶All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. ²⁷The heaven shall reveal his iniquity; and the earth shall rise up against him. ²⁸The increase of his house shall depart, and his goods shall flow away in the day of his wrath. ²⁹This is the portion of a wicked man from God, and the heritage appointed unto him by God.

Job 21

¹But Job answered and said, ²Hear diligently my speech, and let this be your consolations. ³Suffer me that I may speak; and after that I have spoken, mock on. ⁴As for me, is my complaint to man? and if it were so, why should not my spirit be troubled? ⁵Mark me, and be astonished, and lay your hand upon your mouth. ⁶Even when I remember I am afraid, and trembling taketh hold on my flesh. ⁷Wherefore do the wicked live, become old, yea, are mighty in power? ⁸Their seed is established in their sight with them, and their offspring before their eyes. ⁹Their houses are safe from fear, neither is the rod of God upon them. ¹⁰Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. ¹¹They send forth their little ones like a flock, and their children dance. ¹²They take the timbrel and harp, and rejoice at the sound of the organ. ¹³They spend their days in wealth, and in a moment go down to the grave. ¹⁴Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. ¹⁵What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? ¹⁶Lo, their good is not in their hand: the counsel of the wicked is far from me. ¹⁷How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger. ¹⁸They are as stubble before the wind, and as chaff that the storm carrieth away. ¹⁹God layeth up his iniquity for his children: he rewardeth him, and he shall know it. ²⁰His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. ²¹For what pleasure hath he in his house after him, when the number of his months is cut off in the midst? ²²Shall any teach God knowledge? seeing he judgeth those that are high. ²³One dieth in his full strength, being wholly at ease and quiet. ²⁴His breasts are full of milk, and his bones are moistened with marrow. ²⁵And another dieth in the bitterness

of his soul, and never eateth with pleasure. ²⁶They shall lie down alike in the dust, and the worms shall cover them. ²⁷Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. ²⁸For ye say, Where is the house of the prince? and where are the dwelling places of the wicked? ²⁹Have ye not asked them that go by the way? and do ye not know their tokens, ³⁰That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. ³¹Who shall declare his way to his face? and who shall repay him what he hath done? ³²Yet shall he be brought to the grave, and shall remain in the tomb. ³³The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him. ³⁴How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

Job 22

¹Then Eliphaz the Temanite answered and said, ²Can a man be profitable unto God, as he that is wise may be profitable unto himself? ³Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? ⁴Will he reprove thee for fear of thee? will he enter with thee into judgment? ⁵Is not thy wickedness great? and thine iniquities infinite? ⁶For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. ⁷Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. ⁸But as for the mighty man, he had the earth; and the honourable man dwelt in it. ⁹Thou hast sent widows away empty, and the arms of the fatherless have been broken. ¹⁰Therefore snares are round about thee, and sudden fear troubleth thee; ¹¹Or darkness, that thou canst not see; and abundance of waters cover thee. ¹²Is not God in the height of heaven? and behold the height of the stars, how high they are! ¹³And thou sayest, How doth God know? can he judge through the dark cloud? ¹⁴Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven. ¹⁵Hast thou marked the old way which wicked men have trodden? ¹⁶Which were cut down out of time, whose foundation was overflown with a flood: ¹⁷Which said unto God, Depart from us: and what can the Almighty do for them? ¹⁸Yet he filled their houses with good things: but the counsel of the wicked is far from me. ¹⁹The righteous see it, and are glad: and the innocent laugh them to scorn. ²⁰Whereas our substance is not cut down, but the remnant of them the fire consumeth. ²¹Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. ²²Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. ²³If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from

thy tabernacles. ²⁴Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. ²⁵Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. ²⁶For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. ²⁷Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. ²⁸Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. ²⁹When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person. ³⁰He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

Job 23

¹Then Job answered and said, ²Even to day is my complaint bitter: my stroke is heavier than my groaning. ³Oh that I knew where I might find him! that I might come even to his seat! ⁴I would order my cause before him, and fill my mouth with arguments. ⁵I would know the words which he would answer me, and understand what he would say unto me. ⁶Will he plead against me with his great power? No; but he would put strength in me. ⁷There the righteous might dispute with him; so should I be delivered for ever from my judge. ⁸Behold, I go forward, but he is not there; and backward, but I cannot perceive him: ⁹On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: ¹⁰But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. ¹¹My foot hath held his steps, his way have I kept, and not declined. ¹²Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food. ¹³But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. ¹⁴For he performeth the thing that is appointed for me: and many such things are with him. ¹⁵Therefore am I troubled at his presence: when I consider, I am afraid of him. ¹⁶For God maketh my heart soft, and the Almighty troubleth me: ¹⁷Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

Job 24

¹Why, seeing times are not hidden from the Almighty, do they that know him not see his days? ²Some remove the landmarks; they violently take away flocks, and feed thereof. ³They drive away the ass of the fatherless, they take the widow's ox for a pledge. ⁴They turn the needy out of the way: the poor of the earth hide themselves together. ⁵Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children. ⁶They reap every one his corn in the field: and they gather the vintage of the wicked. ⁷They cause the naked to lodge without clothing, that they have no covering in the cold. ⁸They are wet with the showers of the mountains, and embrace the rock for want of a shelter. ⁹They pluck the fatherless from the breast, and take a pledge of the poor. ¹⁰They cause him to go naked without clothing, and they take away the sheaf from the hungry; ¹¹Which make oil within their walls, and tread their winepresses, and suffer thirst. ¹²Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them. ¹³They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. ¹⁴The murderer rising with the light killeth the poor and needy, and in the night is as a thief. ¹⁵The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. ¹⁶In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light. ¹⁷For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. ¹⁸He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards. ¹⁹Drought and heat consume the snow waters: so doth the grave those which have sinned. ²⁰The womb shall forget him; the worm shall feed

sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree. ²¹He evil entreateth the barren that beareth not: and doeth not good to the widow. ²²He draweth also the mighty with his power: he riseth up, and no man is sure of life. ²³Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways. ²⁴They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn. ²⁵And if it be not so now, who will make me a liar, and make my speech nothing worth?

Job 25

¹Then answered Bildad the Shuhite, and said, ²Dominion and fear are with him, he maketh peace in his high places. ³Is there any number of his armies? and upon whom doth not his light arise? ⁴How then can man be justified with God? or how can he be clean that is born of a woman? ⁵Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. ⁶How much less man, that is a worm? and the son of man, which is a worm?

Job 26

¹But Job answered and said, ²How hast thou helped him that is without power? how savest thou the arm that hath no strength? ³How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? ⁴To whom hast thou uttered words? and whose spirit came from thee? ⁵Dead things are formed from under the waters, and the inhabitants thereof. ⁶Hell is naked before him, and destruction hath no covering. ⁷He stretcheth out the north over the empty place, and hangeth the earth upon nothing. ⁸He bindeth up the waters in his thick clouds; and the cloud is not rent under them. ⁹He holdeth back the face of his throne, and spreadeth his cloud upon it. ¹⁰He hath compassed the waters with bounds, until the day and night come to an end. ¹¹The pillars of heaven tremble and are astonished at his reproof. ¹²He divideth the sea with his power, and by his understanding he smiteth through the proud. ¹³By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. ¹⁴Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

Job 27

¹Moreover Job continued his parable, and said, ²As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; ³All the while my breath is in me, and the spirit of God is in my nostrils; ⁴My lips shall not speak wickedness, nor my tongue utter deceit. ⁵God forbid that I should justify you: till I die I will not remove mine integrity from me. ⁶My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. ⁷Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. ⁸For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? ⁹Will God hear his cry when trouble cometh upon him? ¹⁰Will he delight himself in the Almighty? will he always call upon God? ¹¹I will teach you by the hand of God: that which is with the Almighty will I not conceal. ¹²Behold, all ye yourselves have seen it; why then are ye thus altogether vain? ¹³This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. ¹⁴If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread. ¹⁵Those that remain of him shall be buried in death: and his widows shall not weep. ¹⁶Though he heap up silver as the dust, and prepare raiment as the clay; ¹⁷He may prepare it, but the just shall put it on, and the innocent shall divide the silver. ¹⁸He buildeth his house as a moth, and as a booth that the keeper maketh. ¹⁹The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. ²⁰Terrors take hold on him as waters, a tempest stealeth him away in the night. ²¹The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. ²²For God shall cast upon him, and not spare: he would fain flee out of his hand. ²³Men shall clap their hands at him, and shall hiss him out of his place.

Job 28

¹Surely there is a vein for the silver, and a place for gold where they fine it. ²Iron is taken out of the earth, and brass is molten out of the stone. ³He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. ⁴The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men. ⁵As for the earth, out of it cometh bread: and under it is turned up as it were fire. ⁶The stones of it are the place of sapphires: and it hath dust of gold. ⁷There is a path which no fowl knoweth, and which the vulture's eye hath not seen: ⁸The lion's whelps have not trodden it, nor the fierce lion passed by it. ⁹He putteth forth his hand upon the rock; he overturneth the mountains by the roots. ¹⁰He cutteth out rivers among the rocks; and his eye seeth every precious thing. ¹¹He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. ¹²But where shall wisdom be found? and where is the place of understanding? ¹³Man knoweth not the price thereof; neither is it found in the land of the living. ¹⁴The depth saith, It is not in me: and the sea saith, It is not with me. ¹⁵It cannot be gotten for gold, neither shall silver be weighed for the price thereof. ¹⁶It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. ¹⁷The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. ¹⁸No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. ¹⁹The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. ²⁰Whence then cometh wisdom? and where is the place of understanding? ²¹Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. ²²Destruction and death say, We have heard the fame thereof with our ears. ²³God understandeth the way thereof, and he knoweth the place

thereof. ²⁴For he looketh to the ends of the earth, and seeth under the whole heaven; ²⁵To make the weight for the winds; and he weigheth the waters by measure. ²⁶When he made a decree for the rain, and a way for the lightning of the thunder: ²⁷Then did he see it, and declare it; he prepared it, yea, and searched it out. ²⁸And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Job 29

¹Moreover Job continued his parable, and said, ²Oh that I were as in months past, as in the days when God preserved me; ³When his candle shined upon my head, and when by his light I walked through darkness; ⁴As I was in the days of my youth, when the secret of God was upon my tabernacle; ⁵When the Almighty was yet with me, when my children were about me; ⁶When I washed my steps with butter, and the rock poured me out rivers of oil; ⁷When I went out to the gate through the city, when I prepared my seat in the street! ⁸The young men saw me, and hid themselves: and the aged arose, and stood up. ⁹The princes refrained talking, and laid their hand on their mouth. ¹⁰The nobles held their peace, and their tongue cleaved to the roof of their mouth. ¹¹When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: ¹²Because I delivered the poor that cried, and the fatherless, and him that had none to help him. ¹³The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. ¹⁴I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. ¹⁵I was eyes to the blind, and feet was I to the lame. ¹⁶I was a father to the poor: and the cause which I knew not I searched out. ¹⁷And I brake the jaws of the wicked, and plucked the spoil out of his teeth. ¹⁸Then I said, I shall die in my nest, and I shall multiply my days as the sand. ¹⁹My root was spread out by the waters, and the dew lay all night upon my branch. ²⁰My glory was fresh in me, and my bow was renewed in my hand. ²¹Unto me men gave ear, and waited, and kept silence at my counsel. ²²After my words they spake not again; and my speech dropped upon them. ²³And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. ²⁴If I laughed on them, they believed it not; and the light of my

countenance they cast not down. ²⁵I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

Job 30

¹But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. ²Yea, whereto might the strength of their hands profit me, in whom old age was perished? ³For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste. ⁴Who cut up mallows by the bushes, and juniper roots for their meat. ⁵They were driven forth from among men, (they cried after them as after a thief;) ⁶To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. ⁷Among the bushes they brayed; under the nettles they were gathered together. ⁸They were children of fools, yea, children of base men: they were viler than the earth. ⁹And now am I their song, yea, I am their byword. ¹⁰They abhor me, they flee far from me, and spare not to spit in my face. ¹¹Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me. ¹²Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction. ¹³They mar my path, they set forward my calamity, they have no helper. ¹⁴They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me. ¹⁵Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud. ¹⁶And now my soul is poured out upon me; the days of affliction have taken hold upon me. ¹⁷My bones are pierced in me in the night season: and my sinews take no rest. ¹⁸By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat. ¹⁹He hath cast me into the mire, and I am become like dust and ashes. ²⁰I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not. ²¹Thou art become cruel to me: with thy strong hand thou opposeth thyself against me. ²²Thou liftest me up to the wind; thou causest

me to ride upon it, and dissolvest my substance. ²³For I know that thou wilt bring me to death, and to the house appointed for all living. ²⁴Howbeit he will not stretch out his hand to the grave, though they cry in his destruction. ²⁵Did not I weep for him that was in trouble? was not my soul grieved for the poor? ²⁶When I looked for good, then evil came unto me: and when I waited for light, there came darkness. ²⁷My bowels boiled, and rested not: the days of affliction prevented me. ²⁸I went mourning without the sun: I stood up, and I cried in the congregation. ²⁹I am a brother to dragons, and a companion to owls. ³⁰My skin is black upon me, and my bones are burned with heat. ³¹My harp also is turned to mourning, and my organ into the voice of them that weep.

Job 31

¹I made a covenant with mine eyes; why then should I think upon a maid? ²For what portion of God is there from above? and what inheritance of the Almighty from on high? ³Is not destruction to the wicked? and a strange punishment to the workers of iniquity? ⁴Doth not he see my ways, and count all my steps? ⁵If I have walked with vanity, or if my foot hath hasted to deceit; ⁶Let me be weighed in an even balance, that God may know mine integrity. ⁷If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; ⁸Then let me sow, and let another eat; yea, let my offspring be rooted out. ⁹If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door; ¹⁰Then let my wife grind unto another, and let others bow down upon her. ¹¹For this is an heinous crime; yea, it is an iniquity to be punished by the judges. ¹²For it is a fire that consumeth to destruction, and would root out all mine increase. ¹³If I did despise the cause of my manservant or of my maidservant, when they contended with me; ¹⁴What then shall I do when God riseth up? and when he visiteth, what shall I answer him? ¹⁵Did not he that made me in the womb make him? and did not one fashion us in the womb? ¹⁶If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; ¹⁷Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; ¹⁸(For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) ¹⁹If I have seen any perish for want of clothing, or any poor without covering; ²⁰If his loins have not blessed me, and if he were not warmed with the fleece of my sheep; ²¹If I have lifted up my hand against the fatherless, when I saw my help in the gate: ²²Then let mine arm fall from my shoulder blade, and mine arm be broken from the

bone. ²³For destruction from God was a terror to me, and by reason of his highness I could not endure. ²⁴If I have made gold my hope, or have said to the fine gold, Thou art my confidence; ²⁵If I rejoiced because my wealth was great, and because mine hand had gotten much; ²⁶If I beheld the sun when it shined, or the moon walking in brightness; ²⁷And my heart hath been secretly enticed, or my mouth hath kissed my hand: ²⁸This also were an iniquity to be punished by the judge: for I should have denied the God that is above. ²⁹If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: ³⁰Neither have I suffered my mouth to sin by wishing a curse to his soul. ³¹If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied. ³²The stranger did not lodge in the street: but I opened my doors to the traveller. ³³If I covered my transgressions as Adam, by hiding mine iniquity in my bosom: ³⁴Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door? ³⁵Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. ³⁶Surely I would take it upon my shoulder, and bind it as a crown to me. ³⁷I would declare unto him the number of my steps; as a prince would I go near unto him. ³⁸If my land cry against me, or that the furrows likewise thereof complain; ³⁹If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: ⁴⁰Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

Job 32

¹So these three men ceased to answer Job, because he was righteous in his own eyes. ²Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God. ³Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. ⁴Now Elihu had waited till Job had spoken, because they were elder than he. ⁵When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. ⁶And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. ⁷I said, Days should speak, and multitude of years should teach wisdom. ⁸But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. ⁹Great men are not always wise: neither do the aged understand judgment. ¹⁰Therefore I said, Harken to me; I also will shew mine opinion. ¹¹Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. ¹²Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words: ¹³Lest ye should say, We have found out wisdom: God thrusteth him down, not man. ¹⁴Now he hath not directed his words against me: neither will I answer him with your speeches. ¹⁵They were amazed, they answered no more: they left off speaking. ¹⁶When I had waited, (for they spake not, but stood still, and answered no more;) ¹⁷I said, I will answer also my part, I also will shew mine opinion. ¹⁸For I am full of matter, the spirit within me constraineth me. ¹⁹Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. ²⁰I will speak, that I may be refreshed: I will open my lips and answer. ²¹Let me not, I pray you, accept any man's person, neither let

me give flattering titles unto man. ²²For I know not to give flattering titles;
in so doing my maker would soon take me away.

Job 33

¹Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words. ²Behold, now I have opened my mouth, my tongue hath spoken in my mouth. ³My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly. ⁴The Spirit of God hath made me, and the breath of the Almighty hath given me life. ⁵If thou canst answer me, set thy words in order before me, stand up. ⁶Behold, I am according to thy wish in God's stead: I also am formed out of the clay. ⁷Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee. ⁸Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, ⁹I am clean without transgression, I am innocent; neither is there iniquity in me. ¹⁰Behold, he findeth occasions against me, he counteth me for his enemy, ¹¹He putteth my feet in the stocks, he marketh all my paths. ¹²Behold, in this thou art not just: I will answer thee, that God is greater than man. ¹³Why dost thou strive against him? for he giveth not account of any of his matters. ¹⁴For God speaketh once, yea twice, yet man perceiveth it not. ¹⁵In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; ¹⁶Then he openeth the ears of men, and sealeth their instruction, ¹⁷That he may withdraw man from his purpose, and hide pride from man. ¹⁸He keepeth back his soul from the pit, and his life from perishing by the sword. ¹⁹He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: ²⁰So that his life abhorreth bread, and his soul dainty meat. ²¹His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. ²²Yea, his soul draweth near unto the grave, and his life to the destroyers. ²³If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: ²⁴Then he is gracious unto him, and saith, Deliver him

from going down to the pit: I have found a ransom. ²⁵His flesh shall be fresher than a child's: he shall return to the days of his youth: ²⁶He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness. ²⁷He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; ²⁸He will deliver his soul from going into the pit, and his life shall see the light. ²⁹Lo, all these things worketh God oftentimes with man, ³⁰To bring back his soul from the pit, to be enlightened with the light of the living. ³¹Mark well, O Job, hearken unto me: hold thy peace, and I will speak. ³²If thou hast any thing to say, answer me: speak, for I desire to justify thee. ³³If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

Job 34

¹Furthermore Elihu answered and said, ²Hear my words, O ye wise men; and give ear unto me, ye that have knowledge. ³For the ear trieth words, as the mouth tasteth meat. ⁴Let us choose to us judgment: let us know among ourselves what is good. ⁵For Job hath said, I am righteous: and God hath taken away my judgment. ⁶Should I lie against my right? my wound is incurable without transgression. ⁷What man is like Job, who drinketh up scorning like water? ⁸Which goeth in company with the workers of iniquity, and walketh with wicked men. ⁹For he hath said, It profiteth a man nothing that he should delight himself with God. ¹⁰Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. ¹¹For the work of a man shall he render unto him, and cause every man to find according to his ways. ¹²Yea, surely God will not do wickedly, neither will the Almighty pervert judgment. ¹³Who hath given him a charge over the earth? or who hath disposed the whole world? ¹⁴If he set his heart upon man, if he gather unto himself his spirit and his breath; ¹⁵All flesh shall perish together, and man shall turn again unto dust. ¹⁶If now thou hast understanding, hear this: hearken to the voice of my words. ¹⁷Shall even he that hateth right govern? and wilt thou condemn him that is most just? ¹⁸Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? ¹⁹How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands. ²⁰In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. ²¹For his eyes are upon the ways of man, and he seeth all his goings. ²²There is no darkness, nor shadow of death, where the workers of iniquity

may hide themselves. ²³For he will not lay upon man more than right; that he should enter into judgment with God. ²⁴He shall break in pieces mighty men without number, and set others in their stead. ²⁵Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed. ²⁶He striketh them as wicked men in the open sight of others; ²⁷Because they turned back from him, and would not consider any of his ways: ²⁸So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted. ²⁹When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only: ³⁰That the hypocrite reign not, lest the people be ensnared. ³¹Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: ³²That which I see not teach thou me: if I have done iniquity, I will do no more. ³³Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest. ³⁴Let men of understanding tell me, and let a wise man hearken unto me. ³⁵Job hath spoken without knowledge, and his words were without wisdom. ³⁶My desire is that Job may be tried unto the end because of his answers for wicked men. ³⁷For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

Job 35

¹Elihu spake moreover, and said, ²Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? ³For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin? ⁴I will answer thee, and thy companions with thee. ⁵Look unto the heavens, and see; and behold the clouds which are higher than thou. ⁶If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? ⁷If thou be righteous, what givest thou him? or what receiveth he of thine hand? ⁸Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man. ⁹By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty. ¹⁰But none saith, Where is God my maker, who giveth songs in the night; ¹¹Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? ¹²There they cry, but none giveth answer, because of the pride of evil men. ¹³Surely God will not hear vanity, neither will the Almighty regard it. ¹⁴Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him. ¹⁵But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity: ¹⁶Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

Job 36

¹Elihu also proceeded, and said, ²Suffer me a little, and I will shew thee that I have yet to speak on God's behalf. ³I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. ⁴For truly my words shall not be false: he that is perfect in knowledge is with thee. ⁵Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom. ⁶He preserveth not the life of the wicked: but giveth right to the poor. ⁷He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted. ⁸And if they be bound in fetters, and be holden in cords of affliction; ⁹Then he sheweth them their work, and their transgressions that they have exceeded. ¹⁰He openeth also their ear to discipline, and commandeth that they return from iniquity. ¹¹If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. ¹²But if they obey not, they shall perish by the sword, and they shall die without knowledge. ¹³But the hypocrites in heart heap up wrath: they cry not when he bindeth them. ¹⁴They die in youth, and their life is among the unclean. ¹⁵He delivereth the poor in his affliction, and openeth their ears in oppression. ¹⁶Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness. ¹⁷But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee. ¹⁸Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee. ¹⁹Will he esteem thy riches? no, not gold, nor all the forces of strength. ²⁰Desire not the night, when people are cut off in their place. ²¹Take heed, regard not iniquity: for this hast thou chosen rather than affliction. ²²Behold, God exalteth by his power: who teacheth like him? ²³Who hath enjoined him his

way? or who can say, Thou hast wrought iniquity? ²⁴Remember that thou magnify his work, which men behold. ²⁵Every man may see it; man may behold it afar off. ²⁶Behold, God is great, and we know him not, neither can the number of his years be searched out. ²⁷For he maketh small the drops of water: they pour down rain according to the vapour thereof: ²⁸Which the clouds do drop and distil upon man abundantly. ²⁹Also can any understand the spreadings of the clouds, or the noise of his tabernacle? ³⁰Behold, he spreadeth his light upon it, and covereth the bottom of the sea. ³¹For by them judgeth he the people; he giveth meat in abundance. ³²With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt. ³³The noise thereof sheweth concerning it, the cattle also concerning the vapour.

Job 37

¹At this also my heart trembleth, and is moved out of his place. ²Hear attentively the noise of his voice, and the sound that goeth out of his mouth. ³He directeth it under the whole heaven, and his lightning unto the ends of the earth. ⁴After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. ⁵God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. ⁶For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. ⁷He sealet up the hand of every man; that all men may know his work. ⁸Then the beasts go into dens, and remain in their places. ⁹Out of the south cometh the whirlwind: and cold out of the north. ¹⁰By the breath of God frost is given: and the breadth of the waters is straitened. ¹¹Also by watering he wearieth the thick cloud: he scattereth his bright cloud: ¹²And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth. ¹³He causeth it to come, whether for correction, or for his land, or for mercy. ¹⁴Hearken unto this, O Job: stand still, and consider the wondrous works of God. ¹⁵Dost thou know when God disposed them, and caused the light of his cloud to shine? ¹⁶Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? ¹⁷How thy garments are warm, when he quieteth the earth by the south wind? ¹⁸Hast thou with him spread out the sky, which is strong, and as a molten looking glass? ¹⁹Teach us what we shall say unto him; for we cannot order our speech by reason of darkness. ²⁰Shall it be told him that I speak? if a man speak, surely he shall be swallowed up. ²¹And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. ²²Fair weather cometh out of the north: with God is

terrible majesty. ²³Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. ²⁴Men do therefore fear him: he respecteth not any that are wise of heart.

Job 38

¹Then the LORD answered Job out of the whirlwind, and said, ²Who is this that darkeneth counsel by words without knowledge? ³Gird up now thy loins like a man; for I will demand of thee, and answer thou me. ⁴Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. ⁵Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? ⁶Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; ⁷When the morning stars sang together, and all the sons of God shouted for joy? ⁸Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? ⁹When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, ¹⁰And brake up for it my decreed place, and set bars and doors, ¹¹And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? ¹²Hast thou commanded the morning since thy days; and caused the dayspring to know his place; ¹³That it might take hold of the ends of the earth, that the wicked might be shaken out of it? ¹⁴It is turned as clay to the seal; and they stand as a garment. ¹⁵And from the wicked their light is withholden, and the high arm shall be broken. ¹⁶Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? ¹⁷Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? ¹⁸Hast thou perceived the breadth of the earth? declare if thou knowest it all. ¹⁹Where is the way where light dwelleth? and as for darkness, where is the place thereof, ²⁰That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? ²¹Knowest thou it, because thou wast then born? or because the number of thy days is great? ²²Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

²³Which I have reserved against the time of trouble, against the day of battle and war? ²⁴By what way is the light parted, which scattereth the east wind upon the earth? ²⁵Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; ²⁶To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; ²⁷To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? ²⁸Hath the rain a father? or who hath begotten the drops of dew? ²⁹Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? ³⁰The waters are hid as with a stone, and the face of the deep is frozen. ³¹Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? ³²Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? ³³Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? ³⁴Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? ³⁵Canst thou send lightnings, that they may go, and say unto thee, Here we are? ³⁶Who hath put wisdom in the inward parts? or who hath given understanding to the heart? ³⁷Who can number the clouds in wisdom? or who can stay the bottles of heaven, ³⁸When the dust groweth into hardness, and the clods cleave fast together? ³⁹Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, ⁴⁰When they couch in their dens, and abide in the covert to lie in wait? ⁴¹Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Job 39

¹Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? ²Canst thou number the months that they fulfil? or knowest thou the time when they bring forth? ³They bow themselves, they bring forth their young ones, they cast out their sorrows. ⁴Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them. ⁵Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? ⁶Whose house I have made the wilderness, and the barren land his dwellings. ⁷He scorneth the multitude of the city, neither regardeth he the crying of the driver. ⁸The range of the mountains is his pasture, and he searcheth after every green thing. ⁹Will the unicorn be willing to serve thee, or abide by thy crib? ¹⁰Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? ¹¹Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? ¹²Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn? ¹³Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? ¹⁴Which leaveth her eggs in the earth, and warmeth them in dust, ¹⁵And forgetteth that the foot may crush them, or that the wild beast may break them. ¹⁶She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; ¹⁷Because God hath deprived her of wisdom, neither hath he imparted to her understanding. ¹⁸What time she lifteth up herself on high, she scorneth the horse and his rider. ¹⁹Hast thou given the horse strength? hast thou clothed his neck with thunder? ²⁰Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. ²¹He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. ²²He mocketh at fear, and is not affrighted; neither turneth he back from the

sword. ²³The quiver rattleth against him, the glittering spear and the shield. ²⁴He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. ²⁵He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting. ²⁶Doth the hawk fly by thy wisdom, and stretch her wings toward the south? ²⁷Doth the eagle mount up at thy command, and make her nest on high? ²⁸She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. ²⁹From thence she seeketh the prey, and her eyes behold afar off. ³⁰Her young ones also suck up blood: and where the slain are, there is she.

Job 40

¹Moreover the LORD answered Job, and said, ²Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. ³Then Job answered the LORD, and said, ⁴Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. ⁵Once have I spoken; but I will not answer: yea, twice; but I will proceed no further. ⁶Then answered the LORD unto Job out of the whirlwind, and said, ⁷Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. ⁸Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? ⁹Hast thou an arm like God? or canst thou thunder with a voice like him? ¹⁰Deck thyself now with majesty and excellency; and array thyself with glory and beauty. ¹¹Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. ¹²Look on every one that is proud, and bring him low; and tread down the wicked in their place. ¹³Hide them in the dust together; and bind their faces in secret. ¹⁴Then will I also confess unto thee that thine own right hand can save thee. ¹⁵Behold now behemoth, which I made with thee; he eateth grass as an ox. ¹⁶Lo now, his strength is in his loins, and his force is in the navel of his belly. ¹⁷He moveth his tail like a cedar: the sinews of his stones are wrapped together. ¹⁸His bones are as strong pieces of brass; his bones are like bars of iron. ¹⁹He is the chief of the ways of God: he that made him can make his sword to approach unto him. ²⁰Surely the mountains bring him forth food, where all the beasts of the field play. ²¹He lieth under the shady trees, in the covert of the reed, and fens. ²²The shady trees cover him with their shadow; the willows of the brook compass him about. ²³Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan

into his mouth. ²⁴He taketh it with his eyes: his nose pierceth through
snares.

Job 41

¹Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? ²Canst thou put an hook into his nose? or bore his jaw through with a thorn? ³Will he make many supplications unto thee? will he speak soft words unto thee? ⁴Will he make a covenant with thee? wilt thou take him for a servant for ever? ⁵Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? ⁶Shall the companions make a banquet of him? shall they part him among the merchants? ⁷Canst thou fill his skin with barbed irons? or his head with fish spears? ⁸Lay thine hand upon him, remember the battle, do no more. ⁹Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? ¹⁰None is so fierce that dare stir him up: who then is able to stand before me? ¹¹Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine. ¹²I will not conceal his parts, nor his power, nor his comely proportion. ¹³Who can discover the face of his garment? or who can come to him with his double bridle? ¹⁴Who can open the doors of his face? his teeth are terrible round about. ¹⁵His scales are his pride, shut up together as with a close seal. ¹⁶One is so near to another, that no air can come between them. ¹⁷They are joined one to another, they stick together, that they cannot be sundered. ¹⁸By his neesings a light doth shine, and his eyes are like the eyelids of the morning. ¹⁹Out of his mouth go burning lamps, and sparks of fire leap out. ²⁰Out of his nostrils goeth smoke, as out of a seething pot or caldron. ²¹His breath kindleth coals, and a flame goeth out of his mouth. ²²In his neck remaineth strength, and sorrow is turned into joy before him. ²³The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. ²⁴His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. ²⁵When he raiseth up himself, the mighty are

afraid: by reason of breakings they purify themselves. ²⁶The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. ²⁷He esteemeth iron as straw, and brass as rotten wood. ²⁸The arrow cannot make him flee: slingstones are turned with him into stubble. ²⁹Darts are counted as stubble: he laugheth at the shaking of a spear. ³⁰Sharp stones are under him: he spreadeth sharp pointed things upon the mire. ³¹He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. ³²He maketh a path to shine after him; one would think the deep to be hoary. ³³Upon earth there is not his like, who is made without fear. ³⁴He beholdeth all high things: he is a king over all the children of pride.

Job 42

¹Then Job answered the LORD, and said, ²I know that thou canst do every thing, and that no thought can be withholden from thee. ³Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. ⁴Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. ⁵I have heard of thee by the hearing of the ear: but now mine eye seeth thee. ⁶Wherefore I abhor myself, and repent in dust and ashes. ⁷And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. ⁸Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. ⁹So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job. ¹⁰And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. ¹¹Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold. ¹²So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. ¹³He had also seven sons and three daughters. ¹⁴And

he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. ¹⁵And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. ¹⁶After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. ¹⁷So Job died, being old and full of days.

Psalms 1

¹Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. ²But his delight is in the law of the LORD; and in his law doth he meditate day and night. ³And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. ⁴The ungodly are not so: but are like the chaff which the wind driveth away. ⁵Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. ⁶For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalms 2

¹Why do the heathen rage, and the people imagine a vain thing? ²The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, ³Let us break their bands asunder, and cast away their cords from us. ⁴He that sitteth in the heavens shall laugh: the Lord shall have them in derision. ⁵Then shall he speak unto them in his wrath, and vex them in his sore displeasure. ⁶Yet have I set my king upon my holy hill of Zion. ⁷I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. ⁸Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. ⁹Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. ¹⁰Be wise now therefore, O ye kings: be instructed, ye judges of the earth. ¹¹Serve the LORD with fear, and rejoice with trembling. ¹²Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalms 3

¹LORD, how are they increased that trouble me! many are they that rise up against me. ²Many there be which say of my soul, There is no help for him in God. Selah. ³But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head. ⁴I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah. ⁵I laid me down and slept; I awaked; for the LORD sustained me. ⁶I will not be afraid of ten thousands of people, that have set themselves against me round about. ⁷Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. ⁸Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

Psalms 4

¹Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer. ²O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah. ³But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him. ⁴Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. ⁵Offer the sacrifices of righteousness, and put your trust in the LORD. ⁶There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us. ⁷Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. ⁸I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Psalms 5

¹Give ear to my words, O LORD, consider my meditation. ²Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. ³My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up. ⁴For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. ⁵The foolish shall not stand in thy sight: thou hatest all workers of iniquity. ⁶Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. ⁷But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. ⁸Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. ⁹For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. ¹⁰Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. ¹¹But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. ¹²For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

Psalms 6

¹O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure. ²Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed. ³My soul is also sore vexed: but thou, O LORD, how long? ⁴Return, O LORD, deliver my soul: oh save me for thy mercies' sake. ⁵For in death there is no remembrance of thee: in the grave who shall give thee thanks? ⁶I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. ⁷Mine eye is consumed because of grief; it waxeth old because of all mine enemies. ⁸Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping. ⁹The LORD hath heard my supplication; the LORD will receive my prayer. ¹⁰Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

Psalms 7

¹O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: ²Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver. ³O LORD my God, if I have done this; if there be iniquity in my hands; ⁴If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:) ⁵Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah. ⁶Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded. ⁷So shall the congregation of the people compass thee about: for their sakes therefore return thou on high. ⁸The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me. ⁹Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. ¹⁰My defence is of God, which saveth the upright in heart. ¹¹God judgeth the righteous, and God is angry with the wicked every day. ¹²If he turn not, he will whet his sword; he hath bent his bow, and made it ready. ¹³He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors. ¹⁴Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. ¹⁵He made a pit, and digged it, and is fallen into the ditch which he made. ¹⁶His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. ¹⁷I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

Psalms 8

¹O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. ²Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. ³When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; ⁴What is man, that thou art mindful of him? and the son of man, that thou visitest him? ⁵For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. ⁶Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: ⁷All sheep and oxen, yea, and the beasts of the field; ⁸The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. ⁹O LORD our Lord, how excellent is thy name in all the earth!

Psalms 9

¹I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works. ²I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. ³When mine enemies are turned back, they shall fall and perish at thy presence. ⁴For thou hast maintained my right and my cause; thou satest in the throne judging right. ⁵Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. ⁶O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. ⁷But the LORD shall endure for ever: he hath prepared his throne for judgment. ⁸And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. ⁹The LORD also will be a refuge for the oppressed, a refuge in times of trouble. ¹⁰And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee. ¹¹Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings. ¹²When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. ¹³Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death: ¹⁴That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation. ¹⁵The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. ¹⁶The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsaion. Selah. ¹⁷The wicked shall be turned into hell, and all the nations that forget God. ¹⁸For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever. ¹⁹Arise, O LORD; let not man prevail: let the heathen be judged in thy sight. ²⁰Put them in fear, O

LORD: that the nations may know themselves to be but men. Selah. ²¹Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble? ²²The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. ²³For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth. ²⁴The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. ²⁵His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. ²⁶He hath said in his heart, I shall not be moved: for I shall never be in adversity. ²⁷His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. ²⁸He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. ²⁹He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. ³⁰He croucheth, and humbleth himself, that the poor may fall by his strong ones. ³¹He hath said in his heart, God hath forgotten: he hideth his face; he will never see it. ³²Arise, O LORD; O God, lift up thine hand: forget not the humble. ³³Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it. ³⁴Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. ³⁵Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none. ³⁶The LORD is King for ever and ever: the heathen are perished out of his land. ³⁷LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: ³⁸To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Psalms 10

¹In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain? ²For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. ³If the foundations be destroyed, what can the righteous do? ⁴The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men. ⁵The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. ⁶Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. ⁷For the righteous LORD loveth righteousness; his countenance doth behold the upright.

Psalms 11

¹Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men. ²They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. ³The LORD shall cut off all flattering lips, and the tongue that speaketh proud things: ⁴Who have said, With our tongue will we prevail; our lips are our own: who is lord over us? ⁵For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him. ⁶The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. ⁷Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. ⁸The wicked walk on every side, when the vilest men are exalted.

Psalms 12

¹How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me? ²How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me? ³Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death; ⁴Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. ⁵But I have trusted in thy mercy; my heart shall rejoice in thy salvation. ⁶I will sing unto the LORD, because he hath dealt bountifully with me.

Psalms 13

¹The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. ²The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. ³They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. ⁴Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD. ⁵There were they in great fear: for God is in the generation of the righteous. ⁶Ye have shamed the counsel of the poor, because the LORD is his refuge. ⁷Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Psalms 14

¹LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? ²He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. ³He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. ⁴In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. ⁵He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Psalms 15

¹Preserve me, O God: for in thee do I put my trust. ²O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee; ³But to the saints that are in the earth, and to the excellent, in whom is all my delight. ⁴Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. ⁵The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. ⁶The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. ⁷I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. ⁸I have set the LORD always before me: because he is at my right hand, I shall not be moved. ⁹Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. ¹⁰For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. ¹¹Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Psalms 16

¹Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips. ²Let my sentence come forth from thy presence; let thine eyes behold the things that are equal. ³Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress. ⁴Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. ⁵Hold up my goings in thy paths, that my footsteps slip not. ⁶I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech. ⁷Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. ⁸Keep me as the apple of the eye, hide me under the shadow of thy wings, ⁹From the wicked that oppress me, from my deadly enemies, who compass me about. ¹⁰They are inclosed in their own fat: with their mouth they speak proudly. ¹¹They have now compassed us in our steps: they have set their eyes bowing down to the earth; ¹²Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places. ¹³Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: ¹⁴From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. ¹⁵As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalms 17

¹I will love thee, O LORD, my strength. ²The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. ³I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies. ⁴The sorrows of death compassed me, and the floods of ungodly men made me afraid. ⁵The sorrows of hell compassed me about: the snares of death prevented me. ⁶In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. ⁷Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. ⁸There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. ⁹He bowed the heavens also, and came down: and darkness was under his feet. ¹⁰And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. ¹¹He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. ¹²At the brightness that was before him his thick clouds passed, hail stones and coals of fire. ¹³The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. ¹⁴Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. ¹⁵Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils. ¹⁶He sent from above, he took me, he drew me out of many waters. ¹⁷He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. ¹⁸They prevented me in the day of my calamity: but the LORD was my stay. ¹⁹He brought me forth also into a large place; he delivered me, because he delighted in me. ²⁰The

LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. ²¹For I have kept the ways of the LORD, and have not wickedly departed from my God. ²²For all his judgments were before me, and I did not put away his statutes from me. ²³I was also upright before him, and I kept myself from mine iniquity.

²⁴Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

²⁵With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; ²⁶With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. ²⁷For thou wilt save the afflicted people; but wilt bring down high looks. ²⁸For thou wilt light my candle: the LORD my God will enlighten my darkness. ²⁹For by thee I have run through a troop; and by my God have I leaped over a wall. ³⁰As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him. ³¹For who is God save the LORD? or who is a rock save our God? ³²It is God that girdeth me with strength, and maketh my way perfect. ³³He maketh my feet like hinds' feet, and setteth me upon my high places. ³⁴He teacheth my hands to war, so that a bow of steel is broken by mine arms. ³⁵Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. ³⁶Thou hast enlarged my steps under me, that my feet did not slip. ³⁷I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. ³⁸I have wounded them that they were not able to rise: they are fallen under my feet. ³⁹For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

⁴⁰Thou hast also given me the necks of mine enemies; that I might destroy them that hate me. ⁴¹They cried, but there was none to save them: even unto the LORD, but he answered them not. ⁴²Then did I beat them small as the

dust before the wind: I did cast them out as the dirt in the streets. ⁴³Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. ⁴⁴As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. ⁴⁵The strangers shall fade away, and be afraid out of their close places. ⁴⁶The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted. ⁴⁷It is God that avengeth me, and subdueth the people under me. ⁴⁸He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. ⁴⁹Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name. ⁵⁰Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Psalms 18

¹The heavens declare the glory of God; and the firmament sheweth his handywork. ²Day unto day uttereth speech, and night unto night sheweth knowledge. ³There is no speech nor language, where their voice is not heard. ⁴Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, ⁵Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. ⁶His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. ⁷The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. ⁸The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. ⁹The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. ¹⁰More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. ¹¹Moreover by them is thy servant warned: and in keeping of them there is great reward. ¹²Who can understand his errors? cleanse thou me from secret faults. ¹³Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. ¹⁴Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Psalms 19

¹The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee; ²Send thee help from the sanctuary, and strengthen thee out of Zion; ³Remember all thy offerings, and accept thy burnt sacrifice; Selah. ⁴Grant thee according to thine own heart, and fulfil all thy counsel. ⁵We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions. ⁶Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. ⁷Some trust in chariots, and some in horses: but we will remember the name of the LORD our God. ⁸They are brought down and fallen: but we are risen, and stand upright. ⁹Save, LORD: let the king hear us when we call.

Psalms 20

¹The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice! ²Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. ³For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. ⁴He asked life of thee, and thou gavest it him, even length of days for ever and ever. ⁵His glory is great in thy salvation: honour and majesty hast thou laid upon him. ⁶For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. ⁷For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved. ⁸Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. ⁹Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them. ¹⁰Their fruit shalt thou destroy from the earth, and their seed from among the children of men. ¹¹For they intended evil against thee: they imagined a mischievous device, which they are not able to perform. ¹²Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them. ¹³Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

Psalms 21

¹My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? ²O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. ³But thou art holy, O thou that inhabitest the praises of Israel. ⁴Our fathers trusted in thee: they trusted, and thou didst deliver them. ⁵They cried unto thee, and were delivered: they trusted in thee, and were not confounded. ⁶But I am a worm, and no man; a reproach of men, and despised of the people. ⁷All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, ⁸He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. ⁹But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. ¹⁰I was cast upon thee from the womb: thou art my God from my mother's belly. ¹¹Be not far from me; for trouble is near; for there is none to help. ¹²Many bulls have compassed me: strong bulls of Bashan have beset me round. ¹³They gaped upon me with their mouths, as a ravening and a roaring lion. ¹⁴I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. ¹⁵My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. ¹⁶For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. ¹⁷I may tell all my bones: they look and stare upon me. ¹⁸They part my garments among them, and cast lots upon my vesture. ¹⁹But be not thou far from me, O LORD: O my strength, haste thee to help me. ²⁰Deliver my soul from the sword; my darling from the power of the dog. ²¹Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. ²²I will declare thy name unto my brethren: in the

midst of the congregation will I praise thee. ²³Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. ²⁴For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. ²⁵My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. ²⁶The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. ²⁷All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. ²⁸For the kingdom is the LORD's: and he is the governor among the nations. ²⁹All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. ³⁰A seed shall serve him; it shall be accounted to the Lord for a generation. ³¹They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Psalms 22

¹The LORD is my shepherd; I shall not want. ²He maketh me to lie down in green pastures: he leadeth me beside the still waters. ³He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. ⁴Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. ⁵Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. ⁶Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psalms 23

¹The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein. ²For he hath founded it upon the seas, and established it upon the floods. ³Who shall ascend into the hill of the LORD? or who shall stand in his holy place? ⁴He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. ⁵He shall receive the blessing from the LORD, and righteousness from the God of his salvation. ⁶This is the generation of them that seek him, that seek thy face, O Jacob. Selah. ⁷Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. ⁸Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. ⁹Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. ¹⁰Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Psalms 24

¹Unto thee, O LORD, do I lift up my soul. ²O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me. ³Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. ⁴Shew me thy ways, O LORD; teach me thy paths. ⁵Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. ⁶Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old. ⁷Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD. ⁸Good and upright is the LORD: therefore will he teach sinners in the way. ⁹The meek will he guide in judgment: and the meek will he teach his way. ¹⁰All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies. ¹¹For thy name's sake, O LORD, pardon mine iniquity; for it is great. ¹²What man is he that feareth the LORD? him shall he teach in the way that he shall choose. ¹³His soul shall dwell at ease; and his seed shall inherit the earth. ¹⁴The secret of the LORD is with them that fear him; and he will shew them his covenant. ¹⁵Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net. ¹⁶Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. ¹⁷The troubles of my heart are enlarged: O bring thou me out of my distresses. ¹⁸Look upon mine affliction and my pain; and forgive all my sins. ¹⁹Consider mine enemies; for they are many; and they hate me with cruel hatred. ²⁰O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee. ²¹Let integrity and uprightness preserve me; for I wait on thee. ²²Redeem Israel, O God, out of all his troubles.

Psalms 25

¹Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide. ²Examine me, O LORD, and prove me; try my reins and my heart. ³For thy lovingkindness is before mine eyes: and I have walked in thy truth. ⁴I have not sat with vain persons, neither will I go in with dissemblers. ⁵I have hated the congregation of evil doers; and will not sit with the wicked. ⁶I will wash mine hands in innocency: so will I compass thine altar, O LORD: ⁷That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. ⁸LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. ⁹Gather not my soul with sinners, nor my life with bloody men: ¹⁰In whose hands is mischief, and their right hand is full of bribes. ¹¹But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. ¹²My foot standeth in an even place: in the congregations will I bless the LORD.

Psalms 26

¹The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? ²When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. ³Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. ⁴One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. ⁵For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. ⁶And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. ⁷Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. ⁸When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. ⁹Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. ¹⁰When my father and my mother forsake me, then the LORD will take me up. ¹¹Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. ¹²Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. ¹³I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. ¹⁴Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Psalms 27

¹Unto thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit. ²Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. ³Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. ⁴Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert. ⁵Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up. ⁶Blessed be the LORD, because he hath heard the voice of my supplications. ⁷The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. ⁸The LORD is their strength, and he is the saving strength of his anointed. ⁹Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

Psalms 28

¹Give unto the LORD, O ye mighty, give unto the LORD glory and strength. ²Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness. ³The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters. ⁴The voice of the LORD is powerful; the voice of the LORD is full of majesty. ⁵The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. ⁶He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. ⁷The voice of the LORD divideth the flames of fire. ⁸The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. ⁹The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. ¹⁰The LORD sitteth upon the flood; yea, the LORD sitteth King for ever. ¹¹The LORD will give strength unto his people; the LORD will bless his people with peace.

Psalms 29

¹I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me. ²O LORD my God, I cried unto thee, and thou hast healed me. ³O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. ⁴Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness. ⁵For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. ⁶And in my prosperity I said, I shall never be moved. ⁷LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. ⁸I cried to thee, O LORD; and unto the LORD I made supplication. ⁹What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth? ¹⁰Hear, O LORD, and have mercy upon me: LORD, be thou my helper. ¹¹Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; ¹²To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

Psalms 30

¹In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness. ²Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. ³For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. ⁴Pull me out of the net that they have laid privily for me: for thou art my strength. ⁵Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth. ⁶I have hated them that regard lying vanities: but I trust in the LORD. ⁷I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities; ⁸And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. ⁹Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly. ¹⁰For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. ¹¹I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. ¹²I am forgotten as a dead man out of mind: I am like a broken vessel. ¹³For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. ¹⁴But I trusted in thee, O LORD: I said, Thou art my God. ¹⁵My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. ¹⁶Make thy face to shine upon thy servant: save me for thy mercies' sake. ¹⁷Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. ¹⁸Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. ¹⁹Oh how great is thy goodness, which thou hast laid up for

them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! ²⁰Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. ²¹Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city. ²²For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. ²³O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer. ²⁴Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

Psalms 31

¹Blessed is he whose transgression is forgiven, whose sin is covered.
²Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. ³When I kept silence, my bones waxed old through my roaring all the day long. ⁴For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. ⁵I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. ⁶For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. ⁷Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. ⁸I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. ⁹Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. ¹⁰Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. ¹¹Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Psalms 32

¹Rejoice in the LORD, O ye righteous: for praise is comely for the upright. ²Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings. ³Sing unto him a new song; play skilfully with a loud noise. ⁴For the word of the LORD is right; and all his works are done in truth. ⁵He loveth righteousness and judgment: the earth is full of the goodness of the LORD. ⁶By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. ⁷He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. ⁸Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. ⁹For he spake, and it was done; he commanded, and it stood fast. ¹⁰The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. ¹¹The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. ¹²Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance. ¹³The LORD looketh from heaven; he beholdeth all the sons of men. ¹⁴From the place of his habitation he looketh upon all the inhabitants of the earth. ¹⁵He fashioneth their hearts alike; he considereth all their works. ¹⁶There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. ¹⁷An horse is a vain thing for safety: neither shall he deliver any by his great strength. ¹⁸Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; ¹⁹To deliver their soul from death, and to keep them alive in famine. ²⁰Our soul waiteth for the LORD: he is our help and our shield. ²¹For our heart shall rejoice in him, because we have trusted in his holy name. ²²Let thy mercy, O LORD, be upon us, according as we hope in thee.

Psalms 33

¹I will bless the LORD at all times: his praise shall continually be in my mouth. ²My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. ³O magnify the LORD with me, and let us exalt his name together. ⁴I sought the LORD, and he heard me, and delivered me from all my fears. ⁵They looked unto him, and were lightened: and their faces were not ashamed. ⁶This poor man cried, and the LORD heard him, and saved him out of all his troubles. ⁷The angel of the LORD encampeth round about them that fear him, and delivereth them. ⁸O taste and see that the LORD is good: blessed is the man that trusteth in him. ⁹O fear the LORD, ye his saints: for there is no want to them that fear him. ¹⁰The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing. ¹¹Come, ye children, hearken unto me: I will teach you the fear of the LORD. ¹²What man is he that desireth life, and loveth many days, that he may see good? ¹³Keep thy tongue from evil, and thy lips from speaking guile. ¹⁴Depart from evil, and do good; seek peace, and pursue it. ¹⁵The eyes of the LORD are upon the righteous, and his ears are open unto their cry. ¹⁶The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth. ¹⁷The righteous cry, and the LORD heareth, and delivereth them out of all their troubles. ¹⁸The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. ¹⁹Many are the afflictions of the righteous: but the LORD delivereth him out of them all. ²⁰He keepeth all his bones: not one of them is broken. ²¹Evil shall slay the wicked: and they that hate the righteous shall be desolate. ²²The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Psalms 34

¹Plead my cause, O LORD, with them that strive with me: fight against them that fight against me. ²Take hold of shield and buckler, and stand up for mine help. ³Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation. ⁴Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. ⁵Let them be as chaff before the wind: and let the angel of the LORD chase them. ⁶Let their way be dark and slippery: and let the angel of the LORD persecute them. ⁷For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. ⁸Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. ⁹And my soul shall be joyful in the LORD: it shall rejoice in his salvation. ¹⁰All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? ¹¹False witnesses did rise up; they laid to my charge things that I knew not. ¹²They rewarded me evil for good to the spoiling of my soul. ¹³But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. ¹⁴I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. ¹⁵But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not: ¹⁶With hypocritical mockers in feasts, they gnashed upon me with their teeth. ¹⁷Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. ¹⁸I will give thee thanks in the great congregation: I will praise thee among much

people. ¹⁹Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. ²⁰For they speak not peace: but they devise deceitful matters against them that are quiet in the land. ²¹Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. ²²This thou hast seen, O LORD: keep not silence: O Lord, be not far from me. ²³Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. ²⁴Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me. ²⁵Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. ²⁶Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me. ²⁷Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant. ²⁸And my tongue shall speak of thy righteousness and of thy praise all the day long.

Psalms 35

¹The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. ²For he flattereth himself in his own eyes, until his iniquity be found to be hateful. ³The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. ⁴He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil. ⁵Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds. ⁶Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast. ⁷How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. ⁸They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. ⁹For with thee is the fountain of life: in thy light shall we see light. ¹⁰O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. ¹¹Let not the foot of pride come against me, and let not the hand of the wicked remove me. ¹²There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalms 36

¹Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. ²For they shall soon be cut down like the grass, and wither as the green herb. ³Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. ⁴Delight thyself also in the LORD; and he shall give thee the desires of thine heart. ⁵Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. ⁶And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. ⁷Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. ⁸Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. ⁹For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. ¹⁰For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. ¹¹But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. ¹²The wicked plotteth against the just, and gnasheth upon him with his teeth. ¹³The Lord shall laugh at him: for he seeth that his day is coming. ¹⁴The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. ¹⁵Their sword shall enter into their own heart, and their bows shall be broken. ¹⁶A little that a righteous man hath is better than the riches of many wicked. ¹⁷For the arms of the wicked shall be broken: but the LORD upholdeth the righteous. ¹⁸The LORD knoweth the days of the upright: and their inheritance shall be for ever. ¹⁹They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. ²⁰But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall

they consume away. ²¹The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. ²²For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. ²³The steps of a good man are ordered by the LORD: and he delighteth in his way. ²⁴Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand. ²⁵I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. ²⁶He is ever merciful, and lendeth; and his seed is blessed. ²⁷Depart from evil, and do good; and dwell for evermore. ²⁸For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. ²⁹The righteous shall inherit the land, and dwell therein for ever. ³⁰The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. ³¹The law of his God is in his heart; none of his steps shall slide. ³²The wicked watcheth the righteous, and seeketh to slay him. ³³The LORD will not leave him in his hand, nor condemn him when he is judged. ³⁴Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. ³⁵I have seen the wicked in great power, and spreading himself like a green bay tree. ³⁶Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. ³⁷Mark the perfect man, and behold the upright: for the end of that man is peace. ³⁸But the transgressors shall be destroyed together: the end of the wicked shall be cut off. ³⁹But the salvation of the righteous is of the LORD: he is their strength in the time of trouble. ⁴⁰And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Psalms 37

¹O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. ²For thine arrows stick fast in me, and thy hand presseth me sore. ³There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. ⁴For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. ⁵My wounds stink and are corrupt because of my foolishness. ⁶I am troubled; I am bowed down greatly; I go mourning all the day long. ⁷For my loins are filled with a loathsome disease: and there is no soundness in my flesh. ⁸I am feeble and sore broken: I have roared by reason of the disquietness of my heart. ⁹Lord, all my desire is before thee; and my groaning is not hid from thee. ¹⁰My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me. ¹¹My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. ¹²They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. ¹³But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. ¹⁴Thus I was as a man that heareth not, and in whose mouth are no reproofs. ¹⁵For in thee, O LORD, do I hope: thou wilt hear, O Lord my God. ¹⁶For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. ¹⁷For I am ready to halt, and my sorrow is continually before me. ¹⁸For I will declare mine iniquity; I will be sorry for my sin. ¹⁹But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. ²⁰They also that render evil for good are mine adversaries; because I follow the thing that good is. ²¹Forsake me not, O LORD: O my God, be not far from me. ²²Make haste to help me, O Lord my salvation.

Psalms 38

¹I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. ²I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. ³My heart was hot within me, while I was musing the fire burned: then spake I with my tongue, ⁴LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. ⁵Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. ⁶Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. ⁷And now, Lord, what wait I for? my hope is in thee. ⁸Deliver me from all my transgressions: make me not the reproach of the foolish. ⁹I was dumb, I opened not my mouth; because thou didst it. ¹⁰Remove thy stroke away from me: I am consumed by the blow of thine hand. ¹¹When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah. ¹²Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. ¹³O spare me, that I may recover strength, before I go hence, and be no more.

Psalms 39

¹I waited patiently for the LORD; and he inclined unto me, and heard my cry. ²He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. ³And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD. ⁴Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies. ⁵Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. ⁶Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. ⁷Then said I, Lo, I come: in the volume of the book it is written of me, ⁸I delight to do thy will, O my God: yea, thy law is within my heart. ⁹I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. ¹⁰I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. ¹¹Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me. ¹²For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. ¹³Be pleased, O LORD, to deliver me: O LORD, make haste to help me. ¹⁴Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. ¹⁵Let them be desolate for a reward of their shame that say unto me, Aha, aha. ¹⁶Let all those that seek thee rejoice and be glad in thee:

let such as love thy salvation say continually, The LORD be magnified.

¹⁷But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

Psalms 40

¹Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. ²The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. ³The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. ⁴I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee. ⁵Mine enemies speak evil of me, When shall he die, and his name perish? ⁶And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it. ⁷All that hate me whisper together against me: against me do they devise my hurt. ⁸An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more. ⁹Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. ¹⁰But thou, O LORD, be merciful unto me, and raise me up, that I may requite them. ¹¹By this I know that thou favourest me, because mine enemy doth not triumph over me. ¹²And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. ¹³Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

Psalms 41

¹As the hart panteth after the water brooks, so panteth my soul after thee, O God. ²My soul thirsteth for God, for the living God: when shall I come and appear before God? ³My tears have been my meat day and night, while they continually say unto me, Where is thy God? ⁴When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. ⁵Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. ⁶O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. ⁷Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. ⁸Yet the LORD will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. ⁹I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? ¹⁰As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God? ¹¹Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psalms 42

¹Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. ²For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy? ³O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. ⁴Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. ⁵Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psalms 43

¹We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. ²How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. ³For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. ⁴Thou art my King, O God: command deliverances for Jacob. ⁵Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. ⁶For I will not trust in my bow, neither shall my sword save me. ⁷But thou hast saved us from our enemies, and hast put them to shame that hated us. ⁸In God we boast all the day long, and praise thy name for ever. Selah. ⁹But thou hast cast off, and put us to shame; and goest not forth with our armies. ¹⁰Thou makest us to turn back from the enemy: and they which hate us spoil for themselves. ¹¹Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen. ¹²Thou sellest thy people for nought, and dost not increase thy wealth by their price. ¹³Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. ¹⁴Thou makest us a byword among the heathen, a shaking of the head among the people. ¹⁵My confusion is continually before me, and the shame of my face hath covered me, ¹⁶For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. ¹⁷All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. ¹⁸Our heart is not turned back, neither have our steps declined from thy way; ¹⁹Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. ²⁰If we have forgotten the name of our God, or stretched

out our hands to a strange god; ²¹Shall not God search this out? for he knoweth the secrets of the heart. ²²Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. ²³Awake, why sleepest thou, O Lord? arise, cast us not off for ever. ²⁴Wherefore hidest thou thy face, and forgettest our affliction and our oppression? ²⁵For our soul is bowed down to the dust: our belly cleaveth unto the earth. ²⁶Arise for our help, and redeem us for thy mercies' sake.

Psalms 44

¹My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. ²Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. ³Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. ⁴And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. ⁵Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. ⁶Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. ⁷Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ⁸All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. ⁹Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. ¹⁰Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; ¹¹So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. ¹²And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. ¹³The king's daughter is all glorious within: her clothing is of wrought gold. ¹⁴She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. ¹⁵With gladness and rejoicing shall they be brought: they shall enter into the king's palace. ¹⁶Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. ¹⁷I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Psalms 45

¹God is our refuge and strength, a very present help in trouble.
²Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; ³Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. ⁴There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. ⁵God is in the midst of her; she shall not be moved: God shall help her, and that right early. ⁶The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. ⁷The LORD of hosts is with us; the God of Jacob is our refuge. Selah. ⁸Come, behold the works of the LORD, what desolations he hath made in the earth. ⁹He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. ¹⁰Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. ¹¹The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Psalms 46

¹O clap your hands, all ye people; shout unto God with the voice of triumph. ²For the LORD most high is terrible; he is a great King over all the earth. ³He shall subdue the people under us, and the nations under our feet. ⁴He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. ⁵God is gone up with a shout, the LORD with the sound of a trumpet. ⁶Sing praises to God, sing praises: sing praises unto our King, sing praises. ⁷For God is the King of all the earth: sing ye praises with understanding. ⁸God reigneth over the heathen: God sitteth upon the throne of his holiness. ⁹The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

Psalms 47

¹Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. ²Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. ³God is known in her palaces for a refuge. ⁴For, lo, the kings were assembled, they passed by together. ⁵They saw it, and so they marvelled; they were troubled, and hasted away. ⁶Fear took hold upon them there, and pain, as of a woman in travail. ⁷Thou breakest the ships of Tarshish with an east wind. ⁸As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah. ⁹We have thought of thy lovingkindness, O God, in the midst of thy temple. ¹⁰According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. ¹¹Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. ¹²Walk about Zion, and go round about her: tell the towers thereof. ¹³Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. ¹⁴For this God is our God for ever and ever: he will be our guide even unto death.

Psalms 48

¹Hear this, all ye people; give ear, all ye inhabitants of the world:
²Both low and high, rich and poor, together. ³My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. ⁴I will incline mine ear to a parable: I will open my dark saying upon the harp.
⁵Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? ⁶They that trust in their wealth, and boast themselves in the multitude of their riches; ⁷None of them can by any means redeem his brother, nor give to God a ransom for him: ⁸(For the redemption of their soul is precious, and it ceaseth for ever:) ⁹That he should still live for ever, and not see corruption. ¹⁰For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. ¹¹Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. ¹²Nevertheless man being in honour abideth not: he is like the beasts that perish. ¹³This their way is their folly: yet their posterity approve their sayings. Selah. ¹⁴Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. ¹⁵But God will redeem my soul from the power of the grave: for he shall receive me. Selah. ¹⁶Be not thou afraid when one is made rich, when the glory of his house is increased; ¹⁷For when he dieth he shall carry nothing away: his glory shall not descend after him. ¹⁸Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself. ¹⁹He shall go to the generation of his fathers; they shall never see light. ²⁰Man that is in honour, and understandeth not, is like the beasts that perish.

Psalms 49

¹The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. ²Out of Zion, the perfection of beauty, God hath shined. ³Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. ⁴He shall call to the heavens from above, and to the earth, that he may judge his people. ⁵Gather my saints together unto me; those that have made a covenant with me by sacrifice. ⁶And the heavens shall declare his righteousness: for God is judge himself. Selah. ⁷Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. ⁸I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. ⁹I will take no bullock out of thy house, nor he goats out of thy folds. ¹⁰For every beast of the forest is mine, and the cattle upon a thousand hills. ¹¹I know all the fowls of the mountains: and the wild beasts of the field are mine. ¹²If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. ¹³Will I eat the flesh of bulls, or drink the blood of goats? ¹⁴Offer unto God thanksgiving; and pay thy vows unto the most High: ¹⁵And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. ¹⁶But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? ¹⁷Seeing thou hatest instruction, and castest my words behind thee. ¹⁸When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. ¹⁹Thou givest thy mouth to evil, and thy tongue frameth deceit. ²⁰Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. ²¹These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them

in order before thine eyes. ²²Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. ²³Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

Psalms 50

¹Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. ²Wash me thoroughly from mine iniquity, and cleanse me from my sin. ³For I acknowledge my transgressions: and my sin is ever before me. ⁴Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. ⁵Behold, I was shapen in iniquity; and in sin did my mother conceive me. ⁶Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. ⁷Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. ⁸Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. ⁹Hide thy face from my sins, and blot out all mine iniquities. ¹⁰Create in me a clean heart, O God; and renew a right spirit within me. ¹¹Cast me not away from thy presence; and take not thy holy spirit from me. ¹²Restore unto me the joy of thy salvation; and uphold me with thy free spirit. ¹³Then will I teach transgressors thy ways; and sinners shall be converted unto thee. ¹⁴Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. ¹⁵O Lord, open thou my lips; and my mouth shall shew forth thy praise. ¹⁶For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. ¹⁷The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. ¹⁸Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. ¹⁹Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Psalms 51

¹Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually. ²Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. ³Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. ⁴Thou lovest all devouring words, O thou deceitful tongue. ⁵God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah. ⁶The righteous also shall see, and fear, and shall laugh at him: ⁷Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. ⁸But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. ⁹I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

Psalms 52

¹The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. ²God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. ³Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. ⁴Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God. ⁵There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them. ⁶Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Psalms 53

¹Save me, O God, by thy name, and judge me by thy strength. ²Hear my prayer, O God; give ear to the words of my mouth. ³For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah. ⁴Behold, God is mine helper: the Lord is with them that uphold my soul. ⁵He shall reward evil unto mine enemies: cut them off in thy truth. ⁶I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good. ⁷For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

Psalms 54

¹Give ear to my prayer, O God; and hide not thyself from my supplication. ²Attend unto me, and hear me: I mourn in my complaint, and make a noise; ³Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me. ⁴My heart is sore pained within me: and the terrors of death are fallen upon me. ⁵Fearfulness and trembling are come upon me, and horror hath overwhelmed me. ⁶And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. ⁷Lo, then would I wander far off, and remain in the wilderness. Selah. ⁸I would hasten my escape from the windy storm and tempest. ⁹Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city. ¹⁰Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. ¹¹Wickedness is in the midst thereof: deceit and guile depart not from her streets. ¹²For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: ¹³But it was thou, a man mine equal, my guide, and mine acquaintance. ¹⁴We took sweet counsel together, and walked unto the house of God in company. ¹⁵Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them. ¹⁶As for me, I will call upon God; and the LORD shall save me. ¹⁷Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. ¹⁸He hath delivered my soul in peace from the battle that was against me: for there were many with me. ¹⁹God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God. ²⁰He hath put forth his hands against such as be at peace with him: he hath broken his covenant. ²¹The

words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords. ²²Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved. ²³But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

Psalms 55

¹Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. ²Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High. ³What time I am afraid, I will trust in thee. ⁴In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. ⁵Every day they wrest my words: all their thoughts are against me for evil. ⁶They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. ⁷Shall they escape by iniquity? in thine anger cast down the people, O God. ⁸Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? ⁹When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. ¹⁰In God will I praise his word: in the LORD will I praise his word. ¹¹In God have I put my trust: I will not be afraid what man can do unto me. ¹²Thy vows are upon me, O God: I will render praises unto thee. ¹³For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

Psalms 56

¹Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. ²I will cry unto God most high; unto God that performeth all things for me. ³He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth. ⁴My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. ⁵Be thou exalted, O God, above the heavens; let thy glory be above all the earth. ⁶They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah. ⁷My heart is fixed, O God, my heart is fixed: I will sing and give praise. ⁸Awake up, my glory; awake, psaltery and harp: I myself will awake early. ⁹I will praise thee, O Lord, among the people: I will sing unto thee among the nations. ¹⁰For thy mercy is great unto the heavens, and thy truth unto the clouds. ¹¹Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

Psalms 57

¹Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men? ²Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. ³The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. ⁴Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; ⁵Which will not hearken to the voice of charmers, charming never so wisely. ⁶Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD. ⁷Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. ⁸As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. ⁹Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath. ¹⁰The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. ¹¹So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

Psalms 58

¹Deliver me from mine enemies, O my God: defend me from them that rise up against me. ²Deliver me from the workers of iniquity, and save me from bloody men. ³For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD. ⁴They run and prepare themselves without my fault: awake to help me, and behold. ⁵Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. ⁶They return at evening: they make a noise like a dog, and go round about the city. ⁷Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? ⁸But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision. ⁹Because of his strength will I wait upon thee: for God is my defence. ¹⁰The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies. ¹¹Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield. ¹²For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak. ¹³Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah. ¹⁴And at evening let them return; and let them make a noise like a dog, and go round about the city. ¹⁵Let them wander up and down for meat, and grudge if they be not satisfied. ¹⁶But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. ¹⁷Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

Psalms 59

¹O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. ²Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. ³Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. ⁴Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. ⁵That thy beloved may be delivered; save with thy right hand, and hear me. ⁶God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. ⁷Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; ⁸Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. ⁹Who will bring me into the strong city? who will lead me into Edom? ¹⁰Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? ¹¹Give us help from trouble: for vain is the help of man. ¹²Through God we shall do valiantly: for he it is that shall tread down our enemies.

Psalms 60

¹Hear my cry, O God; attend unto my prayer. ²From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. ³For thou hast been a shelter for me, and a strong tower from the enemy. ⁴I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah. ⁵For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name. ⁶Thou wilt prolong the king's life: and his years as many generations. ⁷He shall abide before God for ever: O prepare mercy and truth, which may preserve him. ⁸So will I sing praise unto thy name for ever, that I may daily perform my vows.

Psalms 61

¹Truly my soul waiteth upon God: from him cometh my salvation. ²He only is my rock and my salvation; he is my defence; I shall not be greatly moved. ³How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. ⁴They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. ⁵My soul, wait thou only upon God; for my expectation is from him. ⁶He only is my rock and my salvation: he is my defence; I shall not be moved. ⁷In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. ⁸Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. ⁹Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. ¹⁰Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. ¹¹God hath spoken once; twice have I heard this; that power belongeth unto God. ¹²Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

Psalms 62

¹O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; ²To see thy power and thy glory, so as I have seen thee in the sanctuary. ³Because thy lovingkindness is better than life, my lips shall praise thee. ⁴Thus will I bless thee while I live: I will lift up my hands in thy name. ⁵My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: ⁶When I remember thee upon my bed, and meditate on thee in the night watches. ⁷Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. ⁸My soul followeth hard after thee: thy right hand upholdeth me. ⁹But those that seek my soul, to destroy it, shall go into the lower parts of the earth. ¹⁰They shall fall by the sword: they shall be a portion for foxes. ¹¹But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

Psalms 63

¹Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. ²Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: ³Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: ⁴That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. ⁵They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? ⁶They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. ⁷But God shall shoot at them with an arrow; suddenly shall they be wounded. ⁸So they shall make their own tongue to fall upon themselves: all that see them shall flee away. ⁹And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. ¹⁰The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

Psalms 64

¹Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. ²O thou that hearest prayer, unto thee shall all flesh come. ³Iniquities prevail against me: as for our transgressions, thou shalt purge them away. ⁴Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. ⁵By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: ⁶Which by his strength setteth fast the mountains; being girded with power: ⁷Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. ⁸They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. ⁹Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. ¹⁰Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. ¹¹Thou crownest the year with thy goodness; and thy paths drop fatness. ¹²They drop upon the pastures of the wilderness: and the little hills rejoice on every side. ¹³The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Psalms 65

¹Make a joyful noise unto God, all ye lands: ²Sing forth the honour of his name: make his praise glorious. ³Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. ⁴All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah. ⁵Come and see the works of God: he is terrible in his doing toward the children of men. ⁶He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him. ⁷He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah. ⁸O bless our God, ye people, and make the voice of his praise to be heard: ⁹Which holdeth our soul in life, and suffereth not our feet to be moved. ¹⁰For thou, O God, hast proved us: thou hast tried us, as silver is tried. ¹¹Thou broughtest us into the net; thou laidst affliction upon our loins. ¹²Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place. ¹³I will go into thy house with burnt offerings: I will pay thee my vows, ¹⁴Which my lips have uttered, and my mouth hath spoken, when I was in trouble. ¹⁵I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah. ¹⁶Come and hear, all ye that fear God, and I will declare what he hath done for my soul. ¹⁷I cried unto him with my mouth, and he was extolled with my tongue. ¹⁸If I regard iniquity in my heart, the Lord will not hear me: ¹⁹But verily God hath heard me; he hath attended to the voice of my prayer. ²⁰Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Psalms 66

¹God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. ²That thy way may be known upon earth, thy saving health among all nations. ³Let the people praise thee, O God; let all the people praise thee. ⁴O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. ⁵Let the people praise thee, O God; let all the people praise thee. ⁶Then shall the earth yield her increase; and God, even our own God, shall bless us. ⁷God shall bless us; and all the ends of the earth shall fear him.

Psalms 67

¹Let God arise, let his enemies be scattered: let them also that hate him flee before him. ²As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. ³But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. ⁴Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him. ⁵A father of the fatherless, and a judge of the widows, is God in his holy habitation. ⁶God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land. ⁷O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: ⁸The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. ⁹Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. ¹⁰Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. ¹¹The Lord gave the word: great was the company of those that published it. ¹²Kings of armies did flee apace: and she that tarried at home divided the spoil. ¹³Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. ¹⁴When the Almighty scattered kings in it, it was white as snow in Salmon. ¹⁵The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. ¹⁶Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever. ¹⁷The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. ¹⁸Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God

might dwell among them. ¹⁹Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. ²⁰He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death. ²¹But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses. ²²The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea: ²³That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same. ²⁴They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. ²⁵The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. ²⁶Bless ye God in the congregations, even the Lord, from the fountain of Israel. ²⁷There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. ²⁸Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us. ²⁹Because of thy temple at Jerusalem shall kings bring presents unto thee. ³⁰Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war. ³¹Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. ³²Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: ³³To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. ³⁴Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. ³⁵O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

Psalms 68

¹Save me, O God; for the waters are come in unto my soul. ²I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. ³I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. ⁴They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. ⁵O God, thou knowest my foolishness; and my sins are not hid from thee. ⁶Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. ⁷Because for thy sake I have borne reproach; shame hath covered my face. ⁸I am become a stranger unto my brethren, and an alien unto my mother's children. ⁹For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. ¹⁰When I wept, and chastened my soul with fasting, that was to my reproach. ¹¹I made sackcloth also my garment; and I became a proverb to them. ¹²They that sit in the gate speak against me; and I was the song of the drunkards. ¹³But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. ¹⁴Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. ¹⁵Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. ¹⁶Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies. ¹⁷And hide not thy face from thy servant; for I am in trouble: hear me speedily. ¹⁸Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. ¹⁹Thou hast known my reproach, and my shame, and my dishonour: mine adversaries

are all before thee. ²⁰Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. ²¹They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. ²²Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. ²³Let their eyes be darkened, that they see not; and make their loins continually to shake. ²⁴Pour out thine indignation upon them, and let thy wrathful anger take hold of them. ²⁵Let their habitation be desolate; and let none dwell in their tents. ²⁶For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. ²⁷Add iniquity unto their iniquity: and let them not come into thy righteousness. ²⁸Let them be blotted out of the book of the living, and not be written with the righteous. ²⁹But I am poor and sorrowful: let thy salvation, O God, set me up on high. ³⁰I will praise the name of God with a song, and will magnify him with thanksgiving. ³¹This also shall please the LORD better than an ox or bullock that hath horns and hoofs. ³²The humble shall see this, and be glad: and your heart shall live that seek God. ³³For the LORD heareth the poor, and despiseth not his prisoners. ³⁴Let the heaven and earth praise him, the seas, and every thing that moveth therein. ³⁵For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. ³⁶The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Psalms 69

¹Make haste, O God, to deliver me; make haste to help me, O LORD.
²Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. ³Let them be turned back for a reward of their shame that say, Aha, aha. ⁴Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. ⁵But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

Psalms 70

¹In thee, O LORD, do I put my trust: let me never be put to confusion.
²Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. ³Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. ⁴Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. ⁵For thou art my hope, O Lord GOD: thou art my trust from my youth. ⁶By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee. ⁷I am as a wonder unto many; but thou art my strong refuge. ⁸Let my mouth be filled with thy praise and with thy honour all the day. ⁹Cast me not off in the time of old age; forsake me not when my strength faileth. ¹⁰For mine enemies speak against me; and they that lay wait for my soul take counsel together, ¹¹Saying, God hath forsaken him: persecute and take him; for there is none to deliver him. ¹²O God, be not far from me: O my God, make haste for my help. ¹³Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt. ¹⁴But I will hope continually, and will yet praise thee more and more. ¹⁵My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. ¹⁶I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only. ¹⁷O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. ¹⁸Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. ¹⁹Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee! ²⁰Thou, which

hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. ²¹Thou shalt increase my greatness, and comfort me on every side. ²²I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. ²³My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. ²⁴My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Psalms 71

¹Give the king thy judgments, O God, and thy righteousness unto the king's son. ²He shall judge thy people with righteousness, and thy poor with judgment. ³The mountains shall bring peace to the people, and the little hills, by righteousness. ⁴He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. ⁵They shall fear thee as long as the sun and moon endure, throughout all generations. ⁶He shall come down like rain upon the mown grass: as showers that water the earth. ⁷In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. ⁸He shall have dominion also from sea to sea, and from the river unto the ends of the earth. ⁹They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. ¹⁰The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. ¹¹Yea, all kings shall fall down before him: all nations shall serve him. ¹²For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. ¹³He shall spare the poor and needy, and shall save the souls of the needy. ¹⁴He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. ¹⁵And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. ¹⁶There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. ¹⁷His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. ¹⁸Blessed be the LORD God, the God of Israel, who only doeth wondrous things. ¹⁹And blessed be his

glorious name for ever: and let the whole earth be filled with his glory;
Amen, and Amen. ²⁰The prayers of David the son of Jesse are ended.

Psalms 72

¹Truly God is good to Israel, even to such as are of a clean heart. ²But as for me, my feet were almost gone; my steps had well nigh slipped. ³For I was envious at the foolish, when I saw the prosperity of the wicked. ⁴For there are no bands in their death: but their strength is firm. ⁵They are not in trouble as other men; neither are they plagued like other men. ⁶Therefore pride compasseth them about as a chain; violence covereth them as a garment. ⁷Their eyes stand out with fatness: they have more than heart could wish. ⁸They are corrupt, and speak wickedly concerning oppression: they speak loftily. ⁹They set their mouth against the heavens, and their tongue walketh through the earth. ¹⁰Therefore his people return hither: and waters of a full cup are wrung out to them. ¹¹And they say, How doth God know? and is there knowledge in the most High? ¹²Behold, these are the ungodly, who prosper in the world; they increase in riches. ¹³Verily I have cleansed my heart in vain, and washed my hands in innocency. ¹⁴For all the day long have I been plagued, and chastened every morning. ¹⁵If I say, I will speak thus; behold, I should offend against the generation of thy children. ¹⁶When I thought to know this, it was too painful for me; ¹⁷Until I went into the sanctuary of God; then understood I their end. ¹⁸Surely thou didst set them in slippery places: thou castedst them down into destruction. ¹⁹How are they brought into desolation, as in a moment! they are utterly consumed with terrors. ²⁰As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. ²¹Thus my heart was grieved, and I was pricked in my reins. ²²So foolish was I, and ignorant: I was as a beast before thee. ²³Nevertheless I am continually with thee: thou hast holden me by my right hand. ²⁴Thou shalt guide me with thy counsel, and afterward receive me to glory. ²⁵Whom have I in heaven but thee? and there

is none upon earth that I desire beside thee. ²⁶My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. ²⁷For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. ²⁸But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

Psalms 73

¹O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture? ²Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt. ³Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. ⁴Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs. ⁵A man was famous according as he had lifted up axes upon the thick trees. ⁶But now they break down the carved work thereof at once with axes and hammers. ⁷They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground. ⁸They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. ⁹We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long. ¹⁰O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? ¹¹Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. ¹²For God is my King of old, working salvation in the midst of the earth. ¹³Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. ¹⁴Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. ¹⁵Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. ¹⁶The day is thine, the night also is thine: thou hast prepared the light and the sun. ¹⁷Thou hast set all the borders of the earth: thou hast made summer and winter. ¹⁸Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name. ¹⁹O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

²⁰Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. ²¹O let not the oppressed return ashamed: let the poor and needy praise thy name. ²²Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. ²³Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Psalms 74

¹Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare. ²When I shall receive the congregation I will judge uprightly. ³The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah. ⁴I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: ⁵Lift not up your horn on high: speak not with a stiff neck. ⁶For promotion cometh neither from the east, nor from the west, nor from the south. ⁷But God is the judge: he putteth down one, and setteth up another. ⁸For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them. ⁹But I will declare for ever; I will sing praises to the God of Jacob. ¹⁰All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

Psalms 75

¹In Judah is God known: his name is great in Israel. ²In Salem also is his tabernacle, and his dwelling place in Zion. ³There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah. ⁴Thou art more glorious and excellent than the mountains of prey. ⁵The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. ⁶At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. ⁷Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? ⁸Thou didst cause judgment to be heard from heaven; the earth feared, and was still, ⁹When God arose to judgment, to save all the meek of the earth. Selah. ¹⁰Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. ¹¹Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared. ¹²He shall cut off the spirit of princes: he is terrible to the kings of the earth.

Psalms 76

¹I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. ²In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. ³I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. ⁴Thou holdest mine eyes waking: I am so troubled that I cannot speak. ⁵I have considered the days of old, the years of ancient times. ⁶I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. ⁷Will the Lord cast off for ever? and will he be favourable no more? ⁸Is his mercy clean gone for ever? doth his promise fail for evermore? ⁹Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. ¹⁰And I said, This is my infirmity: but I will remember the years of the right hand of the most High. ¹¹I will remember the works of the LORD: surely I will remember thy wonders of old. ¹²I will meditate also of all thy work, and talk of thy doings. ¹³Thy way, O God, is in the sanctuary: who is so great a God as our God? ¹⁴Thou art the God that doest wonders: thou hast declared thy strength among the people. ¹⁵Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. ¹⁶The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. ¹⁷The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. ¹⁸The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. ¹⁹Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. ²⁰Thou leddest thy people like a flock by the hand of Moses and Aaron.

Psalms 77

¹Give ear, O my people, to my law: incline your ears to the words of my mouth. ²I will open my mouth in a parable: I will utter dark sayings of old: ³Which we have heard and known, and our fathers have told us. ⁴We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. ⁵For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: ⁶That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: ⁷That they might set their hope in God, and not forget the works of God, but keep his commandments: ⁸And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God. ⁹The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. ¹⁰They kept not the covenant of God, and refused to walk in his law; ¹¹And forgot his works, and his wonders that he had shewed them. ¹²Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. ¹³He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. ¹⁴In the daytime also he led them with a cloud, and all the night with a light of fire. ¹⁵He clave the rocks in the wilderness, and gave them drink as out of the great depths. ¹⁶He brought streams also out of the rock, and caused waters to run down like rivers. ¹⁷And they sinned yet more against him by provoking the most High in the wilderness. ¹⁸And they tempted God in their heart by asking meat for their lust. ¹⁹Yea, they spake against God; they said, Can God furnish a table in the wilderness? ²⁰Behold, he smote the rock, that the waters gushed out,

and the streams overflowed; can he give bread also? can he provide flesh for his people? ²¹Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; ²²Because they believed not in God, and trusted not in his salvation: ²³Though he had commanded the clouds from above, and opened the doors of heaven, ²⁴And had rained down manna upon them to eat, and had given them of the corn of heaven. ²⁵Man did eat angels' food: he sent them meat to the full. ²⁶He caused an east wind to blow in the heaven: and by his power he brought in the south wind. ²⁷He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: ²⁸And he let it fall in the midst of their camp, round about their habitations. ²⁹So they did eat, and were well filled: for he gave them their own desire; ³⁰They were not estranged from their lust. But while their meat was yet in their mouths, ³¹The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. ³²For all this they sinned still, and believed not for his wondrous works. ³³Therefore their days did he consume in vanity, and their years in trouble. ³⁴When he slew them, then they sought him: and they returned and enquired early after God. ³⁵And they remembered that God was their rock, and the high God their redeemer. ³⁶Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. ³⁷For their heart was not right with him, neither were they stedfast in his covenant. ³⁸But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. ³⁹For he remembered that they were but flesh; a wind that passeth away, and cometh not again. ⁴⁰How oft did they provoke him in the wilderness, and grieve him in the desert! ⁴¹Yea, they turned back and tempted God, and limited the Holy One of Israel. ⁴²They remembered not his hand, nor the day when he delivered them from the enemy. ⁴³How he had wrought his

signs in Egypt, and his wonders in the field of Zoan: ⁴⁴And had turned their rivers into blood; and their floods, that they could not drink. ⁴⁵He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. ⁴⁶He gave also their increase unto the caterpillar, and their labour unto the locust. ⁴⁷He destroyed their vines with hail, and their sycomore trees with frost. ⁴⁸He gave up their cattle also to the hail, and their flocks to hot thunderbolts. ⁴⁹He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. ⁵⁰He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; ⁵¹And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham: ⁵²But made his own people to go forth like sheep, and guided them in the wilderness like a flock. ⁵³And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. ⁵⁴And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. ⁵⁵He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. ⁵⁶Yet they tempted and provoked the most high God, and kept not his testimonies: ⁵⁷But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. ⁵⁸For they provoked him to anger with their high places, and moved him to jealousy with their graven images. ⁵⁹When God heard this, he was wroth, and greatly abhorred Israel: ⁶⁰So that he forsook the tabernacle of Shiloh, the tent which he placed among men; ⁶¹And delivered his strength into captivity, and his glory into the enemy's hand. ⁶²He gave his people over also unto the sword; and was wroth with his inheritance. ⁶³The fire consumed their young men; and their maidens were not given to marriage. ⁶⁴Their priests fell by the sword; and their widows made no lamentation. ⁶⁵Then the Lord awaked as one out of sleep, and like a mighty

man that shouteth by reason of wine. ⁶⁶And he smote his enemies in the hinder parts: he put them to a perpetual reproach. ⁶⁷Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: ⁶⁸But chose the tribe of Judah, the mount Zion which he loved. ⁶⁹And he built his sanctuary like high palaces, like the earth which he hath established for ever. ⁷⁰He chose David also his servant, and took him from the sheepfolds: ⁷¹From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. ⁷²So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Psalms 78

¹O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. ²The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. ³Their blood have they shed like water round about Jerusalem; and there was none to bury them. ⁴We are become a reproach to our neighbours, a scorn and derision to them that are round about us. ⁵How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire? ⁶Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. ⁷For they have devoured Jacob, and laid waste his dwelling place. ⁸O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. ⁹Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. ¹⁰Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed. ¹¹Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; ¹²And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. ¹³So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

Psalms 79

¹Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. ²Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. ³Turn us again, O God, and cause thy face to shine; and we shall be saved. ⁴O LORD God of hosts, how long wilt thou be angry against the prayer of thy people? ⁵Thou feedest them with the bread of tears; and givest them tears to drink in great measure. ⁶Thou makest us a strife unto our neighbours: and our enemies laugh among themselves. ⁷Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. ⁸Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. ⁹Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. ¹⁰The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. ¹¹She sent out her boughs unto the sea, and her branches unto the river. ¹²Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? ¹³The boar out of the wood doth waste it, and the wild beast of the field doth devour it. ¹⁴Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; ¹⁵And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. ¹⁶It is burned with fire, it is cut down: they perish at the rebuke of thy countenance. ¹⁷Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. ¹⁸So will not we go back from thee: quicken us, and we will call upon thy name. ¹⁹Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

Psalms 80

¹Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. ²Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. ³Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. ⁴For this was a statute for Israel, and a law of the God of Jacob. ⁵This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. ⁶I removed his shoulder from the burden: his hands were delivered from the pots. ⁷Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah. ⁸Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; ⁹There shall no strange god be in thee; neither shalt thou worship any strange god. ¹⁰I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. ¹¹But my people would not hearken to my voice; and Israel would none of me. ¹²So I gave them up unto their own hearts' lust: and they walked in their own counsels. ¹³Oh that my people had hearkened unto me, and Israel had walked in my ways! ¹⁴I should soon have subdued their enemies, and turned my hand against their adversaries. ¹⁵The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever. ¹⁶He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Psalms 81

¹God standeth in the congregation of the mighty; he judgeth among the gods. ²How long will ye judge unjustly, and accept the persons of the wicked? Selah. ³Defend the poor and fatherless: do justice to the afflicted and needy. ⁴Deliver the poor and needy: rid them out of the hand of the wicked. ⁵They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. ⁶I have said, Ye are gods; and all of you are children of the most High. ⁷But ye shall die like men, and fall like one of the princes. ⁸Arise, O God, judge the earth: for thou shalt inherit all nations.

Psalms 82

¹Keep not thou silence, O God: hold not thy peace, and be not still, O God. ²For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. ³They have taken crafty counsel against thy people, and consulted against thy hidden ones. ⁴They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. ⁵For they have consulted together with one consent: they are confederate against thee: ⁶The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; ⁷Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; ⁸Assur also is joined with them: they have holpen the children of Lot. Selah. ⁹Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: ¹⁰Which perished at Endor: they became as dung for the earth. ¹¹Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: ¹²Who said, Let us take to ourselves the houses of God in possession. ¹³O my God, make them like a wheel; as the stubble before the wind. ¹⁴As the fire burneth a wood, and as the flame setteth the mountains on fire; ¹⁵So persecute them with thy tempest, and make them afraid with thy storm. ¹⁶Fill their faces with shame; that they may seek thy name, O LORD. ¹⁷Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: ¹⁸That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

Psalms 83

¹How amiable are thy tabernacles, O LORD of hosts! ²My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. ³Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God. ⁴Blessed are they that dwell in thy house: they will be still praising thee. Selah. ⁵Blessed is the man whose strength is in thee; in whose heart are the ways of them. ⁶Who passing through the valley of Baca make it a well; the rain also filleth the pools. ⁷They go from strength to strength, every one of them in Zion appeareth before God. ⁸O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah. ⁹Behold, O God our shield, and look upon the face of thine anointed. ¹⁰For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. ¹¹For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. ¹²O LORD of hosts, blessed is the man that trusteth in thee.

Psalms 84

¹LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. ²Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. ³Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger. ⁴Turn us, O God of our salvation, and cause thine anger toward us to cease. ⁵Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? ⁶Wilt thou not revive us again: that thy people may rejoice in thee? ⁷Shew us thy mercy, O LORD, and grant us thy salvation. ⁸I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. ⁹Surely his salvation is nigh them that fear him; that glory may dwell in our land. ¹⁰Mercy and truth are met together; righteousness and peace have kissed each other. ¹¹Truth shall spring out of the earth; and righteousness shall look down from heaven. ¹²Yea, the LORD shall give that which is good; and our land shall yield her increase. ¹³Righteousness shall go before him; and shall set us in the way of his steps.

Psalms 85

¹Bow down thine ear, O LORD, hear me: for I am poor and needy.
²Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. ³Be merciful unto me, O Lord: for I cry unto thee daily.
⁴Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.
⁵For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. ⁶Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. ⁷In the day of my trouble I will call upon thee: for thou wilt answer me. ⁸Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. ⁹All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. ¹⁰For thou art great, and doest wondrous things: thou art God alone. ¹¹Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name. ¹²I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. ¹³For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell. ¹⁴O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. ¹⁵But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. ¹⁶O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.
¹⁷Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

Psalms 86

¹His foundation is in the holy mountains. ²The LORD loveth the gates of Zion more than all the dwellings of Jacob. ³Glorious things are spoken of thee, O city of God. Selah. ⁴I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. ⁵And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. ⁶The LORD shall count, when he writeth up the people, that this man was born there. Selah. ⁷As well the singers as the players on instruments shall be there: all my springs are in thee.

Psalms 87

¹O LORD God of my salvation, I have cried day and night before thee:
²Let my prayer come before thee: incline thine ear unto my cry; ³For my soul is full of troubles: and my life draweth nigh unto the grave. ⁴I am counted with them that go down into the pit: I am as a man that hath no strength: ⁵Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. ⁶Thou hast laid me in the lowest pit, in darkness, in the deeps. ⁷Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. ⁸Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. ⁹Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee. ¹⁰Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. ¹¹Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? ¹²Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? ¹³But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee. ¹⁴LORD, why castest thou off my soul? why hidest thou thy face from me? ¹⁵I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. ¹⁶Thy fierce wrath goeth over me; thy terrors have cut me off. ¹⁷They came round about me daily like water; they compassed me about together. ¹⁸Lover and friend hast thou put far from me, and mine acquaintance into darkness.

Psalms 88

¹I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. ²For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. ³I have made a covenant with my chosen, I have sworn unto David my servant, ⁴Thy seed will I establish for ever, and build up thy throne to all generations. Selah. ⁵And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints. ⁶For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? ⁷God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. ⁸O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? ⁹Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. ¹⁰Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. ¹¹The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. ¹²The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name. ¹³Thou hast a mighty arm: strong is thy hand, and high is thy right hand. ¹⁴Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. ¹⁵Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance. ¹⁶In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. ¹⁷For thou art the glory of their strength: and in thy favour our horn shall be exalted. ¹⁸For the LORD is our defence; and the Holy One of Israel is our king. ¹⁹Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. ²⁰I

have found David my servant; with my holy oil have I anointed him: ²¹With whom my hand shall be established: mine arm also shall strengthen him. ²²The enemy shall not exact upon him; nor the son of wickedness afflict him. ²³And I will beat down his foes before his face, and plague them that hate him. ²⁴But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. ²⁵I will set his hand also in the sea, and his right hand in the rivers. ²⁶He shall cry unto me, Thou art my father, my God, and the rock of my salvation. ²⁷Also I will make him my firstborn, higher than the kings of the earth. ²⁸My mercy will I keep for him for evermore, and my covenant shall stand fast with him. ²⁹His seed also will I make to endure for ever, and his throne as the days of heaven. ³⁰If his children forsake my law, and walk not in my judgments; ³¹If they break my statutes, and keep not my commandments; ³²Then will I visit their transgression with the rod, and their iniquity with stripes. ³³Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. ³⁴My covenant will I not break, nor alter the thing that is gone out of my lips. ³⁵Once have I sworn by my holiness that I will not lie unto David. ³⁶His seed shall endure for ever, and his throne as the sun before me. ³⁷It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. ³⁸But thou hast cast off and abhorred, thou hast been wroth with thine anointed. ³⁹Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground. ⁴⁰Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. ⁴¹All that pass by the way spoil him: he is a reproach to his neighbours. ⁴²Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. ⁴³Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. ⁴⁴Thou hast made his glory to cease, and cast his throne down to the ground. ⁴⁵The days of his youth hast thou

shortened: thou hast covered him with shame. Selah. ⁴⁶How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire? ⁴⁷Remember how short my time is: wherefore hast thou made all men in vain? ⁴⁸What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. ⁴⁹Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth? ⁵⁰Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; ⁵¹Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed. ⁵²Blessed be the LORD for evermore. Amen, and Amen.

Psalms 89

¹Lord, thou hast been our dwelling place in all generations. ²Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. ³Thou turnest man to destruction; and sayest, Return, ye children of men. ⁴For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. ⁵Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. ⁶In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. ⁷For we are consumed by thine anger, and by thy wrath are we troubled. ⁸Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. ⁹For all our days are passed away in thy wrath: we spend our years as a tale that is told. ¹⁰The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. ¹¹Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. ¹²So teach us to number our days, that we may apply our hearts unto wisdom. ¹³Return, O LORD, how long? and let it repent thee concerning thy servants. ¹⁴O satisfy us early with thy mercy; that we may rejoice and be glad all our days. ¹⁵Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. ¹⁶Let thy work appear unto thy servants, and thy glory unto their children. ¹⁷And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalms 90

¹He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. ²I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. ³Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. ⁴He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. ⁵Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; ⁶Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. ⁷A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. ⁸Only with thine eyes shalt thou behold and see the reward of the wicked. ⁹Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; ¹⁰There shall no evil befall thee, neither shall any plague come nigh thy dwelling. ¹¹For he shall give his angels charge over thee, to keep thee in all thy ways. ¹²They shall bear thee up in their hands, lest thou dash thy foot against a stone. ¹³Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. ¹⁴Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. ¹⁵He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. ¹⁶With long life will I satisfy him, and shew him my salvation.

Psalms 91

¹It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: ²To shew forth thy lovingkindness in the morning, and thy faithfulness every night, ³Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. ⁴For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands. ⁵O LORD, how great are thy works! and thy thoughts are very deep. ⁶A brutish man knoweth not; neither doth a fool understand this. ⁷When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: ⁸But thou, LORD, art most high for evermore. ⁹For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. ¹⁰But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. ¹¹Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. ¹²The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. ¹³Those that be planted in the house of the LORD shall flourish in the courts of our God. ¹⁴They shall still bring forth fruit in old age; they shall be fat and flourishing; ¹⁵To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.

Psalms 92

¹The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. ²Thy throne is established of old: thou art from everlasting. ³The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. ⁴The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. ⁵Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

Psalms 93

¹O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. ²Lift up thyself, thou judge of the earth: render a reward to the proud. ³LORD, how long shall the wicked, how long shall the wicked triumph? ⁴How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? ⁵They break in pieces thy people, O LORD, and afflict thine heritage. ⁶They slay the widow and the stranger, and murder the fatherless. ⁷Yet they say, The LORD shall not see, neither shall the God of Jacob regard it. ⁸Understand, ye brutish among the people: and ye fools, when will ye be wise? ⁹He that planted the ear, shall he not hear? he that formed the eye, shall he not see? ¹⁰He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? ¹¹The LORD knoweth the thoughts of man, that they are vanity. ¹²Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; ¹³That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. ¹⁴For the LORD will not cast off his people, neither will he forsake his inheritance. ¹⁵But judgment shall return unto righteousness: and all the upright in heart shall follow it. ¹⁶Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity? ¹⁷Unless the LORD had been my help, my soul had almost dwelt in silence. ¹⁸When I said, My foot slippeth; thy mercy, O LORD, held me up. ¹⁹In the multitude of my thoughts within me thy comforts delight my soul. ²⁰Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? ²¹They gather themselves together against the soul of the righteous, and condemn the innocent blood. ²²But the LORD is my defence; and my God is the rock of my refuge.

²³And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

Psalms 94

¹O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. ²Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. ³For the LORD is a great God, and a great King above all gods. ⁴In his hand are the deep places of the earth: the strength of the hills is his also. ⁵The sea is his, and he made it: and his hands formed the dry land. ⁶O come, let us worship and bow down: let us kneel before the LORD our maker. ⁷For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, ⁸Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: ⁹When your fathers tempted me, proved me, and saw my work. ¹⁰Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: ¹¹Unto whom I swear in my wrath that they should not enter into my rest.

Psalms 95

¹O sing unto the LORD a new song: sing unto the LORD, all the earth.
²Sing unto the LORD, bless his name; shew forth his salvation from day to day.
³Declare his glory among the heathen, his wonders among all people.
⁴For the LORD is great, and greatly to be praised: he is to be feared above all gods.
⁵For all the gods of the nations are idols: but the LORD made the heavens.
⁶Honour and majesty are before him: strength and beauty are in his sanctuary.
⁷Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.
⁸Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.
⁹O worship the LORD in the beauty of holiness: fear before him, all the earth.
¹⁰Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.
¹¹Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.
¹²Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice
¹³Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Psalms 96

¹The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof. ²Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. ³A fire goeth before him, and burneth up his enemies round about. ⁴His lightnings enlightened the world: the earth saw, and trembled. ⁵The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. ⁶The heavens declare his righteousness, and all the people see his glory. ⁷Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods. ⁸Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD. ⁹For thou, LORD, art high above all the earth: thou art exalted far above all gods. ¹⁰Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. ¹¹Light is sown for the righteous, and gladness for the upright in heart. ¹²Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

Psalms 97

¹O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. ²The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. ³He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. ⁴Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise. ⁵Sing unto the LORD with the harp; with the harp, and the voice of a psalm. ⁶With trumpets and sound of cornet make a joyful noise before the LORD, the King. ⁷Let the sea roar, and the fulness thereof; the world, and they that dwell therein. ⁸Let the floods clap their hands: let the hills be joyful together ⁹Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Psalms 98

¹The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. ²The LORD is great in Zion; and he is high above all the people. ³Let them praise thy great and terrible name; for it is holy. ⁴The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob. ⁵Exalt ye the LORD our God, and worship at his footstool; for he is holy. ⁶Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them. ⁷He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. ⁸Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. ⁹Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

Psalms 99

¹Make a joyful noise unto the LORD, all ye lands. ²Serve the LORD with gladness: come before his presence with singing. ³Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. ⁴Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. ⁵For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

Psalms 100

¹I will sing of mercy and judgment: unto thee, O LORD, will I sing. ²I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. ³I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. ⁴A froward heart shall depart from me: I will not know a wicked person. ⁵Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. ⁶Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. ⁷He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. ⁸I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

Psalms 101

¹Hear my prayer, O LORD, and let my cry come unto thee. ²Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily. ³For my days are consumed like smoke, and my bones are burned as an hearth. ⁴My heart is smitten, and withered like grass; so that I forget to eat my bread. ⁵By reason of the voice of my groaning my bones cleave to my skin. ⁶I am like a pelican of the wilderness: I am like an owl of the desert. ⁷I watch, and am as a sparrow alone upon the house top. ⁸Mine enemies reproach me all the day; and they that are mad against me are sworn against me. ⁹For I have eaten ashes like bread, and mingled my drink with weeping, ¹⁰Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. ¹¹My days are like a shadow that declineth; and I am withered like grass. ¹²But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. ¹³Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. ¹⁴For thy servants take pleasure in her stones, and favour the dust thereof. ¹⁵So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. ¹⁶When the LORD shall build up Zion, he shall appear in his glory. ¹⁷He will regard the prayer of the destitute, and not despise their prayer. ¹⁸This shall be written for the generation to come: and the people which shall be created shall praise the LORD. ¹⁹For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; ²⁰To hear the groaning of the prisoner; to loose those that are appointed to death; ²¹To declare the name of the LORD in Zion, and his praise in Jerusalem; ²²When the people are gathered together, and the kingdoms, to serve the LORD. ²³He weakened my strength in the way; he shortened my days. ²⁴I said, O my God, take me

not away in the midst of my days: thy years are throughout all generations.
²⁵Of old hast thou laid the foundation of the earth: and the heavens are the
work of thy hands. ²⁶They shall perish, but thou shalt endure: yea, all of
them shall wax old like a garment; as a vesture shalt thou change them, and
they shall be changed: ²⁷But thou art the same, and thy years shall have no
end. ²⁸The children of thy servants shall continue, and their seed shall be
established before thee.

Psalms 102

¹Bless the LORD, O my soul: and all that is within me, bless his holy name. ²Bless the LORD, O my soul, and forget not all his benefits: ³Who forgiveth all thine iniquities; who healeth all thy diseases; ⁴Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; ⁵Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. ⁶The LORD executeth righteousness and judgment for all that are oppressed. ⁷He made known his ways unto Moses, his acts unto the children of Israel. ⁸The LORD is merciful and gracious, slow to anger, and plenteous in mercy. ⁹He will not always chide: neither will he keep his anger for ever. ¹⁰He hath not dealt with us after our sins; nor rewarded us according to our iniquities. ¹¹For as the heaven is high above the earth, so great is his mercy toward them that fear him. ¹²As far as the east is from the west, so far hath he removed our transgressions from us. ¹³Like as a father pitieth his children, so the LORD pitieth them that fear him. ¹⁴For he knoweth our frame; he remembereth that we are dust. ¹⁵As for man, his days are as grass: as a flower of the field, so he flourisheth. ¹⁶For the wind passeth over it, and it is gone; and the place thereof shall know it no more. ¹⁷But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; ¹⁸To such as keep his covenant, and to those that remember his commandments to do them. ¹⁹The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. ²⁰Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. ²¹Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure. ²²Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

Psalms 103

¹Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. ²Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: ³Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: ⁴Who maketh his angels spirits; his ministers a flaming fire: ⁵Who laid the foundations of the earth, that it should not be removed for ever. ⁶Thou coveredst it with the deep as with a garment: the waters stood above the mountains. ⁷At thy rebuke they fled; at the voice of thy thunder they hasted away. ⁸They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. ⁹Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. ¹⁰He sendeth the springs into the valleys, which run among the hills. ¹¹They give drink to every beast of the field: the wild asses quench their thirst. ¹²By them shall the fowls of the heaven have their habitation, which sing among the branches. ¹³He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. ¹⁴He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; ¹⁵And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. ¹⁶The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted; ¹⁷Where the birds make their nests: as for the stork, the fir trees are her house. ¹⁸The high hills are a refuge for the wild goats; and the rocks for the conies. ¹⁹He appointed the moon for seasons: the sun knoweth his going down. ²⁰Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. ²¹The young lions roar after their prey, and seek their meat from God. ²²The

sun ariseth, they gather themselves together, and lay them down in their dens. ²³Man goeth forth unto his work and to his labour until the evening. ²⁴O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. ²⁵So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. ²⁶There go the ships: there is that leviathan, whom thou hast made to play therein. ²⁷These wait all upon thee; that thou mayest give them their meat in due season. ²⁸That thou givest them they gather: thou openest thine hand, they are filled with good. ²⁹Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. ³⁰Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. ³¹The glory of the LORD shall endure for ever: the LORD shall rejoice in his works. ³²He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. ³³I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being. ³⁴My meditation of him shall be sweet: I will be glad in the LORD. ³⁵Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

Psalms 104

¹O give thanks unto the LORD; call upon his name: make known his deeds among the people. ²Sing unto him, sing psalms unto him: talk ye of all his wondrous works. ³Glory ye in his holy name: let the heart of them rejoice that seek the LORD. ⁴Seek the LORD, and his strength: seek his face evermore. ⁵Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; ⁶O ye seed of Abraham his servant, ye children of Jacob his chosen. ⁷He is the LORD our God: his judgments are in all the earth. ⁸He hath remembered his covenant for ever, the word which he commanded to a thousand generations. ⁹Which covenant he made with Abraham, and his oath unto Isaac; ¹⁰And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: ¹¹Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: ¹²When they were but a few men in number; yea, very few, and strangers in it. ¹³When they went from one nation to another, from one kingdom to another people; ¹⁴He suffered no man to do them wrong: yea, he reproveth kings for their sakes; ¹⁵Saying, Touch not mine anointed, and do my prophets no harm. ¹⁶Moreover he called for a famine upon the land: he brake the whole staff of bread. ¹⁷He sent a man before them, even Joseph, who was sold for a servant: ¹⁸Whose feet they hurt with fetters: he was laid in iron: ¹⁹Until the time that his word came: the word of the LORD tried him. ²⁰The king sent and loosed him; even the ruler of the people, and let him go free. ²¹He made him lord of his house, and ruler of all his substance: ²²To bind his princes at his pleasure; and teach his senators wisdom. ²³Israel also came into Egypt; and Jacob sojourned in the land of Ham. ²⁴And he increased his people greatly; and made them stronger than their enemies. ²⁵He turned their heart to hate his people, to deal subtilly with his servants.

²⁶He sent Moses his servant; and Aaron whom he had chosen. ²⁷They shewed his signs among them, and wonders in the land of Ham. ²⁸He sent darkness, and made it dark; and they rebelled not against his word. ²⁹He turned their waters into blood, and slew their fish. ³⁰Their land brought forth frogs in abundance, in the chambers of their kings. ³¹He spake, and there came divers sorts of flies, and lice in all their coasts. ³²He gave them hail for rain, and flaming fire in their land. ³³He smote their vines also and their fig trees; and brake the trees of their coasts. ³⁴He spake, and the locusts came, and caterpillers, and that without number, ³⁵And did eat up all the herbs in their land, and devoured the fruit of their ground. ³⁶He smote also all the firstborn in their land, the chief of all their strength. ³⁷He brought them forth also with silver and gold: and there was not one feeble person among their tribes. ³⁸Egypt was glad when they departed: for the fear of them fell upon them. ³⁹He spread a cloud for a covering; and fire to give light in the night. ⁴⁰The people asked, and he brought quails, and satisfied them with the bread of heaven. ⁴¹He opened the rock, and the waters gushed out; they ran in the dry places like a river. ⁴²For he remembered his holy promise, and Abraham his servant. ⁴³And he brought forth his people with joy, and his chosen with gladness: ⁴⁴And gave them the lands of the heathen: and they inherited the labour of the people; ⁴⁵That they might observe his statutes, and keep his laws. Praise ye the LORD.

Psalms 105

¹Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever. ²Who can utter the mighty acts of the LORD? who can shew forth all his praise? ³Blessed are they that keep judgment, and he that doeth righteousness at all times. ⁴Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation; ⁵That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. ⁶We have sinned with our fathers, we have committed iniquity, we have done wickedly. ⁷Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea. ⁸Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. ⁹He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. ¹⁰And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. ¹¹And the waters covered their enemies: there was not one of them left. ¹²Then believed they his words; they sang his praise. ¹³They soon forgot his works; they waited not for his counsel: ¹⁴But lusted exceedingly in the wilderness, and tempted God in the desert. ¹⁵And he gave them their request; but sent leanness into their soul. ¹⁶They envied Moses also in the camp, and Aaron the saint of the LORD. ¹⁷The earth opened and swallowed up Dathan, and covered the company of Abiram. ¹⁸And a fire was kindled in their company; the flame burned up the wicked. ¹⁹They made a calf in Horeb, and worshipped the molten image. ²⁰Thus they changed their glory into the similitude of an ox that eateth grass. ²¹They forgot God their saviour, which had done great things in Egypt; ²²Wondrous works in the land of Ham, and terrible things by the

Red sea. ²³Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. ²⁴Yea, they despised the pleasant land, they believed not his word: ²⁵But murmured in their tents, and hearkened not unto the voice of the LORD. ²⁶Therefore he lifted up his hand against them, to overthrow them in the wilderness: ²⁷To overthrow their seed also among the nations, and to scatter them in the lands. ²⁸They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. ²⁹Thus they provoked him to anger with their inventions: and the plague brake in upon them. ³⁰Then stood up Phinehas, and executed judgment: and so the plague was stayed. ³¹And that was counted unto him for righteousness unto all generations for evermore. ³²They angered him also at the waters of strife, so that it went ill with Moses for their sakes: ³³Because they provoked his spirit, so that he spake unadvisedly with his lips. ³⁴They did not destroy the nations, concerning whom the LORD commanded them: ³⁵But were mingled among the heathen, and learned their works. ³⁶And they served their idols: which were a snare unto them. ³⁷Yea, they sacrificed their sons and their daughters unto devils, ³⁸And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. ³⁹Thus were they defiled with their own works, and went a whoring with their own inventions. ⁴⁰Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance. ⁴¹And he gave them into the hand of the heathen; and they that hated them ruled over them. ⁴²Their enemies also oppressed them, and they were brought into subjection under their hand. ⁴³Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. ⁴⁴Nevertheless he regarded their affliction, when he heard their cry: ⁴⁵And he remembered for them his covenant, and repented

according to the multitude of his mercies. ⁴⁶He made them also to be pitied of all those that carried them captives. ⁴⁷Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise. ⁴⁸Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

Psalms 106

¹O give thanks unto the LORD, for he is good: for his mercy endureth for ever. ²Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy; ³And gathered them out of the lands, from the east, and from the west, from the north, and from the south. ⁴They wandered in the wilderness in a solitary way; they found no city to dwell in. ⁵Hungry and thirsty, their soul fainted in them. ⁶Then they cried unto the LORD in their trouble, and he delivered them out of their distresses. ⁷And he led them forth by the right way, that they might go to a city of habitation. ⁸Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! ⁹For he satisfieth the longing soul, and filleth the hungry soul with goodness. ¹⁰Such as sit in darkness and in the shadow of death, being bound in affliction and iron; ¹¹Because they rebelled against the words of God, and contemned the counsel of the most High: ¹²Therefore he brought down their heart with labour; they fell down, and there was none to help. ¹³Then they cried unto the LORD in their trouble, and he saved them out of their distresses. ¹⁴He brought them out of darkness and the shadow of death, and brake their bands in sunder. ¹⁵Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! ¹⁶For he hath broken the gates of brass, and cut the bars of iron in sunder. ¹⁷Fools because of their transgression, and because of their iniquities, are afflicted. ¹⁸Their soul abhorreth all manner of meat; and they draw near unto the gates of death. ¹⁹Then they cry unto the LORD in their trouble, and he saveth them out of their distresses. ²⁰He sent his word, and healed them, and delivered them from their destructions. ²¹Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! ²²And let them sacrifice the

sacrifices of thanksgiving, and declare his works with rejoicing. ²³They that go down to the sea in ships, that do business in great waters; ²⁴These see the works of the LORD, and his wonders in the deep. ²⁵For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. ²⁶They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. ²⁷They reel to and fro, and stagger like a drunken man, and are at their wits' end. ²⁸Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. ²⁹He maketh the storm a calm, so that the waves thereof are still. ³⁰Then are they glad because they be quiet; so he bringeth them unto their desired haven. ³¹Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! ³²Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. ³³He turneth rivers into a wilderness, and the watersprings into dry ground; ³⁴A fruitful land into barrenness, for the wickedness of them that dwell therein. ³⁵He turneth the wilderness into a standing water, and dry ground into watersprings. ³⁶And there he maketh the hungry to dwell, that they may prepare a city for habitation; ³⁷And sow the fields, and plant vineyards, which may yield fruits of increase. ³⁸He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. ³⁹Again, they are minished and brought low through oppression, affliction, and sorrow. ⁴⁰He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. ⁴¹Yet setteth he the poor on high from affliction, and maketh him families like a flock. ⁴²The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. ⁴³Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.

Psalms 107

¹O God, my heart is fixed; I will sing and give praise, even with my glory. ²Awake, psaltery and harp: I myself will awake early. ³I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations. ⁴For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. ⁵Be thou exalted, O God, above the heavens: and thy glory above all the earth; ⁶That thy beloved may be delivered: save with thy right hand, and answer me. ⁷God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. ⁸Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; ⁹Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph. ¹⁰Who will bring me into the strong city? who will lead me into Edom? ¹¹Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts? ¹²Give us help from trouble: for vain is the help of man. ¹³Through God we shall do valiantly: for he it is that shall tread down our enemies.

Psalms 108

¹Hold not thy peace, O God of my praise; ²For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. ³They compassed me about also with words of hatred; and fought against me without a cause. ⁴For my love they are my adversaries: but I give myself unto prayer. ⁵And they have rewarded me evil for good, and hatred for my love. ⁶Set thou a wicked man over him: and let Satan stand at his right hand. ⁷When he shall be judged, let him be condemned: and let his prayer become sin. ⁸Let his days be few; and let another take his office. ⁹Let his children be fatherless, and his wife a widow. ¹⁰Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. ¹¹Let the extortioner catch all that he hath; and let the strangers spoil his labour. ¹²Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. ¹³Let his posterity be cut off; and in the generation following let their name be blotted out. ¹⁴Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out. ¹⁵Let them be before the LORD continually, that he may cut off the memory of them from the earth. ¹⁶Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. ¹⁷As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. ¹⁸As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. ¹⁹Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. ²⁰Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul. ²¹But do thou for me, O GOD the Lord, for thy name's sake: because

thy mercy is good, deliver thou me. ²²For I am poor and needy, and my heart is wounded within me. ²³I am gone like the shadow when it declineth: I am tossed up and down as the locust. ²⁴My knees are weak through fasting; and my flesh faileth of fatness. ²⁵I became also a reproach unto them: when they looked upon me they shook their heads. ²⁶Help me, O LORD my God: O save me according to thy mercy: ²⁷That they may know that this is thy hand; that thou, LORD, hast done it. ²⁸Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice. ²⁹Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. ³⁰I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude. ³¹For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

Psalms 109

¹The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. ²The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. ³Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. ⁴The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. ⁵The Lord at thy right hand shall strike through kings in the day of his wrath. ⁶He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. ⁷He shall drink of the brook in the way: therefore shall he lift up the head.

Psalms 110

¹Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation. ²The works of the LORD are great, sought out of all them that have pleasure therein. ³His work is honourable and glorious: and his righteousness endureth for ever. ⁴He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion. ⁵He hath given meat unto them that fear him: he will ever be mindful of his covenant. ⁶He hath shewed his people the power of his works, that he may give them the heritage of the heathen. ⁷The works of his hands are verity and judgment; all his commandments are sure. ⁸They stand fast for ever and ever, and are done in truth and uprightness. ⁹He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. ¹⁰The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Psalms 111

¹Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments. ²His seed shall be mighty upon earth: the generation of the upright shall be blessed. ³Wealth and riches shall be in his house: and his righteousness endureth for ever. ⁴Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. ⁵A good man sheweth favour, and lendeth: he will guide his affairs with discretion. ⁶Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. ⁷He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. ⁸His heart is established, he shall not be afraid, until he see his desire upon his enemies. ⁹He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. ¹⁰The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Psalms 112

¹Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. ²Blessed be the name of the LORD from this time forth and for evermore. ³From the rising of the sun unto the going down of the same the LORD's name is to be praised. ⁴The LORD is high above all nations, and his glory above the heavens. ⁵Who is like unto the LORD our God, who dwelleth on high, ⁶Who humbleth himself to behold the things that are in heaven, and in the earth! ⁷He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; ⁸That he may set him with princes, even with the princes of his people. ⁹He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

Psalms 113

¹When Israel went out of Egypt, the house of Jacob from a people of strange language; ²Judah was his sanctuary, and Israel his dominion. ³The sea saw it, and fled: Jordan was driven back. ⁴The mountains skipped like rams, and the little hills like lambs. ⁵What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? ⁶Ye mountains, that ye skipped like rams; and ye little hills, like lambs? ⁷Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; ⁸Which turned the rock into a standing water, the flint into a fountain of waters. ⁹Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. ¹⁰Wherefore should the heathen say, Where is now their God? ¹¹But our God is in the heavens: he hath done whatsoever he hath pleased. ¹²Their idols are silver and gold, the work of men's hands. ¹³They have mouths, but they speak not: eyes have they, but they see not: ¹⁴They have ears, but they hear not: noses have they, but they smell not: ¹⁵They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. ¹⁶They that make them are like unto them; so is every one that trusteth in them. ¹⁷O Israel, trust thou in the LORD: he is their help and their shield. ¹⁸O house of Aaron, trust in the LORD: he is their help and their shield. ¹⁹Ye that fear the LORD, trust in the LORD: he is their help and their shield. ²⁰The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron. ²¹He will bless them that fear the LORD, both small and great. ²²The LORD shall increase you more and more, you and your children. ²³Ye are blessed of the LORD which made heaven and earth. ²⁴The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men. ²⁵The dead praise not the LORD, neither any

that go down into silence. ²⁶But we will bless the LORD from this time forth and for evermore. Praise the LORD.

Psalms 114

¹I love the LORD, because he hath heard my voice and my supplications. ²Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. ³The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. ⁴Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. ⁵Gracious is the LORD, and righteous; yea, our God is merciful. ⁶The LORD preserveth the simple: I was brought low, and he helped me. ⁷Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. ⁸For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. ⁹I will walk before the LORD in the land of the living. ¹⁰I believed, therefore have I spoken: I was greatly afflicted:

Psalms 115

¹I said in my haste, All men are liars. ²What shall I render unto the LORD for all his benefits toward me? ³I will take the cup of salvation, and call upon the name of the LORD. ⁴I will pay my vows unto the LORD now in the presence of all his people. ⁵Precious in the sight of the LORD is the death of his saints. ⁶O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. ⁷I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. ⁸I will pay my vows unto the LORD now in the presence of all his people, ⁹In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Psalms 116

¹O praise the LORD, all ye nations: praise him, all ye people. ²For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

Psalms 117

¹O give thanks unto the LORD; for he is good: because his mercy endureth for ever. ²Let Israel now say, that his mercy endureth for ever. ³Let the house of Aaron now say, that his mercy endureth for ever. ⁴Let them now that fear the LORD say, that his mercy endureth for ever. ⁵I called upon the LORD in distress: the LORD answered me, and set me in a large place. ⁶The LORD is on my side; I will not fear: what can man do unto me? ⁷The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me. ⁸It is better to trust in the LORD than to put confidence in man. ⁹It is better to trust in the LORD than to put confidence in princes. ¹⁰All nations compassed me about: but in the name of the LORD will I destroy them. ¹¹They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them. ¹²They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them. ¹³Thou hast thrust sore at me that I might fall: but the LORD helped me. ¹⁴The LORD is my strength and song, and is become my salvation. ¹⁵The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. ¹⁶The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly. ¹⁷I shall not die, but live, and declare the works of the LORD. ¹⁸The LORD hath chastened me sore: but he hath not given me over unto death. ¹⁹Open to me the gates of righteousness: I will go into them, and I will praise the LORD: ²⁰This gate of the LORD, into which the righteous shall enter. ²¹I will praise thee: for thou hast heard me, and art become my salvation. ²²The stone which the builders refused is become the head stone of the corner. ²³This is the LORD's doing; it is marvellous in our eyes. ²⁴This is the day which the LORD hath made; we will rejoice and be glad in

it. ²⁵Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. ²⁶Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. ²⁷God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. ²⁸Thou art my God, and I will praise thee: thou art my God, I will exalt thee. ²⁹O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

Psalms 118

¹Blessed are the undefiled in the way, who walk in the law of the LORD. ²Blessed are they that keep his testimonies, and that seek him with the whole heart. ³They also do no iniquity: they walk in his ways. ⁴Thou hast commanded us to keep thy precepts diligently. ⁵O that my ways were directed to keep thy statutes! ⁶Then shall I not be ashamed, when I have respect unto all thy commandments. ⁷I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. ⁸I will keep thy statutes: O forsake me not utterly. ⁹Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. ¹⁰With my whole heart have I sought thee: O let me not wander from thy commandments. ¹¹Thy word have I hid in mine heart, that I might not sin against thee. ¹²Blessed art thou, O LORD: teach me thy statutes. ¹³With my lips have I declared all the judgments of thy mouth. ¹⁴I have rejoiced in the way of thy testimonies, as much as in all riches. ¹⁵I will meditate in thy precepts, and have respect unto thy ways. ¹⁶I will delight myself in thy statutes: I will not forget thy word. ¹⁷Deal bountifully with thy servant, that I may live, and keep thy word. ¹⁸Open thou mine eyes, that I may behold wondrous things out of thy law. ¹⁹I am a stranger in the earth: hide not thy commandments from me. ²⁰My soul breaketh for the longing that it hath unto thy judgments at all times. ²¹Thou hast rebuked the proud that are cursed, which do err from thy commandments. ²²Remove from me reproach and contempt; for I have kept thy testimonies. ²³Princes also did sit and speak against me: but thy servant did meditate in thy statutes. ²⁴Thy testimonies also are my delight and my counsellors. ²⁵My soul cleaveth unto the dust: quicken thou me according to thy word. ²⁶I have declared my ways, and thou heardest me: teach me thy statutes. ²⁷Make me to understand the way of thy

precepts: so shall I talk of thy wondrous works. ²⁸My soul melteth for heaviness: strengthen thou me according unto thy word. ²⁹Remove from me the way of lying: and grant me thy law graciously. ³⁰I have chosen the way of truth: thy judgments have I laid before me. ³¹I have stuck unto thy testimonies: O LORD, put me not to shame. ³²I will run the way of thy commandments, when thou shalt enlarge my heart. ³³Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end. ³⁴Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. ³⁵Make me to go in the path of thy commandments; for therein do I delight. ³⁶Incline my heart unto thy testimonies, and not to covetousness. ³⁷Turn away mine eyes from beholding vanity; and quicken thou me in thy way. ³⁸Stablish thy word unto thy servant, who is devoted to thy fear. ³⁹Turn away my reproach which I fear: for thy judgments are good. ⁴⁰Behold, I have longed after thy precepts: quicken me in thy righteousness. ⁴¹Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word. ⁴²So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. ⁴³And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. ⁴⁴So shall I keep thy law continually for ever and ever. ⁴⁵And I will walk at liberty: for I seek thy precepts. ⁴⁶I will speak of thy testimonies also before kings, and will not be ashamed. ⁴⁷And I will delight myself in thy commandments, which I have loved. ⁴⁸My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. ⁴⁹Remember the word unto thy servant, upon which thou hast caused me to hope. ⁵⁰This is my comfort in my affliction: for thy word hath quickened me. ⁵¹The proud have had me greatly in derision: yet have I not declined from thy law. ⁵²I remembered thy judgments of old, O LORD; and have comforted myself. ⁵³Horror hath taken hold upon me because of the wicked that forsake thy

law. ⁵⁴Thy statutes have been my songs in the house of my pilgrimage. ⁵⁵I have remembered thy name, O LORD, in the night, and have kept thy law. ⁵⁶This I had, because I kept thy precepts. ⁵⁷Thou art my portion, O LORD: I have said that I would keep thy words. ⁵⁸I intreated thy favour with my whole heart: be merciful unto me according to thy word. ⁵⁹I thought on my ways, and turned my feet unto thy testimonies. ⁶⁰I made haste, and delayed not to keep thy commandments. ⁶¹The bands of the wicked have robbed me: but I have not forgotten thy law. ⁶²At midnight I will rise to give thanks unto thee because of thy righteous judgments. ⁶³I am a companion of all them that fear thee, and of them that keep thy precepts. ⁶⁴The earth, O LORD, is full of thy mercy: teach me thy statutes. ⁶⁵Thou hast dealt well with thy servant, O LORD, according unto thy word. ⁶⁶Teach me good judgment and knowledge: for I have believed thy commandments. ⁶⁷Before I was afflicted I went astray: but now have I kept thy word. ⁶⁸Thou art good, and doest good; teach me thy statutes. ⁶⁹The proud have forged a lie against me: but I will keep thy precepts with my whole heart. ⁷⁰Their heart is as fat as grease; but I delight in thy law. ⁷¹It is good for me that I have been afflicted; that I might learn thy statutes. ⁷²The law of thy mouth is better unto me than thousands of gold and silver. ⁷³Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. ⁷⁴They that fear thee will be glad when they see me; because I have hoped in thy word. ⁷⁵I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me. ⁷⁶Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. ⁷⁷Let thy tender mercies come unto me, that I may live: for thy law is my delight. ⁷⁸Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts. ⁷⁹Let those that fear thee turn unto me, and those that have known thy testimonies. ⁸⁰Let my

heart be sound in thy statutes; that I be not ashamed. ⁸¹My soul fainteth for thy salvation: but I hope in thy word. ⁸²Mine eyes fail for thy word, saying, When wilt thou comfort me? ⁸³For I am become like a bottle in the smoke; yet do I not forget thy statutes. ⁸⁴How many are the days of thy servant? when wilt thou execute judgment on them that persecute me? ⁸⁵The proud have digged pits for me, which are not after thy law. ⁸⁶All thy commandments are faithful: they persecute me wrongfully; help thou me. ⁸⁷They had almost consumed me upon earth; but I forsook not thy precepts. ⁸⁸Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth. ⁸⁹For ever, O LORD, thy word is settled in heaven. ⁹⁰Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. ⁹¹They continue this day according to thine ordinances: for all are thy servants. ⁹²Unless thy law had been my delights, I should then have perished in mine affliction. ⁹³I will never forget thy precepts: for with them thou hast quickened me. ⁹⁴I am thine, save me; for I have sought thy precepts. ⁹⁵The wicked have waited for me to destroy me: but I will consider thy testimonies. ⁹⁶I have seen an end of all perfection: but thy commandment is exceeding broad. ⁹⁷O how love I thy law! it is my meditation all the day. ⁹⁸Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. ⁹⁹I have more understanding than all my teachers: for thy testimonies are my meditation. ¹⁰⁰I understand more than the ancients, because I keep thy precepts. ¹⁰¹I have refrained my feet from every evil way, that I might keep thy word. ¹⁰²I have not departed from thy judgments: for thou hast taught me. ¹⁰³How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! ¹⁰⁴Through thy precepts I get understanding: therefore I hate every false way. ¹⁰⁵Thy word is a lamp unto my feet, and a light unto my path. ¹⁰⁶I have sworn, and I will perform it, that I will keep thy righteous judgments.

¹⁰⁷I am afflicted very much: quicken me, O LORD, according unto thy word. ¹⁰⁸Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments. ¹⁰⁹My soul is continually in my hand: yet do I not forget thy law. ¹¹⁰The wicked have laid a snare for me: yet I erred not from thy precepts. ¹¹¹Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. ¹¹²I have inclined mine heart to perform thy statutes alway, even unto the end. ¹¹³I hate vain thoughts: but thy law do I love. ¹¹⁴Thou art my hiding place and my shield: I hope in thy word. ¹¹⁵Depart from me, ye evildoers: for I will keep the commandments of my God. ¹¹⁶Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. ¹¹⁷Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually. ¹¹⁸Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. ¹¹⁹Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. ¹²⁰My flesh trembleth for fear of thee; and I am afraid of thy judgments. ¹²¹I have done judgment and justice: leave me not to mine oppressors. ¹²²Be surety for thy servant for good: let not the proud oppress me. ¹²³Mine eyes fail for thy salvation, and for the word of thy righteousness. ¹²⁴Deal with thy servant according unto thy mercy, and teach me thy statutes. ¹²⁵I am thy servant; give me understanding, that I may know thy testimonies. ¹²⁶It is time for thee, LORD, to work: for they have made void thy law. ¹²⁷Therefore I love thy commandments above gold; yea, above fine gold. ¹²⁸Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. ¹²⁹Thy testimonies are wonderful: therefore doth my soul keep them. ¹³⁰The entrance of thy words giveth light; it giveth understanding unto the simple. ¹³¹I opened my mouth, and panted: for I longed for thy commandments. ¹³²Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

¹³³Order my steps in thy word: and let not any iniquity have dominion over me. ¹³⁴Deliver me from the oppression of man: so will I keep thy precepts. ¹³⁵Make thy face to shine upon thy servant; and teach me thy statutes. ¹³⁶Rivers of waters run down mine eyes, because they keep not thy law. ¹³⁷Righteous art thou, O LORD, and upright are thy judgments. ¹³⁸Thy testimonies that thou hast commanded are righteous and very faithful. ¹³⁹My zeal hath consumed me, because mine enemies have forgotten thy words. ¹⁴⁰Thy word is very pure: therefore thy servant loveth it. ¹⁴¹I am small and despised: yet do not I forget thy precepts. ¹⁴²Thy righteousness is an everlasting righteousness, and thy law is the truth. ¹⁴³Trouble and anguish have taken hold on me: yet thy commandments are my delights. ¹⁴⁴The righteousness of thy testimonies is everlasting: give me understanding, and I shall live. ¹⁴⁵I cried with my whole heart; hear me, O LORD: I will keep thy statutes. ¹⁴⁶I cried unto thee; save me, and I shall keep thy testimonies. ¹⁴⁷I prevented the dawning of the morning, and cried: I hoped in thy word. ¹⁴⁸Mine eyes prevent the night watches, that I might meditate in thy word. ¹⁴⁹Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment. ¹⁵⁰They draw nigh that follow after mischief: they are far from thy law. ¹⁵¹Thou art near, O LORD; and all thy commandments are truth. ¹⁵²Concerning thy testimonies, I have known of old that thou hast founded them for ever. ¹⁵³Consider mine affliction, and deliver me: for I do not forget thy law. ¹⁵⁴Plead my cause, and deliver me: quicken me according to thy word. ¹⁵⁵Salvation is far from the wicked: for they seek not thy statutes. ¹⁵⁶Great are thy tender mercies, O LORD: quicken me according to thy judgments. ¹⁵⁷Many are my persecutors and mine enemies; yet do I not decline from thy testimonies. ¹⁵⁸I beheld the transgressors, and was grieved; because they kept not thy word. ¹⁵⁹Consider how I love thy precepts: quicken me, O LORD,

according to thy lovingkindness. ¹⁶⁰Thy word is true from the beginning:
and every one of thy righteous judgments endureth for ever. ¹⁶¹Princes have
persecuted me without a cause: but my heart standeth in awe of thy word.
¹⁶²I rejoyce at thy word, as one that findeth great spoil. ¹⁶³I hate and abhor
lying: but thy law do I love. ¹⁶⁴Seven times a day do I praise thee because
of thy righteous judgments. ¹⁶⁵Great peace have they which love thy law:
and nothing shall offend them. ¹⁶⁶LORD, I have hoped for thy salvation,
and done thy commandments. ¹⁶⁷My soul hath kept thy testimonies; and I
love them exceedingly. ¹⁶⁸I have kept thy precepts and thy testimonies: for
all my ways are before thee. ¹⁶⁹Let my cry come near before thee, O
LORD: give me understanding according to thy word. ¹⁷⁰Let my
supplication come before thee: deliver me according to thy word. ¹⁷¹My
lips shall utter praise, when thou hast taught me thy statutes. ¹⁷²My tongue
shall speak of thy word: for all thy commandments are righteousness. ¹⁷³Let
thine hand help me; for I have chosen thy precepts. ¹⁷⁴I have longed for thy
salvation, O LORD; and thy law is my delight. ¹⁷⁵Let my soul live, and it
shall praise thee; and let thy judgments help me. ¹⁷⁶I have gone astray like a
lost sheep; seek thy servant; for I do not forget thy commandments.

Psalms 119

¹In my distress I cried unto the LORD, and he heard me. ²Deliver my soul, O LORD, from lying lips, and from a deceitful tongue. ³What shall be given unto thee? or what shall be done unto thee, thou false tongue? ⁴Sharp arrows of the mighty, with coals of juniper. ⁵Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! ⁶My soul hath long dwelt with him that hateth peace. ⁷I am for peace: but when I speak, they are for war.

Psalms 120

¹I will lift up mine eyes unto the hills, from whence cometh my help.
²My help cometh from the LORD, which made heaven and earth. ³He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
⁴Behold, he that keepeth Israel shall neither slumber nor sleep. ⁵The LORD is thy keeper: the LORD is thy shade upon thy right hand. ⁶The sun shall not smite thee by day, nor the moon by night. ⁷The LORD shall preserve thee from all evil: he shall preserve thy soul. ⁸The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Psalms 121

¹I was glad when they said unto me, Let us go into the house of the LORD. ²Our feet shall stand within thy gates, O Jerusalem. ³Jerusalem is builded as a city that is compact together: ⁴Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD. ⁵For there are set thrones of judgment, the thrones of the house of David. ⁶Pray for the peace of Jerusalem: they shall prosper that love thee. ⁷Peace be within thy walls, and prosperity within thy palaces. ⁸For my brethren and companions' sakes, I will now say, Peace be within thee. ⁹Because of the house of the LORD our God I will seek thy good.

Psalms 122

¹Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

²Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us. ³Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt. ⁴Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

Psalms 123

¹If it had not been the LORD who was on our side, now may Israel say; ²If it had not been the LORD who was on our side, when men rose up against us: ³Then they had swallowed us up quick, when their wrath was kindled against us: ⁴Then the waters had overwhelmed us, the stream had gone over our soul: ⁵Then the proud waters had gone over our soul. ⁶Blessed be the LORD, who hath not given us as a prey to their teeth. ⁷Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. ⁸Our help is in the name of the LORD, who made heaven and earth.

Psalms 124

¹They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever. ²As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever. ³For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. ⁴Do good, O LORD, unto those that be good, and to them that are upright in their hearts. ⁵As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

Psalms 125

¹When the LORD turned again the captivity of Zion, we were like them that dream. ²Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them. ³The LORD hath done great things for us; whereof we are glad. ⁴Turn again our captivity, O LORD, as the streams in the south. ⁵They that sow in tears shall reap in joy. ⁶He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Psalms 126

¹Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain. ²It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. ³Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. ⁴As arrows are in the hand of a mighty man; so are children of the youth. ⁵Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Psalms 127

¹Blessed is every one that feareth the LORD; that walketh in his ways.
²For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. ³Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. ⁴Behold, that thus shall the man be blessed that feareth the LORD. ⁵The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. ⁶Yea, thou shalt see thy children's children, and peace upon Israel.

Psalms 128

¹Many a time have they afflicted me from my youth, may Israel now say: ²Many a time have they afflicted me from my youth: yet they have not prevailed against me. ³The plowers plowed upon my back: they made long their furrows. ⁴The LORD is righteous: he hath cut asunder the cords of the wicked. ⁵Let them all be confounded and turned back that hate Zion. ⁶Let them be as the grass upon the housetops, which withereth afore it groweth up: ⁷Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. ⁸Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.

Psalms 129

¹Out of the depths have I cried unto thee, O LORD. ²Lord, hear my voice: let thine ears be attentive to the voice of my supplications. ³If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? ⁴But there is forgiveness with thee, that thou mayest be feared. ⁵I wait for the LORD, my soul doth wait, and in his word do I hope. ⁶My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. ⁷Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. ⁸And he shall redeem Israel from all his iniquities.

Psalms 130

¹LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. ²Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. ³Let Israel hope in the LORD from henceforth and for ever.

Psalms 131

¹LORD, remember David, and all his afflictions: ²How he sware unto the LORD, and vowed unto the mighty God of Jacob; ³Surely I will not come into the tabernacle of my house, nor go up into my bed; ⁴I will not give sleep to mine eyes, or slumber to mine eyelids, ⁵Until I find out a place for the LORD, an habitation for the mighty God of Jacob. ⁶Lo, we heard of it at Ephratah: we found it in the fields of the wood. ⁷We will go into his tabernacles: we will worship at his footstool. ⁸Arise, O LORD, into thy rest; thou, and the ark of thy strength. ⁹Let thy priests be clothed with righteousness; and let thy saints shout for joy. ¹⁰For thy servant David's sake turn not away the face of thine anointed. ¹¹The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. ¹²If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. ¹³For the LORD hath chosen Zion; he hath desired it for his habitation. ¹⁴This is my rest for ever: here will I dwell; for I have desired it. ¹⁵I will abundantly bless her provision: I will satisfy her poor with bread. ¹⁶I will also clothe her priests with salvation: and her saints shall shout aloud for joy. ¹⁷There will I make the horn of David to bud: I have ordained a lamp for mine anointed. ¹⁸His enemies will I clothe with shame: but upon himself shall his crown flourish.

Psalms 132

¹Behold, how good and how pleasant it is for brethren to dwell together in unity! ²It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; ³As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

Psalms 133

¹Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD. ²Lift up your hands in the sanctuary, and bless the LORD. ³The LORD that made heaven and earth bless thee out of Zion.

Psalms 134

¹Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD. ²Ye that stand in the house of the LORD, in the courts of the house of our God, ³Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant. ⁴For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure. ⁵For I know that the LORD is great, and that our Lord is above all gods. ⁶Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places. ⁷He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures. ⁸Who smote the firstborn of Egypt, both of man and beast. ⁹Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. ¹⁰Who smote great nations, and slew mighty kings; ¹¹Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: ¹²And gave their land for an heritage, an heritage unto Israel his people. ¹³Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations. ¹⁴For the LORD will judge his people, and he will repent himself concerning his servants. ¹⁵The idols of the heathen are silver and gold, the work of men's hands. ¹⁶They have mouths, but they speak not; eyes have they, but they see not; ¹⁷They have ears, but they hear not; neither is there any breath in their mouths. ¹⁸They that make them are like unto them: so is every one that trusteth in them. ¹⁹Bless the LORD, O house of Israel: bless the LORD, O house of Aaron: ²⁰Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD. ²¹Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

Psalms 135

¹O give thanks unto the LORD; for he is good: for his mercy endureth for ever. ²O give thanks unto the God of gods: for his mercy endureth for ever. ³O give thanks to the Lord of lords: for his mercy endureth for ever. ⁴To him who alone doeth great wonders: for his mercy endureth for ever. ⁵To him that by wisdom made the heavens: for his mercy endureth for ever. ⁶To him that stretched out the earth above the waters: for his mercy endureth for ever. ⁷To him that made great lights: for his mercy endureth for ever: ⁸The sun to rule by day: for his mercy endureth for ever: ⁹The moon and stars to rule by night: for his mercy endureth for ever. ¹⁰To him that smote Egypt in their firstborn: for his mercy endureth for ever: ¹¹And brought out Israel from among them: for his mercy endureth for ever: ¹²With a strong hand, and with a stretched out arm: for his mercy endureth for ever. ¹³To him which divided the Red sea into parts: for his mercy endureth for ever: ¹⁴And made Israel to pass through the midst of it: for his mercy endureth for ever: ¹⁵But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. ¹⁶To him which led his people through the wilderness: for his mercy endureth for ever. ¹⁷To him which smote great kings: for his mercy endureth for ever: ¹⁸And slew famous kings: for his mercy endureth for ever: ¹⁹Sihon king of the Amorites: for his mercy endureth for ever: ²⁰And Og the king of Bashan: for his mercy endureth for ever: ²¹And gave their land for an heritage: for his mercy endureth for ever: ²²Even an heritage unto Israel his servant: for his mercy endureth for ever. ²³Who remembered us in our low estate: for his mercy endureth for ever: ²⁴And hath redeemed us from our enemies: for his mercy endureth for ever. ²⁵Who giveth food to all flesh: for his mercy endureth for ever. ²⁶O give thanks unto the God of heaven: for his mercy endureth for ever.

Psalms 136

¹By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. ²We hanged our harps upon the willows in the midst thereof. ³For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. ⁴How shall we sing the LORD's song in a strange land? ⁵If I forget thee, O Jerusalem, let my right hand forget her cunning. ⁶If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. ⁷Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. ⁸O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. ⁹Happy shall he be, that taketh and dasheth thy little ones against the stones.

Psalms 137

¹I will praise thee with my whole heart: before the gods will I sing praise unto thee. ²I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. ³In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. ⁴All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth. ⁵Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD. ⁶Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. ⁷Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. ⁸The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

Psalms 138

¹O LORD, thou hast searched me, and known me. ²Thou knowest my downsitteing and mine uprising, thou understandest my thought afar off. ³Thou compassesest my path and my lying down, and art acquainted with all my ways. ⁴For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. ⁵Thou hast beset me behind and before, and laid thine hand upon me. ⁶Such knowledge is too wonderful for me; it is high, I cannot attain unto it. ⁷Whither shall I go from thy spirit? or whither shall I flee from thy presence? ⁸If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. ⁹If I take the wings of the morning, and dwell in the uttermost parts of the sea; ¹⁰Even there shall thy hand lead me, and thy right hand shall hold me. ¹¹If I say, Surely the darkness shall cover me; even the night shall be light about me. ¹²Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. ¹³For thou hast possessed my reins: thou hast covered me in my mother's womb. ¹⁴I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. ¹⁵My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. ¹⁶Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. ¹⁷How precious also are thy thoughts unto me, O God! how great is the sum of them! ¹⁸If I should count them, they are more in number than the sand: when I awake, I am still with thee. ¹⁹Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. ²⁰For they speak against thee wickedly, and thine enemies take thy name in vain. ²¹Do not I hate them, O LORD, that hate thee? and am not I grieved with those that

rise up against thee? ²²I hate them with perfect hatred: I count them mine enemies. ²³Search me, O God, and know my heart: try me, and know my thoughts: ²⁴And see if there be any wicked way in me, and lead me in the way everlasting.

Psalms 139

¹Deliver me, O LORD, from the evil man: preserve me from the violent man; ²Which imagine mischiefs in their heart; continually are they gathered together for war. ³They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah. ⁴Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings. ⁵The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah. ⁶I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD. ⁷O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle. ⁸Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah. ⁹As for the head of those that compass me about, let the mischief of their own lips cover them. ¹⁰Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. ¹¹Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him. ¹²I know that the LORD will maintain the cause of the afflicted, and the right of the poor. ¹³Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Psalms 140

¹LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. ²Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. ³Set a watch, O LORD, before my mouth; keep the door of my lips. ⁴Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties. ⁵Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. ⁶When their judges are overthrown in stony places, they shall hear my words; for they are sweet. ⁷Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. ⁸But mine eyes are unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute. ⁹Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. ¹⁰Let the wicked fall into their own nets, whilst that I withal escape.

Psalms 141

¹I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication. ²I poured out my complaint before him; I shewed before him my trouble. ³When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. ⁴I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. ⁵I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living. ⁶Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. ⁷Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Psalms 142

¹Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. ²And enter not into judgment with thy servant: for in thy sight shall no man living be justified. ³For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. ⁴Therefore is my spirit overwhelmed within me; my heart within me is desolate. ⁵I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. ⁶I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah. ⁷Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. ⁸Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. ⁹Deliver me, O LORD, from mine enemies: I flee unto thee to hide me. ¹⁰Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. ¹¹Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. ¹²And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

Psalms 143

¹Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight: ²My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me. ³LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! ⁴Man is like to vanity: his days are as a shadow that passeth away. ⁵Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke. ⁶Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. ⁷Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; ⁸Whose mouth speaketh vanity, and their right hand is a right hand of falsehood. ⁹I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee. ¹⁰It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword. ¹¹Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: ¹²That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace: ¹³That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: ¹⁴That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. ¹⁵Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD.

Psalms 144

¹I will extol thee, my God, O king; and I will bless thy name for ever and ever. ²Every day will I bless thee; and I will praise thy name for ever and ever. ³Great is the LORD, and greatly to be praised; and his greatness is unsearchable. ⁴One generation shall praise thy works to another, and shall declare thy mighty acts. ⁵I will speak of the glorious honour of thy majesty, and of thy wondrous works. ⁶And men shall speak of the might of thy terrible acts: and I will declare thy greatness. ⁷They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. ⁸The LORD is gracious, and full of compassion; slow to anger, and of great mercy. ⁹The LORD is good to all: and his tender mercies are over all his works. ¹⁰All thy works shall praise thee, O LORD; and thy saints shall bless thee. ¹¹They shall speak of the glory of thy kingdom, and talk of thy power; ¹²To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. ¹³Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. ¹⁴The LORD upholdeth all that fall, and raiseth up all those that be bowed down. ¹⁵The eyes of all wait upon thee; and thou givest them their meat in due season. ¹⁶Thou openest thine hand, and satisfiest the desire of every living thing. ¹⁷The LORD is righteous in all his ways, and holy in all his works. ¹⁸The LORD is nigh unto all them that call upon him, to all that call upon him in truth. ¹⁹He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. ²⁰The LORD preserveth all them that love him: but all the wicked will he destroy. ²¹My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

Psalms 145

¹Praise ye the LORD. Praise the LORD, O my soul. ²While I live will I praise the LORD: I will sing praises unto my God while I have any being. ³Put not your trust in princes, nor in the son of man, in whom there is no help. ⁴His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. ⁵Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God: ⁶Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: ⁷Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners: ⁸The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous: ⁹The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. ¹⁰The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

Psalms 146

¹Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. ²The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel. ³He healeth the broken in heart, and bindeth up their wounds. ⁴He telleth the number of the stars; he calleth them all by their names. ⁵Great is our Lord, and of great power: his understanding is infinite. ⁶The LORD lifteth up the meek: he casteth the wicked down to the ground. ⁷Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God: ⁸Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. ⁹He giveth to the beast his food, and to the young ravens which cry. ¹⁰He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

Psalms 147

¹The LORD taketh pleasure in them that fear him, in those that hope in his mercy. ²Praise the LORD, O Jerusalem; praise thy God, O Zion. ³For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. ⁴He maketh peace in thy borders, and filleth thee with the finest of the wheat. ⁵He sendeth forth his commandment upon earth: his word runneth very swiftly. ⁶He giveth snow like wool: he scattereth the hoarfrost like ashes. ⁷He casteth forth his ice like morsels: who can stand before his cold? ⁸He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. ⁹He sheweth his word unto Jacob, his statutes and his judgments unto Israel. ¹⁰He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

Psalms 148

¹Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. ²Praise ye him, all his angels: praise ye him, all his hosts. ³Praise ye him, sun and moon: praise him, all ye stars of light. ⁴Praise him, ye heavens of heavens, and ye waters that be above the heavens. ⁵Let them praise the name of the LORD: for he commanded, and they were created. ⁶He hath also stablished them for ever and ever: he hath made a decree which shall not pass. ⁷Praise the LORD from the earth, ye dragons, and all deeps: ⁸Fire, and hail; snow, and vapour; stormy wind fulfilling his word: ⁹Mountains, and all hills; fruitful trees, and all cedars: ¹⁰Beasts, and all cattle; creeping things, and flying fowl: ¹¹Kings of the earth, and all people; princes, and all judges of the earth: ¹²Both young men, and maidens; old men, and children: ¹³Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven. ¹⁴He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

Psalms 149

¹Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints. ²Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. ³Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. ⁴For the LORD taketh pleasure in his people: he will beautify the meek with salvation. ⁵Let the saints be joyful in glory: let them sing aloud upon their beds. ⁶Let the high praises of God be in their mouth, and a twoedged sword in their hand; ⁷To execute vengeance upon the heathen, and punishments upon the people; ⁸To bind their kings with chains, and their nobles with fetters of iron; ⁹To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

Psalms 150

¹Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. ²Praise him for his mighty acts: praise him according to his excellent greatness. ³Praise him with the sound of the trumpet: praise him with the psaltery and harp. ⁴Praise him with the timbrel and dance: praise him with stringed instruments and organs. ⁵Praise him upon the loud cymbals: praise him upon the high sounding cymbals. ⁶Let every thing that hath breath praise the LORD. Praise ye the LORD.

Proverbs 1

¹The proverbs of Solomon the son of David, king of Israel; ²To know wisdom and instruction; to perceive the words of understanding; ³To receive the instruction of wisdom, justice, and judgment, and equity; ⁴To give subtilty to the simple, to the young man knowledge and discretion. ⁵A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: ⁶To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. ⁷The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. ⁸My son, hear the instruction of thy father, and forsake not the law of thy mother: ⁹For they shall be an ornament of grace unto thy head, and chains about thy neck. ¹⁰My son, if sinners entice thee, consent thou not. ¹¹If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: ¹²Let us swallow them up alive as the grave; and whole, as those that go down into the pit: ¹³We shall find all precious substance, we shall fill our houses with spoil: ¹⁴Cast in thy lot among us; let us all have one purse: ¹⁵My son, walk not thou in the way with them; refrain thy foot from their path: ¹⁶For their feet run to evil, and make haste to shed blood. ¹⁷Surely in vain the net is spread in the sight of any bird. ¹⁸And they lay wait for their own blood; they lurk privily for their own lives. ¹⁹So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. ²⁰Wisdom crieth without; she uttereth her voice in the streets: ²¹She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, ²²How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? ²³Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words

unto you. ²⁴Because I have called, and ye refused; I have stretched out my hand, and no man regarded; ²⁵But ye have set at nought all my counsel, and would none of my reproof: ²⁶I also will laugh at your calamity; I will mock when your fear cometh; ²⁷When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. ²⁸Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: ²⁹For that they hated knowledge, and did not choose the fear of the LORD: ³⁰They would none of my counsel: they despised all my reproof. ³¹Therefore shall they eat of the fruit of their own way, and be filled with their own devices. ³²For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. ³³But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Proverbs 2

¹My son, if thou wilt receive my words, and hide my commandments with thee; ²So that thou incline thine ear unto wisdom, and apply thine heart to understanding; ³Yea, if thou criest after knowledge, and liftest up thy voice for understanding; ⁴If thou seekest her as silver, and searchest for her as for hid treasures; ⁵Then shalt thou understand the fear of the LORD, and find the knowledge of God. ⁶For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. ⁷He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. ⁸He keepeth the paths of judgment, and preserveth the way of his saints. ⁹Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. ¹⁰When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; ¹¹Discretion shall preserve thee, understanding shall keep thee: ¹²To deliver thee from the way of the evil man, from the man that speaketh froward things; ¹³Who leave the paths of uprightness, to walk in the ways of darkness; ¹⁴Who rejoyce to do evil, and delight in the frowardness of the wicked; ¹⁵Whose ways are crooked, and they froward in their paths: ¹⁶To deliver thee from the strange woman, even from the stranger which flattereth with her words; ¹⁷Which forsaketh the guide of her youth, and forgetteth the covenant of her God. ¹⁸For her house inclineth unto death, and her paths unto the dead. ¹⁹None that go unto her return again, neither take they hold of the paths of life. ²⁰That thou mayest walk in the way of good men, and keep the paths of the righteous. ²¹For the upright shall dwell in the land, and the perfect shall remain in it. ²²But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Proverbs 3

¹My son, forget not my law; but let thine heart keep my commandments: ²For length of days, and long life, and peace, shall they add to thee. ³Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: ⁴So shalt thou find favour and good understanding in the sight of God and man. ⁵Trust in the LORD with all thine heart; and lean not unto thine own understanding. ⁶In all thy ways acknowledge him, and he shall direct thy paths. ⁷Be not wise in thine own eyes: fear the LORD, and depart from evil. ⁸It shall be health to thy navel, and marrow to thy bones. ⁹Honour the LORD with thy substance, and with the firstfruits of all thine increase: ¹⁰So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. ¹¹My son, despise not the chastening of the LORD; neither be weary of his correction: ¹²For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth. ¹³Happy is the man that findeth wisdom, and the man that getteth understanding. ¹⁴For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. ¹⁵She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. ¹⁶Length of days is in her right hand; and in her left hand riches and honour. ¹⁷Her ways are ways of pleasantness, and all her paths are peace. ¹⁸She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. ¹⁹The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. ²⁰By his knowledge the depths are broken up, and the clouds drop down the dew. ²¹My son, let not them depart from thine eyes: keep sound wisdom and discretion: ²²So shall they be life unto thy soul, and grace to thy neck. ²³Then shalt thou walk in thy way safely, and thy foot shall not stumble.

²⁴When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. ²⁵Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. ²⁶For the LORD shall be thy confidence, and shall keep thy foot from being taken. ²⁷Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. ²⁸Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. ²⁹Devise not evil against thy neighbour, seeing he dwelleth securely by thee. ³⁰Strive not with a man without cause, if he have done thee no harm. ³¹Envy thou not the oppressor, and choose none of his ways. ³²For the froward is abomination to the LORD: but his secret is with the righteous. ³³The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. ³⁴Surely he scorneth the scorers: but he giveth grace unto the lowly. ³⁵The wise shall inherit glory: but shame shall be the promotion of fools.

Proverbs 4

¹Hear, ye children, the instruction of a father, and attend to know understanding. ²For I give you good doctrine, forsake ye not my law. ³For I was my father's son, tender and only beloved in the sight of my mother. ⁴He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. ⁵Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. ⁶Forsake her not, and she shall preserve thee: love her, and she shall keep thee. ⁷Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. ⁸Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. ⁹She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. ¹⁰Hear, O my son, and receive my sayings; and the years of thy life shall be many. ¹¹I have taught thee in the way of wisdom; I have led thee in right paths. ¹²When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. ¹³Take fast hold of instruction; let her not go: keep her; for she is thy life. ¹⁴Enter not into the path of the wicked, and go not in the way of evil men. ¹⁵Avoid it, pass not by it, turn from it, and pass away. ¹⁶For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. ¹⁷For they eat the bread of wickedness, and drink the wine of violence. ¹⁸But the path of the just is as the shining light, that shineth more and more unto the perfect day. ¹⁹The way of the wicked is as darkness: they know not at what they stumble. ²⁰My son, attend to my words; incline thine ear unto my sayings. ²¹Let them not depart from thine eyes; keep them in the midst of thine heart. ²²For they are life unto those that find them, and health to all their flesh. ²³Keep thy heart with all diligence; for out of it are the issues of life. ²⁴Put away from thee a froward

mouth, and perverse lips put far from thee. ²⁵Let thine eyes look right on,
and let thine eyelids look straight before thee. ²⁶Ponder the path of thy feet,
and let all thy ways be established. ²⁷Turn not to the right hand nor to the
left: remove thy foot from evil.

Proverbs 5

¹My son, attend unto my wisdom, and bow thine ear to my understanding: ²That thou mayest regard discretion, and that thy lips may keep knowledge. ³For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: ⁴But her end is bitter as wormwood, sharp as a twoedged sword. ⁵Her feet go down to death; her steps take hold on hell. ⁶Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. ⁷Hear me now therefore, O ye children, and depart not from the words of my mouth. ⁸Remove thy way far from her, and come not nigh the door of her house: ⁹Lest thou give thine honour unto others, and thy years unto the cruel: ¹⁰Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; ¹¹And thou mourn at the last, when thy flesh and thy body are consumed, ¹²And say, How have I hated instruction, and my heart despised reproof; ¹³And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! ¹⁴I was almost in all evil in the midst of the congregation and assembly. ¹⁵Drink waters out of thine own cistern, and running waters out of thine own well. ¹⁶Let thy fountains be dispersed abroad, and rivers of waters in the streets. ¹⁷Let them be only thine own, and not strangers' with thee. ¹⁸Let thy fountain be blessed: and rejoice with the wife of thy youth. ¹⁹Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. ²⁰And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? ²¹For the ways of man are before the eyes of the LORD, and he pondereth all his goings. ²²His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. ²³He shall die without instruction; and in the greatness of his folly he shall go astray.

Proverbs 6

¹My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, ²Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. ³Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. ⁴Give not sleep to thine eyes, nor slumber to thine eyelids. ⁵Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. ⁶Go to the ant, thou sluggard; consider her ways, and be wise: ⁷Which having no guide, overseer, or ruler, ⁸Provideth her meat in the summer, and gathereth her food in the harvest. ⁹How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? ¹⁰Yet a little sleep, a little slumber, a little folding of the hands to sleep: ¹¹So shall thy poverty come as one that travelleth, and thy want as an armed man. ¹²A naughty person, a wicked man, walketh with a froward mouth. ¹³He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; ¹⁴Frowardness is in his heart, he deviseth mischief continually; he soweth discord. ¹⁵Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. ¹⁶These six things doth the LORD hate: yea, seven are an abomination unto him: ¹⁷A proud look, a lying tongue, and hands that shed innocent blood, ¹⁸An heart that deviseth wicked imaginations, feet that be swift in running to mischief, ¹⁹A false witness that speaketh lies, and he that soweth discord among brethren. ²⁰My son, keep thy father's commandment, and forsake not the law of thy mother: ²¹Bind them continually upon thine heart, and tie them about thy neck. ²²When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. ²³For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

²⁴To keep thee from the evil woman, from the flattery of the tongue of a strange woman. ²⁵Lust not after her beauty in thine heart; neither let her take thee with her eyelids. ²⁶For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. ²⁷Can a man take fire in his bosom, and his clothes not be burned? ²⁸Can one go upon hot coals, and his feet not be burned? ²⁹So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. ³⁰Men do not despise a thief, if he steal to satisfy his soul when he is hungry; ³¹But if he be found, he shall restore sevenfold; he shall give all the substance of his house. ³²But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. ³³A wound and dishonour shall he get; and his reproach shall not be wiped away. ³⁴For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. ³⁵He will not regard any ransom; neither will he rest content, though thou givest many gifts.

Proverbs 7

¹My son, keep my words, and lay up my commandments with thee.
²Keep my commandments, and live; and my law as the apple of thine eye.
³Bind them upon thy fingers, write them upon the table of thine heart. ⁴Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:
⁵That they may keep thee from the strange woman, from the stranger which flattereth with her words. ⁶For at the window of my house I looked through my casement, ⁷And beheld among the simple ones, I discerned among the youths, a young man void of understanding, ⁸Passing through the street near her corner; and he went the way to her house, ⁹In the twilight, in the evening, in the black and dark night: ¹⁰And, behold, there met him a woman with the attire of an harlot, and subtil of heart. ¹¹(She is loud and stubborn; her feet abide not in her house: ¹²Now is she without, now in the streets, and lieth in wait at every corner.) ¹³So she caught him, and kissed him, and with an impudent face said unto him, ¹⁴I have peace offerings with me; this day have I payed my vows. ¹⁵Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. ¹⁶I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. ¹⁷I have perfumed my bed with myrrh, aloes, and cinnamon. ¹⁸Come, let us take our fill of love until the morning: let us solace ourselves with loves. ¹⁹For the goodman is not at home, he is gone a long journey: ²⁰He hath taken a bag of money with him, and will come home at the day appointed. ²¹With her much fair speech she caused him to yield, with the flattering of her lips she forced him. ²²He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; ²³Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. ²⁴Hearken unto me now therefore, O ye children, and attend to the

words of my mouth. ²⁵Let not thine heart decline to her ways, go not astray in her paths. ²⁶For she hath cast down many wounded: yea, many strong men have been slain by her. ²⁷Her house is the way to hell, going down to the chambers of death.

Proverbs 8

¹Doth not wisdom cry? and understanding put forth her voice? ²She standeth in the top of high places, by the way in the places of the paths. ³She crieth at the gates, at the entry of the city, at the coming in at the doors. ⁴Unto you, O men, I call; and my voice is to the sons of man. ⁵O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. ⁶Hear; for I will speak of excellent things; and the opening of my lips shall be right things. ⁷For my mouth shall speak truth; and wickedness is an abomination to my lips. ⁸All the words of my mouth are in righteousness; there is nothing froward or perverse in them. ⁹They are all plain to him that understandeth, and right to them that find knowledge. ¹⁰Receive my instruction, and not silver; and knowledge rather than choice gold. ¹¹For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. ¹²I wisdom dwell with prudence, and find out knowledge of witty inventions. ¹³The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. ¹⁴Counsel is mine, and sound wisdom: I am understanding; I have strength. ¹⁵By me kings reign, and princes decree justice. ¹⁶By me princes rule, and nobles, even all the judges of the earth. ¹⁷I love them that love me; and those that seek me early shall find me. ¹⁸Riches and honour are with me; yea, durable riches and righteousness. ¹⁹My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. ²⁰I lead in the way of righteousness, in the midst of the paths of judgment: ²¹That I may cause those that love me to inherit substance; and I will fill their treasures. ²²The LORD possessed me in the beginning of his way, before his works of old. ²³I was set up from everlasting, from the beginning, or ever the earth was. ²⁴When there were no depths, I was brought forth; when there were no

fountains abounding with water. ²⁵Before the mountains were settled, before the hills was I brought forth: ²⁶While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. ²⁷When he prepared the heavens, I was there: when he set a compass upon the face of the depth: ²⁸When he established the clouds above: when he strengthened the fountains of the deep: ²⁹When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: ³⁰Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; ³¹Rejoicing in the habitable part of his earth; and my delights were with the sons of men. ³²Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. ³³Hear instruction, and be wise, and refuse it not. ³⁴Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. ³⁵For whoso findeth me findeth life, and shall obtain favour of the LORD. ³⁶But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Proverbs 9

¹Wisdom hath builded her house, she hath hewn out her seven pillars:
²She hath killed her beasts; she hath mingled her wine; she hath also
furnished her table. ³She hath sent forth her maidens: she crieth upon the
highest places of the city, ⁴Whoso is simple, let him turn in hither: as for
him that wanteth understanding, she saith to him, ⁵Come, eat of my bread,
and drink of the wine which I have mingled. ⁶Forsake the foolish, and live;
and go in the way of understanding. ⁷He that reproveth a scorner getteth to
himself shame: and he that rebuketh a wicked man getteth himself a blot.
⁸Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will
love thee. ⁹Give instruction to a wise man, and he will be yet wiser: teach a
just man, and he will increase in learning. ¹⁰The fear of the LORD is the
beginning of wisdom: and the knowledge of the holy is understanding.
¹¹For by me thy days shall be multiplied, and the years of thy life shall be
increased. ¹²If thou be wise, thou shalt be wise for thyself: but if thou
scornest, thou alone shalt bear it. ¹³A foolish woman is clamorous: she is
simple, and knoweth nothing. ¹⁴For she sitteth at the door of her house, on a
seat in the high places of the city, ¹⁵To call passengers who go right on their
ways: ¹⁶Whoso is simple, let him turn in hither: and as for him that wanteth
understanding, she saith to him, ¹⁷Stolen waters are sweet, and bread eaten
in secret is pleasant. ¹⁸But he knoweth not that the dead are there; and that
her guests are in the depths of hell.

Proverbs 10

¹The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother. ²Treasures of wickedness profit nothing: but righteousness delivereth from death. ³The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked. ⁴He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. ⁵He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame. ⁶Blessings are upon the head of the just: but violence covereth the mouth of the wicked. ⁷The memory of the just is blessed: but the name of the wicked shall rot. ⁸The wise in heart will receive commandments: but a prating fool shall fall. ⁹He that walketh uprightly walketh surely: but he that perverteth his ways shall be known. ¹⁰He that winketh with the eye causeth sorrow: but a prating fool shall fall. ¹¹The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked. ¹²Hatred stirreth up strifes: but love covereth all sins. ¹³In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding. ¹⁴Wise men lay up knowledge: but the mouth of the foolish is near destruction. ¹⁵The rich man's wealth is his strong city: the destruction of the poor is their poverty. ¹⁶The labour of the righteous tendeth to life: the fruit of the wicked to sin. ¹⁷He is in the way of life that keepeth instruction: but he that refuseth reproof erreth. ¹⁸He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. ¹⁹In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. ²⁰The tongue of the just is as choice silver: the heart of the wicked is little worth. ²¹The lips of the righteous feed many: but fools die for want of wisdom. ²²The blessing of the LORD, it maketh rich, and he addeth no

sorrow with it. ²³It is as sport to a fool to do mischief: but a man of understanding hath wisdom. ²⁴The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted. ²⁵As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation. ²⁶As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. ²⁷The fear of the LORD longeth days: but the years of the wicked shall be shortened. ²⁸The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. ²⁹The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity. ³⁰The righteous shall never be removed: but the wicked shall not inhabit the earth. ³¹The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out. ³²The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

Proverbs 11

¹A false balance is abomination to the LORD: but a just weight is his delight. ²When pride cometh, then cometh shame: but with the lowly is wisdom. ³The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. ⁴Riches profit not in the day of wrath: but righteousness delivereth from death. ⁵The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. ⁶The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. ⁷When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. ⁸The righteous is delivered out of trouble, and the wicked cometh in his stead. ⁹An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered. ¹⁰When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. ¹¹By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. ¹²He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace. ¹³A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. ¹⁴Where no counsel is, the people fall: but in the multitude of counsellors there is safety. ¹⁵He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure. ¹⁶A gracious woman retaineth honour: and strong men retain riches. ¹⁷The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh. ¹⁸The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward. ¹⁹As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death. ²⁰They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight. ²¹Though hand join in hand, the wicked shall not be

unpunished: but the seed of the righteous shall be delivered. ²²As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

²³The desire of the righteous is only good: but the expectation of the wicked

is wrath. ²⁴There is that scattereth, and yet increaseth; and there is that

withholdeth more than is meet, but it tendeth to poverty. ²⁵The liberal soul

shall be made fat: and he that watereth shall be watered also himself. ²⁶He

that withholdeth corn, the people shall curse him: but blessing shall be upon

the head of him that selleth it. ²⁷He that diligently seeketh good procureth

favour: but he that seeketh mischief, it shall come unto him. ²⁸He that

trusteth in his riches shall fall: but the righteous shall flourish as a branch.

²⁹He that troubleth his own house shall inherit the wind: and the fool shall

be servant to the wise of heart. ³⁰The fruit of the righteous is a tree of life;

and he that winneth souls is wise. ³¹Behold, the righteous shall be

recompensed in the earth: much more the wicked and the sinner.

Proverbs 12

¹Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. ²A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn. ³A man shall not be established by wickedness: but the root of the righteous shall not be moved. ⁴A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones. ⁵The thoughts of the righteous are right: but the counsels of the wicked are deceit. ⁶The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them. ⁷The wicked are overthrown, and are not: but the house of the righteous shall stand. ⁸A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. ⁹He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread. ¹⁰A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel. ¹¹He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding. ¹²The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit. ¹³The wicked is snared by the transgression of his lips: but the just shall come out of trouble. ¹⁴A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him. ¹⁵The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise. ¹⁶A fool's wrath is presently known: but a prudent man covereth shame. ¹⁷He that speaketh truth sheweth forth righteousness: but a false witness deceit. ¹⁸There is that speaketh like the piercings of a sword: but the tongue of the wise is health. ¹⁹The lip of truth shall be established for ever: but a lying tongue is but for a moment. ²⁰Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy. ²¹There shall no evil

happen to the just: but the wicked shall be filled with mischief. ²²Lying lips are abomination to the LORD: but they that deal truly are his delight. ²³A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. ²⁴The hand of the diligent shall bear rule: but the slothful shall be under tribute. ²⁵Heaviness in the heart of man maketh it stoop: but a good word maketh it glad. ²⁶The righteous is more excellent than his neighbour: but the way of the wicked seduceth them. ²⁷The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious. ²⁸In the way of righteousness is life; and in the pathway thereof there is no death.

Proverbs 13

¹A wise son heareth his father's instruction: but a scorner heareth not rebuke. ²A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence. ³He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction. ⁴The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. ⁵A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame. ⁶Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner. ⁷There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. ⁸The ransom of a man's life are his riches: but the poor heareth not rebuke. ⁹The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. ¹⁰Only by pride cometh contention: but with the well advised is wisdom. ¹¹Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase. ¹²Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. ¹³Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. ¹⁴The law of the wise is a fountain of life, to depart from the snares of death. ¹⁵Good understanding giveth favour: but the way of transgressors is hard. ¹⁶Every prudent man dealeth with knowledge: but a fool layeth open his folly. ¹⁷A wicked messenger falleth into mischief: but a faithful ambassador is health. ¹⁸Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured. ¹⁹The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil. ²⁰He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. ²¹Evil pursueth sinners: but to the righteous good shall be repayed. ²²A good man leaveth an inheritance to his

children's children: and the wealth of the sinner is laid up for the just.

²³Much food is in the tillage of the poor: but there is that is destroyed for

want of judgment. ²⁴He that spareth his rod hateth his son: but he that

loveth him chasteneth him betimes. ²⁵The righteous eateth to the satisfying

of his soul: but the belly of the wicked shall want.

Proverbs 14

¹Every wise woman buildeth her house: but the foolish plucketh it down with her hands. ²He that walketh in his uprightness feareth the LORD: but he that is perverse in his ways despiseth him. ³In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them. ⁴Where no oxen are, the crib is clean: but much increase is by the strength of the ox. ⁵A faithful witness will not lie: but a false witness will utter lies. ⁶A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth. ⁷Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. ⁸The wisdom of the prudent is to understand his way: but the folly of fools is deceit. ⁹Fools make a mock at sin: but among the righteous there is favour. ¹⁰The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. ¹¹The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. ¹²There is a way which seemeth right unto a man, but the end thereof are the ways of death. ¹³Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. ¹⁴The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself. ¹⁵The simple believeth every word: but the prudent man looketh well to his going. ¹⁶A wise man feareth, and departeth from evil: but the fool rageth, and is confident. ¹⁷He that is soon angry dealeth foolishly: and a man of wicked devices is hated. ¹⁸The simple inherit folly: but the prudent are crowned with knowledge. ¹⁹The evil bow before the good; and the wicked at the gates of the righteous. ²⁰The poor is hated even of his own neighbour: but the rich hath many friends. ²¹He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he. ²²Do they not err that devise evil? but mercy and truth shall be to them that devise good. ²³In all labour there

is profit: but the talk of the lips tendeth only to penury. ²⁴The crown of the wise is their riches: but the foolishness of fools is folly. ²⁵A true witness delivereth souls: but a deceitful witness speaketh lies. ²⁶In the fear of the LORD is strong confidence: and his children shall have a place of refuge. ²⁷The fear of the LORD is a fountain of life, to depart from the snares of death. ²⁸In the multitude of people is the king's honour: but in the want of people is the destruction of the prince. ²⁹He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly. ³⁰A sound heart is the life of the flesh: but envy the rottenness of the bones. ³¹He that oppreseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor. ³²The wicked is driven away in his wickedness: but the righteous hath hope in his death. ³³Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known. ³⁴Righteousness exalteth a nation: but sin is a reproach to any people. ³⁵The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

Proverbs 15

¹A soft answer turneth away wrath: but grievous words stir up anger. ²The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. ³The eyes of the LORD are in every place, beholding the evil and the good. ⁴A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. ⁵A fool despiseth his father's instruction: but he that regardeth reproof is prudent. ⁶In the house of the righteous is much treasure: but in the revenues of the wicked is trouble. ⁷The lips of the wise disperse knowledge: but the heart of the foolish doeth not so. ⁸The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight. ⁹The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness. ¹⁰Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die. ¹¹Hell and destruction are before the LORD: how much more then the hearts of the children of men? ¹²A scorner loveth not one that reproveth him: neither will he go unto the wise. ¹³A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. ¹⁴The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. ¹⁵All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast. ¹⁶Better is little with the fear of the LORD than great treasure and trouble therewith. ¹⁷Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. ¹⁸A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. ¹⁹The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain. ²⁰A wise son maketh a glad father: but a foolish man despiseth his mother. ²¹Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly. ²²Without

counsel purposes are disappointed: but in the multitude of counsellors they are established. ²³A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it! ²⁴The way of life is above to the wise, that he may depart from hell beneath. ²⁵The LORD will destroy the house of the proud: but he will establish the border of the widow. ²⁶The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words. ²⁷He that is greedy of gain troubleth his own house; but he that hateth gifts shall live. ²⁸The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. ²⁹The LORD is far from the wicked: but he heareth the prayer of the righteous. ³⁰The light of the eyes rejoiceth the heart: and a good report maketh the bones fat. ³¹The ear that heareth the reproof of life abideth among the wise. ³²He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding. ³³The fear of the LORD is the instruction of wisdom; and before honour is humility.

Proverbs 16

¹The preparations of the heart in man, and the answer of the tongue, is from the LORD. ²All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits. ³Commit thy works unto the LORD, and thy thoughts shall be established. ⁴The LORD hath made all things for himself: yea, even the wicked for the day of evil. ⁵Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished. ⁶By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil. ⁷When a man's ways please the LORD, he maketh even his enemies to be at peace with him. ⁸Better is a little with righteousness than great revenues without right. ⁹A man's heart deviseth his way: but the LORD directeth his steps. ¹⁰A divine sentence is in the lips of the king: his mouth transgresseth not in judgment. ¹¹A just weight and balance are the LORD's: all the weights of the bag are his work. ¹²It is an abomination to kings to commit wickedness: for the throne is established by righteousness. ¹³Righteous lips are the delight of kings; and they love him that speaketh right. ¹⁴The wrath of a king is as messengers of death: but a wise man will pacify it. ¹⁵In the light of the king's countenance is life; and his favour is as a cloud of the latter rain. ¹⁶How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! ¹⁷The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul. ¹⁸Pride goeth before destruction, and an haughty spirit before a fall. ¹⁹Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. ²⁰He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he. ²¹The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. ²²Understanding is a wellspring of life unto him that hath it: but the

instruction of fools is folly. ²³The heart of the wise teacheth his mouth, and addeth learning to his lips. ²⁴Pleasant words are as an honeycomb, sweet to the soul, and health to the bones. ²⁵There is a way that seemeth right unto a man, but the end thereof are the ways of death. ²⁶He that laboureth laboureth for himself; for his mouth craveth it of him. ²⁷An ungodly man diggeth up evil: and in his lips there is as a burning fire. ²⁸A froward man soweth strife: and a whisperer separateth chief friends. ²⁹A violent man enticeth his neighbour, and leadeth him into the way that is not good. ³⁰He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass. ³¹The hoary head is a crown of glory, if it be found in the way of righteousness. ³²He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. ³³The lot is cast into the lap; but the whole disposing thereof is of the LORD.

Proverbs 17

¹Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. ²A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. ³The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts. ⁴A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. ⁵Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished. ⁶Children's children are the crown of old men; and the glory of children are their fathers. ⁷Excellent speech becometh not a fool: much less do lying lips a prince. ⁸A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. ⁹He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. ¹⁰A reproof entereth more into a wise man than an hundred stripes into a fool. ¹¹An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him. ¹²Let a bear robbed of her whelps meet a man, rather than a fool in his folly. ¹³Whoso rewardeth evil for good, evil shall not depart from his house. ¹⁴The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with. ¹⁵He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD. ¹⁶Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? ¹⁷A friend loveth at all times, and a brother is born for adversity. ¹⁸A man void of understanding striketh hands, and becometh surety in the presence of his friend. ¹⁹He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction. ²⁰He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief. ²¹He that begetteth a fool doeth it to his sorrow: and the

father of a fool hath no joy. ²²A merry heart doeth good like a medicine: but a broken spirit drieth the bones. ²³A wicked man taketh a gift out of the bosom to pervert the ways of judgment. ²⁴Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. ²⁵A foolish son is a grief to his father, and bitterness to her that bare him. ²⁶Also to punish the just is not good, nor to strike princes for equity. ²⁷He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. ²⁸Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

Proverbs 18

¹Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. ²A fool hath no delight in understanding, but that his heart may discover itself. ³When the wicked cometh, then cometh also contempt, and with ignominy reproach. ⁴The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. ⁵It is not good to accept the person of the wicked, to overthrow the righteous in judgment. ⁶A fool's lips enter into contention, and his mouth calleth for strokes. ⁷A fool's mouth is his destruction, and his lips are the snare of his soul. ⁸The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. ⁹He also that is slothful in his work is brother to him that is a great waster. ¹⁰The name of the LORD is a strong tower: the righteous runneth into it, and is safe. ¹¹The rich man's wealth is his strong city, and as an high wall in his own conceit. ¹²Before destruction the heart of man is haughty, and before honour is humility. ¹³He that answereth a matter before he heareth it, it is folly and shame unto him. ¹⁴The spirit of a man will sustain his infirmity; but a wounded spirit who can bear? ¹⁵The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. ¹⁶A man's gift maketh room for him, and bringeth him before great men. ¹⁷He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him. ¹⁸The lot causeth contentions to cease, and parteth between the mighty. ¹⁹A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle. ²⁰A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. ²¹Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof. ²²Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD. ²³The poor

useth intreaties; but the rich answereth roughly. ²⁴A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

Proverbs 19

¹Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool. ²Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth. ³The foolishness of man perverteth his way: and his heart fretteth against the LORD. ⁴Wealth maketh many friends; but the poor is separated from his neighbour. ⁵A false witness shall not be unpunished, and he that speaketh lies shall not escape. ⁶Many will intreat the favour of the prince: and every man is a friend to him that giveth gifts. ⁷All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him. ⁸He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good. ⁹A false witness shall not be unpunished, and he that speaketh lies shall perish. ¹⁰Delight is not seemly for a fool; much less for a servant to have rule over princes. ¹¹The discretion of a man deferreth his anger; and it is his glory to pass over a transgression. ¹²The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass. ¹³A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping. ¹⁴House and riches are the inheritance of fathers: and a prudent wife is from the LORD. ¹⁵Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. ¹⁶He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die. ¹⁷He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again. ¹⁸Chasten thy son while there is hope, and let not thy soul spare for his crying. ¹⁹A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again. ²⁰Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. ²¹There are many devices in a man's heart;

nevertheless the counsel of the LORD, that shall stand. ²²The desire of a man is his kindness: and a poor man is better than a liar. ²³The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil. ²⁴A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. ²⁵Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge. ²⁶He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. ²⁷Cease, my son, to hear the instruction that causeth to err from the words of knowledge. ²⁸An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity. ²⁹Judgments are prepared for scorners, and stripes for the back of fools.

Proverbs 20

¹Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. ²The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul. ³It is an honour for a man to cease from strife: but every fool will be meddling. ⁴The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing. ⁵Counsel in the heart of man is like deep water; but a man of understanding will draw it out. ⁶Most men will proclaim every one his own goodness: but a faithful man who can find? ⁷The just man walketh in his integrity: his children are blessed after him. ⁸A king that sitteth in the throne of judgment scattereth away all evil with his eyes. ⁹Who can say, I have made my heart clean, I am pure from my sin? ¹⁰Divers weights, and divers measures, both of them are alike abomination to the LORD. ¹¹Even a child is known by his doings, whether his work be pure, and whether it be right. ¹²The hearing ear, and the seeing eye, the LORD hath made even both of them. ¹³Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread. ¹⁴It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth. ¹⁵There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel. ¹⁶Take his garment that is surety for a stranger: and take a pledge of him for a strange woman. ¹⁷Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel. ¹⁸Every purpose is established by counsel: and with good advice make war. ¹⁹He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips. ²⁰Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. ²¹An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed. ²²Say not thou, I will recompense evil; but

wait on the LORD, and he shall save thee. ²³Divers weights are an abomination unto the LORD; and a false balance is not good. ²⁴Man's goings are of the LORD; how can a man then understand his own way? ²⁵It is a snare to the man who devoureth that which is holy, and after vows to make enquiry. ²⁶A wise king scattereth the wicked, and bringeth the wheel over them. ²⁷The spirit of man is the candle of the LORD, searching all the inward parts of the belly. ²⁸Mercy and truth preserve the king: and his throne is upholden by mercy. ²⁹The glory of young men is their strength: and the beauty of old men is the gray head. ³⁰The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

Proverbs 21

¹The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will. ²Every way of a man is right in his own eyes: but the LORD pondereth the hearts. ³To do justice and judgment is more acceptable to the LORD than sacrifice. ⁴An high look, and a proud heart, and the plowing of the wicked, is sin. ⁵The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want. ⁶The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. ⁷The robbery of the wicked shall destroy them; because they refuse to do judgment. ⁸The way of man is froward and strange: but as for the pure, his work is right. ⁹It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. ¹⁰The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes. ¹¹When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. ¹²The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness. ¹³Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. ¹⁴A gift in secret pacifieth anger: and a reward in the bosom strong wrath. ¹⁵It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. ¹⁶The man that wandereth out of the way of understanding shall remain in the congregation of the dead. ¹⁷He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. ¹⁸The wicked shall be a ransom for the righteous, and the transgressor for the upright. ¹⁹It is better to dwell in the wilderness, than with a contentious and an angry woman. ²⁰There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. ²¹He that followeth after righteousness and mercy findeth life, righteousness, and

honour. ²²A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof. ²³Whoso keepeth his mouth and his tongue keepeth his soul from troubles. ²⁴Proud and haughty scorner is his name, who dealeth in proud wrath. ²⁵The desire of the slothful killeth him; for his hands refuse to labour. ²⁶He coveteth greedily all the day long: but the righteous giveth and spareth not. ²⁷The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind? ²⁸A false witness shall perish: but the man that heareth speaketh constantly. ²⁹A wicked man hardeneth his face: but as for the upright, he directeth his way. ³⁰There is no wisdom nor understanding nor counsel against the LORD. ³¹The horse is prepared against the day of battle: but safety is of the LORD.

Proverbs 22

¹A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. ²The rich and poor meet together: the LORD is the maker of them all. ³A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished. ⁴By humility and the fear of the LORD are riches, and honour, and life. ⁵Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them. ⁶Train up a child in the way he should go: and when he is old, he will not depart from it. ⁷The rich ruleth over the poor, and the borrower is servant to the lender. ⁸He that soweth iniquity shall reap vanity: and the rod of his anger shall fail. ⁹He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. ¹⁰Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. ¹¹He that loveth pureness of heart, for the grace of his lips the king shall be his friend. ¹²The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor. ¹³The slothful man saith, There is a lion without, I shall be slain in the streets. ¹⁴The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein. ¹⁵Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. ¹⁶He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. ¹⁷Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. ¹⁸For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. ¹⁹That thy trust may be in the LORD, I have made known to thee this day, even to thee. ²⁰Have not I written to thee excellent things in counsels and knowledge, ²¹That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto

thee? ²²Rob not the poor, because he is poor: neither oppress the afflicted in the gate: ²³For the LORD will plead their cause, and spoil the soul of those that spoiled them. ²⁴Make no friendship with an angry man; and with a furious man thou shalt not go: ²⁵Lest thou learn his ways, and get a snare to thy soul. ²⁶Be not thou one of them that strike hands, or of them that are sureties for debts. ²⁷If thou hast nothing to pay, why should he take away thy bed from under thee? ²⁸Remove not the ancient landmark, which thy fathers have set. ²⁹Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

Proverbs 23

¹When thou sittest to eat with a ruler, consider diligently what is before thee: ²And put a knife to thy throat, if thou be a man given to appetite. ³Be not desirous of his dainties: for they are deceitful meat. ⁴Labour not to be rich: cease from thine own wisdom. ⁵Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. ⁶Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: ⁷For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. ⁸The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words. ⁹Speak not in the ears of a fool: for he will despise the wisdom of thy words. ¹⁰Remove not the old landmark; and enter not into the fields of the fatherless: ¹¹For their redeemer is mighty; he shall plead their cause with thee. ¹²Apply thine heart unto instruction, and thine ears to the words of knowledge. ¹³Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. ¹⁴Thou shalt beat him with the rod, and shalt deliver his soul from hell. ¹⁵My son, if thine heart be wise, my heart shall rejoice, even mine. ¹⁶Yea, my reins shall rejoice, when thy lips speak right things. ¹⁷Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long. ¹⁸For surely there is an end; and thine expectation shall not be cut off. ¹⁹Hear thou, my son, and be wise, and guide thine heart in the way. ²⁰Be not among winebibbers; among riotous eaters of flesh: ²¹For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. ²²Hearken unto thy father that begat thee, and despise not thy mother when she is old. ²³Buy the truth, and sell it not; also wisdom, and instruction, and understanding. ²⁴The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of

him. ²⁵Thy father and thy mother shall be glad, and she that bare thee shall rejoice. ²⁶My son, give me thine heart, and let thine eyes observe my ways. ²⁷For a whore is a deep ditch; and a strange woman is a narrow pit. ²⁸She also lieth in wait as for a prey, and increaseth the transgressors among men. ²⁹Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? ³⁰They that tarry long at the wine; they that go to seek mixed wine. ³¹Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. ³²At the last it biteth like a serpent, and stingeth like an adder. ³³Thine eyes shall behold strange women, and thine heart shall utter perverse things. ³⁴Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. ³⁵They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Proverbs 24

¹Be not thou envious against evil men, neither desire to be with them.
²For their heart studieth destruction, and their lips talk of mischief.
³Through wisdom is an house builded; and by understanding it is established: ⁴And by knowledge shall the chambers be filled with all precious and pleasant riches. ⁵A wise man is strong; yea, a man of knowledge increaseth strength. ⁶For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety. ⁷Wisdom is too high for a fool: he openeth not his mouth in the gate. ⁸He that deviseth to do evil shall be called a mischievous person. ⁹The thought of foolishness is sin: and the scorner is an abomination to men. ¹⁰If thou faint in the day of adversity, thy strength is small. ¹¹If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; ¹²If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? ¹³My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: ¹⁴So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off. ¹⁵Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place: ¹⁶For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief. ¹⁷Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: ¹⁸Lest the LORD see it, and it displease him, and he turn away his wrath from him. ¹⁹Fret not thyself because of evil men, neither be thou envious at the wicked; ²⁰For there shall be no reward to the evil man; the candle of the wicked shall be put out. ²¹My son, fear thou the LORD and the king: and meddle not with them that are given to

change: ²²For their calamity shall rise suddenly; and who knoweth the ruin of them both? ²³These things also belong to the wise. It is not good to have respect of persons in judgment. ²⁴He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: ²⁵But to them that rebuke him shall be delight, and a good blessing shall come upon them. ²⁶Every man shall kiss his lips that giveth a right answer. ²⁷Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. ²⁸Be not a witness against thy neighbour without cause; and deceive not with thy lips. ²⁹Say not, I will do so to him as he hath done to me: I will render to the man according to his work. ³⁰I went by the field of the slothful, and by the vineyard of the man void of understanding; ³¹And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. ³²Then I saw, and considered it well: I looked upon it, and received instruction. ³³Yet a little sleep, a little slumber, a little folding of the hands to sleep: ³⁴So shall thy poverty come as one that travelleth; and thy want as an armed man.

Proverbs 25

¹These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. ²It is the glory of God to conceal a thing: but the honour of kings is to search out a matter. ³The heaven for height, and the earth for depth, and the heart of kings is unsearchable. ⁴Take away the dross from the silver, and there shall come forth a vessel for the finer. ⁵Take away the wicked from before the king, and his throne shall be established in righteousness. ⁶Put not forth thyself in the presence of the king, and stand not in the place of great men: ⁷For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen. ⁸Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. ⁹Debate thy cause with thy neighbour himself; and discover not a secret to another: ¹⁰Lest he that heareth it put thee to shame, and thine infamy turn not away. ¹¹A word fitly spoken is like apples of gold in pictures of silver. ¹²As an earring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear. ¹³As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters. ¹⁴Whoso boasteth himself of a false gift is like clouds and wind without rain. ¹⁵By long forbearing is a prince persuaded, and a soft tongue breaketh the bone. ¹⁶Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. ¹⁷Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee. ¹⁸A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow. ¹⁹Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint. ²⁰As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he

that singeth songs to an heavy heart. ²¹If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: ²²For thou shalt heap coals of fire upon his head, and the LORD shall reward thee. ²³The north wind driveth away rain: so doth an angry countenance a backbiting tongue. ²⁴It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house. ²⁵As cold waters to a thirsty soul, so is good news from a far country. ²⁶A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring. ²⁷It is not good to eat much honey: so for men to search their own glory is not glory. ²⁸He that hath no rule over his own spirit is like a city that is broken down, and without walls.

Proverbs 26

¹As snow in summer, and as rain in harvest, so honour is not seemly for a fool. ²As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. ³A whip for the horse, a bridle for the ass, and a rod for the fool's back. ⁴Answer not a fool according to his folly, lest thou also be like unto him. ⁵Answer a fool according to his folly, lest he be wise in his own conceit. ⁶He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage. ⁷The legs of the lame are not equal: so is a parable in the mouth of fools. ⁸As he that bindeth a stone in a sling, so is he that giveth honour to a fool. ⁹As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools. ¹⁰The great God that formed all things both rewardeth the fool, and rewardeth transgressors. ¹¹As a dog returneth to his vomit, so a fool returneth to his folly. ¹²Seest thou a man wise in his own conceit? there is more hope of a fool than of him. ¹³The slothful man saith, There is a lion in the way; a lion is in the streets. ¹⁴As the door turneth upon his hinges, so doth the slothful upon his bed. ¹⁵The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. ¹⁶The sluggard is wiser in his own conceit than seven men that can render a reason. ¹⁷He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. ¹⁸As a mad man who casteth firebrands, arrows, and death, ¹⁹So is the man that deceiveth his neighbour, and saith, Am not I in sport? ²⁰Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. ²¹As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. ²²The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. ²³Burning lips and a wicked heart are like a potsherd covered with silver dross. ²⁴He that hateth dissembleth with his

lips, and layeth up deceit within him; ²⁵When he speaketh fair, believe him not: for there are seven abominations in his heart. ²⁶Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation. ²⁷Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. ²⁸A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Proverbs 27

¹Boast not thyself of to morrow; for thou knowest not what a day may bring forth. ²Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. ³A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. ⁴Wrath is cruel, and anger is outrageous; but who is able to stand before envy? ⁵Open rebuke is better than secret love. ⁶Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. ⁷The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet. ⁸As a bird that wandereth from her nest, so is a man that wandereth from his place. ⁹Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel. ¹⁰Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off. ¹¹My son, be wise, and make my heart glad, that I may answer him that reproacheth me. ¹²A prudent man foreseeeth the evil, and hideth himself; but the simple pass on, and are punished. ¹³Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. ¹⁴He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him. ¹⁵A continual dropping in a very rainy day and a contentious woman are alike. ¹⁶Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself. ¹⁷Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. ¹⁸Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured. ¹⁹As in water face answereth to face, so the heart of man to man. ²⁰Hell and destruction are never full; so the eyes of man are never satisfied. ²¹As the fining pot for silver, and the furnace for gold; so is a man to his praise. ²²Though thou shouldest bray a fool in a

mortar among wheat with a pestle, yet will not his foolishness depart from him. ²³Be thou diligent to know the state of thy flocks, and look well to thy herds. ²⁴For riches are not for ever: and doth the crown endure to every generation? ²⁵The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered. ²⁶The lambs are for thy clothing, and the goats are the price of the field. ²⁷And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

Proverbs 28

¹The wicked flee when no man pursueth: but the righteous are bold as a lion. ²For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged. ³A poor man that oppresseth the poor is like a sweeping rain which leaveth no food. ⁴They that forsake the law praise the wicked: but such as keep the law contend with them. ⁵Evil men understand not judgment: but they that seek the LORD understand all things. ⁶Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. ⁷Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father. ⁸He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. ⁹He that turneth away his ear from hearing the law, even his prayer shall be abomination. ¹⁰Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession. ¹¹The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. ¹²When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden. ¹³He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. ¹⁴Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief. ¹⁵As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. ¹⁶The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days. ¹⁷A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him. ¹⁸Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once. ¹⁹He that tilleth his land shall have plenty of bread: but he that followeth after

vain persons shall have poverty enough. ²⁰A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. ²¹To have respect of persons is not good: for for a piece of bread that man will transgress. ²²He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. ²³He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue. ²⁴Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer. ²⁵He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat. ²⁶He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. ²⁷He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. ²⁸When the wicked rise, men hide themselves: but when they perish, the righteous increase.

Proverbs 29

¹He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. ²When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. ³Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance. ⁴The king by judgment establisheth the land: but he that receiveth gifts overthroweth it. ⁵A man that flattereth his neighbour spreadeth a net for his feet. ⁶In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice. ⁷The righteous considereth the cause of the poor: but the wicked regardeth not to know it. ⁸Scornful men bring a city into a snare: but wise men turn away wrath. ⁹If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest. ¹⁰The bloodthirsty hate the upright: but the just seek his soul. ¹¹A fool uttereth all his mind: but a wise man keepeth it in till afterwards. ¹²If a ruler hearken to lies, all his servants are wicked. ¹³The poor and the deceitful man meet together: the LORD lighteneth both their eyes. ¹⁴The king that faithfully judgeth the poor, his throne shall be established for ever. ¹⁵The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. ¹⁶When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall. ¹⁷Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. ¹⁸Where there is no vision, the people perish: but he that keepeth the law, happy is he. ¹⁹A servant will not be corrected by words: for though he understand he will not answer. ²⁰Seest thou a man that is hasty in his words? there is more hope of a fool than of him. ²¹He that delicately bringeth up his servant from a child shall have him become his son at the length. ²²An angry man stirreth up strife, and a furious man aboundeth in transgression. ²³A man's pride shall

bring him low: but honour shall uphold the humble in spirit. ²⁴Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not. ²⁵The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe. ²⁶Many seek the ruler's favour; but every man's judgment cometh from the LORD. ²⁷An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.

Proverbs 30

¹The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, ²Surely I am more brutish than any man, and have not the understanding of a man. ³I neither learned wisdom, nor have the knowledge of the holy. ⁴Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? ⁵Every word of God is pure: he is a shield unto them that put their trust in him. ⁶Add thou not unto his words, lest he reprove thee, and thou be found a liar. ⁷Two things have I required of thee; deny me them not before I die: ⁸Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: ⁹Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain. ¹⁰Accuse not a servant unto his master, lest he curse thee, and thou be found guilty. ¹¹There is a generation that curseth their father, and doth not bless their mother. ¹²There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. ¹³There is a generation, O how lofty are their eyes! and their eyelids are lifted up. ¹⁴There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men. ¹⁵The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: ¹⁶The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough. ¹⁷The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. ¹⁸There be three things which are too

wonderful for me, yea, four which I know not: ¹⁹The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. ²⁰Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness. ²¹For three things the earth is disquieted, and for four which it cannot bear: ²²For a servant when he reigneth; and a fool when he is filled with meat; ²³For an odious woman when she is married; and an handmaid that is heir to her mistress. ²⁴There be four things which are little upon the earth, but they are exceeding wise: ²⁵The ants are a people not strong, yet they prepare their meat in the summer; ²⁶The conies are but a feeble folk, yet make they their houses in the rocks; ²⁷The locusts have no king, yet go they forth all of them by bands; ²⁸The spider taketh hold with her hands, and is in kings' palaces. ²⁹There be three things which go well, yea, four are comely in going: ³⁰A lion which is strongest among beasts, and turneth not away for any; ³¹A greyhound; an he goat also; and a king, against whom there is no rising up. ³²If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth. ³³Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

Proverbs 31

¹The words of king Lemuel, the prophecy that his mother taught him.
²What, my son? and what, the son of my womb? and what, the son of my
vows? ³Give not thy strength unto women, nor thy ways to that which
destroyeth kings. ⁴It is not for kings, O Lemuel, it is not for kings to drink
wine; nor for princes strong drink: ⁵Lest they drink, and forget the law, and
pervert the judgment of any of the afflicted. ⁶Give strong drink unto him
that is ready to perish, and wine unto those that be of heavy hearts. ⁷Let him
drink, and forget his poverty, and remember his misery no more. ⁸Open thy
mouth for the dumb in the cause of all such as are appointed to destruction.
⁹Open thy mouth, judge righteously, and plead the cause of the poor and
needy. ¹⁰Who can find a virtuous woman? for her price is far above rubies.
¹¹The heart of her husband doth safely trust in her, so that he shall have no
need of spoil. ¹²She will do him good and not evil all the days of her life.
¹³She seeketh wool, and flax, and worketh willingly with her hands. ¹⁴She
is like the merchants' ships; she bringeth her food from afar. ¹⁵She riseth
also while it is yet night, and giveth meat to her household, and a portion to
her maidens. ¹⁶She considereth a field, and buyeth it: with the fruit of her
hands she planteth a vineyard. ¹⁷She girdeth her loins with strength, and
strengtheneth her arms. ¹⁸She perceiveth that her merchandise is good: her
candle goeth not out by night. ¹⁹She layeth her hands to the spindle, and her
hands hold the distaff. ²⁰She stretcheth out her hand to the poor; yea, she
reacheth forth her hands to the needy. ²¹She is not afraid of the snow for her
household: for all her household are clothed with scarlet. ²²She maketh
herself coverings of tapestry; her clothing is silk and purple. ²³Her husband
is known in the gates, when he sitteth among the elders of the land. ²⁴She
maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

²⁵Strength and honour are her clothing; and she shall rejoice in time to come. ²⁶She openeth her mouth with wisdom; and in her tongue is the law of kindness. ²⁷She looketh well to the ways of her household, and eateth not the bread of idleness. ²⁸Her children arise up, and call her blessed; her husband also, and he praiseth her. ²⁹Many daughters have done virtuously, but thou excellest them all. ³⁰Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. ³¹Give her of the fruit of her hands; and let her own works praise her in the gates.

Ecclesiastes 1

¹The words of the Preacher, the son of David, king in Jerusalem.
²Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.
³What profit hath a man of all his labour which he taketh under the sun?
⁴One generation passeth away, and another generation cometh: but the earth abideth for ever. ⁵The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. ⁶The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. ⁷All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. ⁸All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. ⁹The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. ¹⁰Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. ¹¹There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after. ¹²I the Preacher was king over Israel in Jerusalem. ¹³And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. ¹⁴I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. ¹⁵That which is crooked cannot be made straight: and that which is wanting cannot be numbered. ¹⁶I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. ¹⁷And I gave my heart to know wisdom, and to know madness and folly: I

perceived that this also is vexation of spirit. ¹⁸For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Ecclesiastes 2

¹I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. ²I said of laughter, It is mad: and of mirth, What doeth it? ³I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. ⁴I made me great works; I builded me houses; I planted me vineyards: ⁵I made me gardens and orchards, and I planted trees in them of all kind of fruits: ⁶I made me pools of water, to water therewith the wood that bringeth forth trees: ⁷I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: ⁸I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. ⁹So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. ¹⁰And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. ¹¹Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. ¹²And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. ¹³Then I saw that wisdom excelleth folly, as far as light excelleth darkness. ¹⁴The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. ¹⁵Then said I in my heart, As it

happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. ¹⁶For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. ¹⁷Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. ¹⁸Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. ¹⁹And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. ²⁰Therefore I went about to cause my heart to despair of all the labour which I took under the sun. ²¹For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. ²²For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? ²³For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. ²⁴There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. ²⁵For who can eat, or who else can hasten hereunto, more than I? ²⁶For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

Ecclesiastes 3

¹To every thing there is a season, and a time to every purpose under the heaven: ²A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; ³A time to kill, and a time to heal; a time to break down, and a time to build up; ⁴A time to weep, and a time to laugh; a time to mourn, and a time to dance; ⁵A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; ⁶A time to get, and a time to lose; a time to keep, and a time to cast away; ⁷A time to rend, and a time to sew; a time to keep silence, and a time to speak; ⁸A time to love, and a time to hate; a time of war, and a time of peace. ⁹What profit hath he that worketh in that wherein he laboureth? ¹⁰I have seen the travail, which God hath given to the sons of men to be exercised in it. ¹¹He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. ¹²I know that there is no good in them, but for a man to rejoice, and to do good in his life. ¹³And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. ¹⁴I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. ¹⁵That which hath been is now; and that which is to be hath already been; and God requireth that which is past. ¹⁶And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. ¹⁷I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. ¹⁸I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. ¹⁹For that which

befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. ²⁰All go unto one place; all are of the dust, and all turn to dust again. ²¹Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? ²²Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

Ecclesiastes 4

¹So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. ²Wherefore I praised the dead which are already dead more than the living which are yet alive. ³Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. ⁴Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. ⁵The fool foldeth his hands together, and eateth his own flesh. ⁶Better is an handful with quietness, than both the hands full with travail and vexation of spirit. ⁷Then I returned, and I saw vanity under the sun. ⁸There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail. ⁹Two are better than one; because they have a good reward for their labour. ¹⁰For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. ¹¹Again, if two lie together, then they have heat: but how can one be warm alone? ¹²And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. ¹³Better is a poor and a wise child than an old and foolish king, who will no more be admonished. ¹⁴For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. ¹⁵I considered all the living which walk under the sun, with the second child that shall stand up in his stead. ¹⁶There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Ecclesiastes 5

¹Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. ²Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. ³For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. ⁴When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. ⁵Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. ⁶Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? ⁷For in the multitude of dreams and many words there are also divers vanities: but fear thou God. ⁸If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. ⁹Moreover the profit of the earth is for all: the king himself is served by the field. ¹⁰He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. ¹¹When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? ¹²The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. ¹³There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. ¹⁴But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. ¹⁵As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his

labour, which he may carry away in his hand. ¹⁶And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? ¹⁷All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness. ¹⁸Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. ¹⁹Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. ²⁰For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

Ecclesiastes 6

¹There is an evil which I have seen under the sun, and it is common among men: ²A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. ³If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. ⁴For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. ⁵Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. ⁶Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? ⁷All the labour of man is for his mouth, and yet the appetite is not filled. ⁸For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? ⁹Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit. ¹⁰That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. ¹¹Seeing there be many things that increase vanity, what is man the better? ¹²For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

Ecclesiastes 7

¹A good name is better than precious ointment; and the day of death than the day of one's birth. ²It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. ³Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. ⁴The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. ⁵It is better to hear the rebuke of the wise, than for a man to hear the song of fools. ⁶For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity. ⁷Surely oppression maketh a wise man mad; and a gift destroyeth the heart. ⁸Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. ⁹Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. ¹⁰Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this. ¹¹Wisdom is good with an inheritance: and by it there is profit to them that see the sun. ¹²For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. ¹³Consider the work of God: for who can make that straight, which he hath made crooked? ¹⁴In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. ¹⁵All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. ¹⁶Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? ¹⁷Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? ¹⁸It is good that thou shouldest take hold of this; yea, also from this

withdraw not thine hand: for he that feareth God shall come forth of them all. ¹⁹Wisdom strengtheneth the wise more than ten mighty men which are in the city. ²⁰For there is not a just man upon earth, that doeth good, and sinneth not. ²¹Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: ²²For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. ²³All this have I proved by wisdom: I said, I will be wise; but it was far from me. ²⁴That which is far off, and exceeding deep, who can find it out? ²⁵I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: ²⁶And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her. ²⁷Behold, this have I found, saith the preacher, counting one by one, to find out the account: ²⁸Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. ²⁹Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Ecclesiastes 8

¹Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed. ²I counsel thee to keep the king's commandment, and that in regard of the oath of God. ³Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. ⁴Where the word of a king is, there is power: and who may say unto him, What doest thou? ⁵Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. ⁶Because to every purpose there is time and judgment, therefore the misery of man is great upon him. ⁷For he knoweth not that which shall be: for who can tell him when it shall be? ⁸There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. ⁹All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. ¹⁰And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity. ¹¹Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. ¹²Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: ¹³But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God. ¹⁴There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of

the righteous: I said that this also is vanity. ¹⁵Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun. ¹⁶When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:) ¹⁷Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it.

Ecclesiastes 9

¹For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. ²All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. ³This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. ⁴For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. ⁵For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. ⁶Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. ⁷Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. ⁸Let thy garments be always white; and let thy head lack no ointment. ⁹Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. ¹⁰Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. ¹¹I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. ¹²For man also knoweth not his

time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. ¹³This wisdom have I seen also under the sun, and it seemed great unto me: ¹⁴There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: ¹⁵Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. ¹⁶Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. ¹⁷The words of wise men are heard in quiet more than the cry of him that ruleth among fools. ¹⁸Wisdom is better than weapons of war: but one sinner destroyeth much good.

Ecclesiastes 10

¹Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. ²A wise man's heart is at his right hand; but a fool's heart at his left. ³Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. ⁴If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences. ⁵There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: ⁶Folly is set in great dignity, and the rich sit in low place. ⁷I have seen servants upon horses, and princes walking as servants upon the earth. ⁸He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. ⁹Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby. ¹⁰If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. ¹¹Surely the serpent will bite without enchantment; and a babbler is no better. ¹²The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. ¹³The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. ¹⁴A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? ¹⁵The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. ¹⁶Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! ¹⁷Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! ¹⁸By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. ¹⁹A feast is made for laughter, and wine maketh merry: but money answereth all things. ²⁰Curse

not the king, no not in thy thought; and curse not the rich in thy
bedchamber: for a bird of the air shall carry the voice, and that which hath
wings shall tell the matter.

Ecclesiastes 11

¹Cast thy bread upon the waters: for thou shalt find it after many days.
²Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. ³If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. ⁴He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. ⁵As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. ⁶In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. ⁷Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: ⁸But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity. ⁹Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. ¹⁰Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

Ecclesiastes 12

¹Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; ²While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: ³In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, ⁴And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; ⁵Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: ⁶Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. ⁷Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. ⁸Vanity of vanities, saith the preacher; all is vanity. ⁹And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. ¹⁰The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. ¹¹The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. ¹²And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. ¹³Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

¹⁴For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Song of Solomon 1

¹The song of songs, which is Solomon's. ²Let him kiss me with the kisses of his mouth: for thy love is better than wine. ³Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee. ⁴Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. ⁵I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. ⁶Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept. ⁷Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? ⁸If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. ⁹I have compared thee, O my love, to a company of horses in Pharaoh's chariots. ¹⁰Thy cheeks are comely with rows of jewels, thy neck with chains of gold. ¹¹We will make thee borders of gold with studs of silver. ¹²While the king sitteth at his table, my spikenard sendeth forth the smell thereof. ¹³A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts. ¹⁴My beloved is unto me as a cluster of camphire in the vineyards of En-gedi. ¹⁵Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes. ¹⁶Behold, thou art fair, my beloved, yea, pleasant: also our bed is green. ¹⁷The beams of our house are cedar, and our rafters of fir.

Song of Solomon 2

¹I am the rose of Sharon, and the lily of the valleys. ²As the lily among thorns, so is my love among the daughters. ³As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. ⁴He brought me to the banqueting house, and his banner over me was love. ⁵Stay me with flagons, comfort me with apples: for I am sick of love. ⁶His left hand is under my head, and his right hand doth embrace me. ⁷I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. ⁸The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. ⁹My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. ¹⁰My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. ¹¹For, lo, the winter is past, the rain is over and gone; ¹²The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; ¹³The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. ¹⁴O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. ¹⁵Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. ¹⁶My beloved is mine, and I am his: he feedeth among the lilies. ¹⁷Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

Song of Solomon 3

¹By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. ²I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. ³The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? ⁴It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. ⁵I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. ⁶Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? ⁷Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. ⁸They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night. ⁹King Solomon made himself a chariot of the wood of Lebanon. ¹⁰He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. ¹¹Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Song of Solomon 4

¹Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead. ²Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. ³Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. ⁴Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. ⁵Thy two breasts are like two young roes that are twins, which feed among the lilies. ⁶Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. ⁷Thou art all fair, my love; there is no spot in thee. ⁸Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. ⁹Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. ¹⁰How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! ¹¹Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. ¹²A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. ¹³Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, ¹⁴Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: ¹⁵A fountain of gardens, a well of living waters, and streams from Lebanon. ¹⁶Awake, O north wind; and come, thou

south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

Song of Solomon 5

¹I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. ²I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. ³I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? ⁴My beloved put in his hand by the hole of the door, and my bowels were moved for him. ⁵I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. ⁶I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. ⁷The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. ⁸I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love. ⁹What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? ¹⁰My beloved is white and ruddy, the chiefest among ten thousand. ¹¹His head is as the most fine gold, his locks are bushy, and black as a raven. ¹²His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. ¹³His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. ¹⁴His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. ¹⁵His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. ¹⁶His mouth is most

sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

Song of Solomon 6

¹Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. ²My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. ³I am my beloved's, and my beloved is mine: he feedeth among the lilies. ⁴Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. ⁵Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. ⁶Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. ⁷As a piece of a pomegranate are thy temples within thy locks. ⁸There are threescore queens, and fourscore concubines, and virgins without number. ⁹My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her. ¹⁰Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? ¹¹I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. ¹²Or ever I was aware, my soul made me like the chariots of Amminadib. ¹³Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

Song of Solomon 7

¹How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. ²Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. ³Thy two breasts are like two young roes that are twins. ⁴Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus. ⁵Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. ⁶How fair and how pleasant art thou, O love, for delights! ⁷This thy stature is like to a palm tree, and thy breasts to clusters of grapes. ⁸I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; ⁹And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. ¹⁰I am my beloved's, and his desire is toward me. ¹¹Come, my beloved, let us go forth into the field; let us lodge in the villages. ¹²Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. ¹³The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

Song of Solomon 8

¹O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised. ²I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. ³His left hand should be under my head, and his right hand should embrace me. ⁴I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please. ⁵Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. ⁶Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. ⁷Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned. ⁸We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? ⁹If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar. ¹⁰I am a wall, and my breasts like towers: then was I in his eyes as one that found favour. ¹¹Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. ¹²My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred. ¹³Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. ¹⁴Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

Isaiah 1

¹The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. ²Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. ³The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. ⁴Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. ⁵Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. ⁶From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. ⁷Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. ⁸And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. ⁹Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. ¹⁰Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. ¹¹To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. ¹²When ye come to appear before me, who hath required this at your hand, to tread my courts? ¹³Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of

assemblies, I cannot away with; it is iniquity, even the solemn meeting.
¹⁴Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. ¹⁵And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. ¹⁶Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;
¹⁷Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. ¹⁸Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. ¹⁹If ye be willing and obedient, ye shall eat the good of the land: ²⁰But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it. ²¹How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. ²²Thy silver is become dross, thy wine mixed with water: ²³Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. ²⁴Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: ²⁵And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: ²⁶And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. ²⁷Zion shall be redeemed with judgment, and her converts with righteousness. ²⁸And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. ²⁹For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. ³⁰For ye shall be as an oak whose leaf fadeth, and as a garden that

hath no water. ³¹And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

Isaiah 2

¹The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. ²And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ⁴And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. ⁵O house of Jacob, come ye, and let us walk in the light of the LORD. ⁶Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. ⁷Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: ⁸Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: ⁹And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. ¹⁰Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. ¹¹The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. ¹²For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: ¹³And upon all the cedars of Lebanon, that are high and lifted up, and upon

all the oaks of Bashan, ¹⁴And upon all the high mountains, and upon all the hills that are lifted up, ¹⁵And upon every high tower, and upon every fenced wall, ¹⁶And upon all the ships of Tarshish, and upon all pleasant pictures. ¹⁷And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. ¹⁸And the idols he shall utterly abolish. ¹⁹And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²⁰In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; ²¹To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²²Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

Isaiah 3

¹For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, ²The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, ³The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. ⁴And I will give children to be their princes, and babes shall rule over them. ⁵And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. ⁶When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: ⁷In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people. ⁸For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory. ⁹The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. ¹⁰Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. ¹¹Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. ¹²As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. ¹³The LORD standeth up to plead, and standeth to judge the people. ¹⁴The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. ¹⁵What mean ye that ye beat my people to pieces, and grind the faces of the

poor? saith the Lord GOD of hosts. ¹⁶Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: ¹⁷Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. ¹⁸In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, ¹⁹The chains, and the bracelets, and the mufflers, ²⁰The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, ²¹The rings, and nose jewels, ²²The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, ²³The glasses, and the fine linen, and the hoods, and the veils. ²⁴And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. ²⁵Thy men shall fall by the sword, and thy mighty in the war. ²⁶And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

Isaiah 4

¹And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. ²In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. ³And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: ⁴When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. ⁵And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. ⁶And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Isaiah 5

¹Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: ²And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. ³And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. ⁴What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? ⁵And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: ⁶And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. ⁷For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. ⁸Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! ⁹In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. ¹⁰Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. ¹¹Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! ¹²And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands. ¹³Therefore my people are gone into captivity, because they have no

knowledge: and their honourable men are famished, and their multitude dried up with thirst. ¹⁴Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. ¹⁵And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: ¹⁶But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. ¹⁷Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. ¹⁸Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: ¹⁹That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! ²⁰Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! ²¹Woe unto them that are wise in their own eyes, and prudent in their own sight! ²²Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: ²³Which justify the wicked for reward, and take away the righteousness of the righteous from him! ²⁴Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. ²⁵Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still. ²⁶And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: ²⁷None shall be weary nor stumble among them; none shall

slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: ²⁸Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: ²⁹Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. ³⁰And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

Isaiah 6

¹In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ²Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. ⁴And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. ⁵Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. ⁶Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: ⁷And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. ⁸Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. ⁹And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. ¹¹Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, ¹²And the LORD have removed men far away, and there be a great forsaking in the midst of the land. ¹³But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

Isaiah 7

¹And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. ²And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. ³Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; ⁴And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ⁶Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: ⁷Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. ⁸For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. ⁹And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. ¹⁰Moreover the LORD spake again unto Ahaz, saying, ¹¹Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. ¹²But Ahaz said, I will not ask, neither will I tempt the LORD. ¹³And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? ¹⁴Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ¹⁵Butter and honey shall he eat, that he may know to

refuse the evil, and choose the good. ¹⁶For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. ¹⁷The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. ¹⁸And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. ¹⁹And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. ²⁰In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. ²¹And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep; ²²And it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land. ²³And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns. ²⁴With arrows and with bows shall men come thither; because all the land shall become briers and thorns. ²⁵And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

Isaiah 8

¹Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. ²And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. ³And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz. ⁴For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. ⁵The LORD spake also unto me again, saying, ⁶Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; ⁷Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: ⁸And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. ⁹Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. ¹⁰Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. ¹¹For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, ¹²Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. ¹³Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. ¹⁴And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the

inhabitants of Jerusalem. ¹⁵And many among them shall stumble, and fall, and be broken, and be snared, and be taken. ¹⁶Bind up the testimony, seal the law among my disciples. ¹⁷And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. ¹⁸Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. ¹⁹And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? ²⁰To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. ²¹And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. ²²And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

Isaiah 9

¹Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. ²The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. ³Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. ⁴For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. ⁵For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. ⁶For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. ⁷Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. ⁸The Lord sent a word into Jacob, and it hath lighted upon Israel. ⁹And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, ¹⁰The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars. ¹¹Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; ¹²The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still. ¹³For the people

turneth not unto him that smiteth them, neither do they seek the LORD of hosts. ¹⁴Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. ¹⁵The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. ¹⁶For the leaders of this people cause them to err; and they that are led of them are destroyed. ¹⁷Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. ¹⁸For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. ¹⁹Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. ²⁰And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: ²¹Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

Isaiah 10

¹Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; ²To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! ³And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? ⁴Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still. ⁵O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. ⁶I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. ⁷Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. ⁸For he saith, Are not my princes altogether kings? ⁹Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? ¹⁰As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; ¹¹Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? ¹²Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. ¹³For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: ¹⁴And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are

left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. ¹⁵Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. ¹⁶Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. ¹⁷And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; ¹⁸And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. ¹⁹And the rest of the trees of his forest shall be few, that a child may write them. ²⁰And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. ²¹The remnant shall return, even the remnant of Jacob, unto the mighty God. ²²For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. ²³For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land. ²⁴Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. ²⁵For yet a very little while, and the indignation shall cease, and mine anger in their destruction. ²⁶And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. ²⁷And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed

because of the anointing. ²⁸He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: ²⁹They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. ³⁰Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. ³¹Madmenah is removed; the inhabitants of Gebim gather themselves to flee. ³²As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. ³³Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. ³⁴And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Isaiah 11

¹And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ²And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ³And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. ⁵And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. ⁶The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. ⁷And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. ⁸And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. ⁹They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. ¹⁰And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. ¹¹And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ¹²And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. ¹³The envy also of

Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. ¹⁴But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. ¹⁵And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. ¹⁶And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Isaiah 12

¹And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. ²Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. ³Therefore with joy shall ye draw water out of the wells of salvation. ⁴And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. ⁵Sing unto the LORD; for he hath done excellent things: this is known in all the earth. ⁶Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Isaiah 13

¹The burden of Babylon, which Isaiah the son of Amoz did see. ²Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. ³I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. ⁴The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. ⁵They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land. ⁶Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. ⁷Therefore shall all hands be faint, and every man's heart shall melt: ⁸And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. ⁹Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. ¹⁰For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. ¹¹And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. ¹²I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. ¹³Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. ¹⁴And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. ¹⁵Every one

that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. ¹⁶Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. ¹⁷Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. ¹⁸Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. ¹⁹And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. ²⁰It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. ²¹But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. ²²And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Isaiah 14

¹For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. ²And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. ³And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, ⁴That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! ⁵The LORD hath broken the staff of the wicked, and the sceptre of the rulers. ⁶He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. ⁷The whole earth is at rest, and is quiet: they break forth into singing. ⁸Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. ⁹Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. ¹⁰All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? ¹¹Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. ¹²How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! ¹³For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: ¹⁴I will

ascend above the heights of the clouds; I will be like the most High. ¹⁵Yet thou shalt be brought down to hell, to the sides of the pit. ¹⁶They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; ¹⁷That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? ¹⁸All the kings of the nations, even all of them, lie in glory, every one in his own house. ¹⁹But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. ²⁰Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned. ²¹Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. ²²For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. ²³I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts. ²⁴The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: ²⁵That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. ²⁶This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. ²⁷For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? ²⁸In the year that king Ahaz died was this burden. ²⁹Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be

a fiery flying serpent. ³⁰And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant. ³¹Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times. ³²What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

Isaiah 15

¹The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence; ²He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off. ³In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly. ⁴And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him. ⁵My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction. ⁶For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing. ⁷Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows. ⁸For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim. ⁹For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

Isaiah 16

¹Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. ²For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. ³Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. ⁴Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. ⁵And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness. ⁶We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so. ⁷Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely they are stricken. ⁸For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea. ⁹Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen. ¹⁰And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease. ¹¹Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh. ¹²And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to

his sanctuary to pray; but he shall not prevail. ¹³This is the word that the LORD hath spoken concerning Moab since that time. ¹⁴But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

Isaiah 17

¹The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. ²The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid. ³The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts. ⁴And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. ⁵And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. ⁶Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel. ⁷At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. ⁸And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images. ⁹In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation. ¹⁰Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: ¹¹In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow. ¹²Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! ¹³The nations shall rush like the rushing of many waters: but God shall

rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. ¹⁴And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

Isaiah 18

¹Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: ²That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

³All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. ⁴For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. ⁵For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. ⁶They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. ⁷In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

Isaiah 19

¹The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. ²And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. ³And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. ⁴And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts. ⁵And the waters shall fail from the sea, and the river shall be wasted and dried up. ⁶And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. ⁷The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more. ⁸The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. ⁹Moreover they that work in fine flax, and they that weave networks, shall be confounded. ¹⁰And they shall be broken in the purposes thereof, all that make sluices and ponds for fish. ¹¹Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? ¹²Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt. ¹³The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof. ¹⁴The LORD hath

mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

¹⁵Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. ¹⁶In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it. ¹⁷And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it. ¹⁸In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction. ¹⁹In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. ²⁰And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. ²¹And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it. ²²And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them. ²³In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. ²⁴In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: ²⁵Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Isaiah 20

¹In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; ²At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. ³And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; ⁴So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. ⁵And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. ⁶And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

Isaiah 21

¹The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land. ²A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease. ³Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it. ⁴My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me. ⁵Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield. ⁶For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. ⁷And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: ⁸And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: ⁹And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. ¹⁰O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you. ¹¹The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? ¹²The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. ¹³The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. ¹⁴The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. ¹⁵For they fled from the swords, from the drawn sword, and from

the bent bow, and from the grievousness of war. ¹⁶For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: ¹⁷And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

Isaiah 22

¹The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? ²Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle. ³All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far. ⁴Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. ⁵For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains. ⁶And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield. ⁷And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. ⁸And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. ⁹Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. ¹⁰And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. ¹¹Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. ¹²And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: ¹³And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. ¹⁴And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts. ¹⁵Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer,

even unto Shebna, which is over the house, and say, ¹⁶What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? ¹⁷Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee. ¹⁸He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. ¹⁹And I will drive thee from thy station, and from thy state shall he pull thee down. ²⁰And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: ²¹And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. ²²And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. ²³And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. ²⁴And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. ²⁵In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

Isaiah 23

¹The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. ²Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. ³And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. ⁴Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. ⁵As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. ⁶Pass ye over to Tarshish; howl, ye inhabitants of the isle. ⁷Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. ⁸Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? ⁹The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. ¹⁰Pass through thy land as a river, O daughter of Tarshish: there is no more strength. ¹¹He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof. ¹²And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. ¹³Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. ¹⁴Howl, ye ships of Tarshish: for your strength is laid waste. ¹⁵And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre

sing as an harlot. ¹⁶Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. ¹⁷And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. ¹⁸And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

Isaiah 24

¹Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. ²And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. ³The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. ⁴The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. ⁵The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. ⁶Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. ⁷The new wine mourneth, the vine languisheth, all the merryhearted do sigh. ⁸The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. ⁹They shall not drink wine with a song; strong drink shall be bitter to them that drink it. ¹⁰The city of confusion is broken down: every house is shut up, that no man may come in. ¹¹There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. ¹²In the city is left desolation, and the gate is smitten with destruction. ¹³When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. ¹⁴They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. ¹⁵Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea. ¹⁶From the uttermost part of the earth have we heard songs, even glory to the righteous.

But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. ¹⁷Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. ¹⁸And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. ¹⁹The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. ²⁰The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. ²¹And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. ²²And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. ²³Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isaiah 25

¹O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. ²For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. ³Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. ⁴For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. ⁵Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. ⁶And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. ⁷And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. ⁸He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. ⁹And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. ¹⁰For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. ¹¹And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. ¹²And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

Isaiah 26

¹In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. ²Open ye the gates, that the righteous nation which keepeth the truth may enter in. ³Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. ⁴Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: ⁵For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. ⁶The foot shall tread it down, even the feet of the poor, and the steps of the needy. ⁷The way of the just is uprightness: thou, most upright, dost weigh the path of the just. ⁸Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. ⁹With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. ¹⁰Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. ¹¹LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. ¹²LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. ¹³O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. ¹⁴They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. ¹⁵Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth. ¹⁶LORD, in trouble have

they visited thee, they poured out a prayer when thy chastening was upon them. ¹⁷Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD. ¹⁸We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. ¹⁹Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. ²⁰Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. ²¹For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Isaiah 27

¹In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. ²In that day sing ye unto her, A vineyard of red wine. ³I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. ⁴Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. ⁵Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. ⁶He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. ⁷Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? ⁸In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. ⁹By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. ¹⁰Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. ¹¹When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. ¹²And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. ¹³And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready

to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Isaiah 28

¹Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! ²Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. ³The crown of pride, the drunkards of Ephraim, shall be trodden under feet: ⁴And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. ⁵In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, ⁶And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. ⁷But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. ⁸For all tables are full of vomit and filthiness, so that there is no place clean. ⁹Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. ¹⁰For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: ¹¹For with stammering lips and another tongue will he speak to this people. ¹²To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. ¹³But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and

taken. ¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. ¹⁵Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: ¹⁶Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. ¹⁷Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. ¹⁸And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. ¹⁹From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. ²⁰For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. ²¹For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. ²²Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth. ²³Give ye ear, and hear my voice; hearken, and hear my speech. ²⁴Doth the plowman plow all day to sow? doth he open and break the clods of his ground? ²⁵When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? ²⁶For his God doth instruct him to discretion, and doth teach him. ²⁷For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about

upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. ²⁸Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. ²⁹This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

Isaiah 29

¹Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. ²Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. ³And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. ⁴And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. ⁵Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. ⁶Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. ⁷And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. ⁸It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion. ⁹Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. ¹⁰For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. ¹¹And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: ¹²And the book is delivered to him that is not learned, saying, Read this, I pray

thee: and he saith, I am not learned. ¹³Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: ¹⁴Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. ¹⁵Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? ¹⁶Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? ¹⁷Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? ¹⁸And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. ¹⁹The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. ²⁰For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: ²¹That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. ²²Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. ²³But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. ²⁴They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Isaiah 30

¹Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: ²That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! ³Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. ⁴For his princes were at Zoan, and his ambassadors came to Hanes. ⁵They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. ⁶The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. ⁷For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still. ⁸Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: ⁹That this is a rebellious people, lying children, children that will not hear the law of the LORD: ¹⁰Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: ¹¹Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. ¹²Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: ¹³Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. ¹⁴And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the

bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. ¹⁵For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. ¹⁶But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. ¹⁷One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. ¹⁸And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him. ¹⁹For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. ²⁰And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: ²¹And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. ²²Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. ²³Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. ²⁴The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. ²⁵And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. ²⁶Moreover the light of the moon shall be as the light of the sun, and the

light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound. ²⁷Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: ²⁸And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. ²⁹Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel. ³⁰And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. ³¹For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod. ³²And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. ³³For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

Isaiah 31

¹Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! ²Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. ³Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. ⁴For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof. ⁵As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. ⁶Turn ye unto him from whom the children of Israel have deeply revolted. ⁷For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. ⁸Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. ⁹And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

Isaiah 32

¹Behold, a king shall reign in righteousness, and princes shall rule in judgment. ²And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. ³And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. ⁴The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. ⁵The vile person shall be no more called liberal, nor the churl said to be bountiful. ⁶For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. ⁷The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. ⁸But the liberal deviseth liberal things; and by liberal things shall he stand. ⁹Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. ¹⁰Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. ¹¹Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. ¹²They shall lament for the teats, for the pleasant fields, for the fruitful vine. ¹³Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: ¹⁴Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; ¹⁵Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. ¹⁶Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. ¹⁷And the

work of righteousness shall be peace; and the effect of righteousness
quietness and assurance for ever. ¹⁸And my people shall dwell in a
peaceable habitation, and in sure dwellings, and in quiet resting places;
¹⁹When it shall hail, coming down on the forest; and the city shall be low in
a low place. ²⁰Blessed are ye that sow beside all waters, that send forth
thither the feet of the ox and the ass.

Isaiah 33

¹Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. ²O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble. ³At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. ⁴And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them. ⁵The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. ⁶And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure. ⁷Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. ⁸The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. ⁹The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. ¹⁰Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself. ¹¹Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you. ¹²And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire. ¹³Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. ¹⁴The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? ¹⁵He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of

bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; ¹⁶He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. ¹⁷Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. ¹⁸Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? ¹⁹Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. ²⁰Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. ²¹But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. ²²For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us. ²³Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. ²⁴And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Isaiah 34

¹Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. ²For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. ³Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. ⁴And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. ⁵For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. ⁶The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. ⁷And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. ⁸For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion. ⁹And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. ¹⁰It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. ¹¹But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. ¹²They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. ¹³And thorns shall come up in her palaces, nettles

and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. ¹⁴The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. ¹⁵There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. ¹⁶Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. ¹⁷And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

Isaiah 35

¹The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. ²It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. ³Strengthen ye the weak hands, and confirm the feeble knees. ⁴Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. ⁵Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. ⁶Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. ⁷And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. ⁸And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. ⁹No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: ¹⁰And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 36

¹Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. ²And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. ³Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. ⁴And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? ⁵I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? ⁶Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. ⁷But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? ⁸Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. ⁹How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? ¹⁰And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it. ¹¹Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. ¹²But Rabshakeh said, Hath my master sent me to thy master and

to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? ¹³Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. ¹⁴Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. ¹⁵Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. ¹⁶Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; ¹⁷Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. ¹⁸Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? ¹⁹Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? ²⁰Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand? ²¹But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. ²²Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

Isaiah 37

¹And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. ²And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. ³And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. ⁴It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left. ⁵So the servants of king Hezekiah came to Isaiah. ⁶And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. ⁷Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land. ⁸So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. ⁹And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, ¹⁰Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. ¹¹Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? ¹²Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and

the children of Eden which were in Telassar? ¹³Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? ¹⁴And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD. ¹⁵And Hezekiah prayed unto the LORD, saying, ¹⁶O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. ¹⁷Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. ¹⁸Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, ¹⁹And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. ²⁰Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only. ²¹Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: ²²This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. ²³Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. ²⁴By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. ²⁵I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of

the besieged places. ²⁶Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

²⁷Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. ²⁸But I know thy abode, and thy going out, and thy coming in, and thy rage against me. ²⁹Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. ³⁰And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. ³¹And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: ³²For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. ³³Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. ³⁴By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. ³⁵For I will defend this city to save it for mine own sake, and for my servant David's sake. ³⁶Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. ³⁷So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. ³⁸And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote

him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

Isaiah 38

¹In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. ²Then Hezekiah turned his face toward the wall, and prayed unto the LORD, ³And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. ⁴Then came the word of the LORD to Isaiah, saying, ⁵Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. ⁶And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. ⁷And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; ⁸Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down. ⁹The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: ¹⁰I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. ¹¹I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world. ¹²Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. ¹³I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. ¹⁴Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.

¹⁵What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. ¹⁶O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. ¹⁷Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. ¹⁸For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. ¹⁹The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. ²⁰The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD. ²¹For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. ²²Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

Isaiah 39

¹At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. ²And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. ³Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. ⁴Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. ⁵Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: ⁶Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. ⁷And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. ⁸Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

Isaiah 40

¹Comfort ye, comfort ye my people, saith your God. ²Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. ³The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. ⁴Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: ⁵And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. ⁶The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: ⁷The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. ⁸The grass withereth, the flower fadeth: but the word of our God shall stand for ever. ⁹O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! ¹⁰Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. ¹¹He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. ¹²Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? ¹³Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? ¹⁴With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him

knowledge, and shewed to him the way of understanding? ¹⁵Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. ¹⁶And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. ¹⁷All nations before him are as nothing; and they are counted to him less than nothing, and vanity. ¹⁸To whom then will ye liken God? or what likeness will ye compare unto him? ¹⁹The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. ²⁰He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. ²¹Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? ²²It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: ²³That bringeth the princes to nothing; he maketh the judges of the earth as vanity. ²⁴Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. ²⁵To whom then will ye liken me, or shall I be equal? saith the Holy One. ²⁶Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. ²⁷Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? ²⁸Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. ²⁹He giveth power to the faint; and to them

that have no might he increaseth strength. ³⁰Even the youths shall faint and be weary, and the young men shall utterly fall: ³¹But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isaiah 41

¹Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. ²Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. ³He pursued them, and passed safely; even by the way that he had not gone with his feet. ⁴Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he. ⁵The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. ⁶They helped every one his neighbour; and every one said to his brother, Be of good courage. ⁷So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved. ⁸But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. ⁹Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. ¹⁰Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. ¹¹Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. ¹²Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. ¹³For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. ¹⁴Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy

redeemer, the Holy One of Israel. ¹⁵Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. ¹⁶Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

¹⁷When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. ¹⁸I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. ¹⁹I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: ²⁰That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. ²¹Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. ²²Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. ²³Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. ²⁴Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. ²⁵I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. ²⁶Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. ²⁷The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good

tidings. ²⁸For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

²⁹Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

Isaiah 42

¹Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. ²He shall not cry, nor lift up, nor cause his voice to be heard in the street. ³A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. ⁴He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. ⁵Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: ⁶I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; ⁷To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. ⁸I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. ⁹Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. ¹⁰Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. ¹¹Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. ¹²Let them give glory unto the LORD, and declare his praise in the islands. ¹³The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. ¹⁴I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. ¹⁵I will make

waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. ¹⁶And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. ¹⁷They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. ¹⁸Hear, ye deaf; and look, ye blind, that ye may see. ¹⁹Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? ²⁰Seeing many things, but thou observest not; opening the ears, but he heareth not. ²¹The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. ²²But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. ²³Who among you will give ear to this? who will hearken and hear for the time to come? ²⁴Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. ²⁵Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

Isaiah 43

¹But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. ²When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. ³For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. ⁴Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. ⁵Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; ⁶I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; ⁷Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. ⁸Bring forth the blind people that have eyes, and the deaf that have ears. ⁹Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. ¹⁰Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. ¹¹I, even I, am the LORD; and beside me there is no saviour. ¹²I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. ¹³Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? ¹⁴Thus saith the LORD, your

redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. ¹⁵I am the LORD, your Holy One, the creator of Israel, your King. ¹⁶Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; ¹⁷Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. ¹⁸Remember ye not the former things, neither consider the things of old. ¹⁹Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. ²⁰The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. ²¹This people have I formed for myself; they shall shew forth my praise. ²²But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. ²³Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. ²⁴Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. ²⁵I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. ²⁶Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. ²⁷Thy first father hath sinned, and thy teachers have transgressed against me. ²⁸Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Isaiah 44

¹Yet now hear, O Jacob my servant; and Israel, whom I have chosen:
²Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. ³For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: ⁴And they shall spring up as among the grass, as willows by the water courses. ⁵One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel. ⁶Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. ⁷And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. ⁸Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any. ⁹They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. ¹⁰Who hath formed a god, or molten a graven image that is profitable for nothing? ¹¹Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. ¹²The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. ¹³The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes,

and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

¹⁴He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. ¹⁵Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. ¹⁶He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: ¹⁷And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. ¹⁸They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. ¹⁹And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? ²⁰He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? ²¹Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. ²²I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. ²³Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. ²⁴Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I

am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; ²⁵That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; ²⁶That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: ²⁷That saith to the deep, Be dry, and I will dry up thy rivers: ²⁸That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Isaiah 45

¹Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; ²I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: ³And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. ⁴For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. ⁵I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: ⁶That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. ⁷I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. ⁸Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. ⁹Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? ¹⁰Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth? ¹¹Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. ¹²I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. ¹³I have raised him up in righteousness, and I will direct all

his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts. ¹⁴Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. ¹⁵Verily thou art a God that hidest thyself, O God of Israel, the Saviour. ¹⁶They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. ¹⁷But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. ¹⁸For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. ¹⁹I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. ²⁰Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. ²¹Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. ²²Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. ²³I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. ²⁴Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men

come; and all that are incensed against him shall be ashamed. ²⁵In the LORD shall all the seed of Israel be justified, and shall glory.

Isaiah 46

¹Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. ²They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. ³Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: ⁴And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. ⁵To whom will ye liken me, and make me equal, and compare me, that we may be like? ⁶They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. ⁷They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. ⁸Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. ⁹Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, ¹⁰Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: ¹¹Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. ¹²Hearken unto me, ye stouthearted, that are far from righteousness: ¹³I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Isaiah 47

¹Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. ²Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. ³Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. ⁴As for our redeemer, the LORD of hosts is his name, the Holy One of Israel. ⁵Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms. ⁶I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke. ⁷And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. ⁸Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: ⁹But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. ¹⁰For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. ¹¹Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know. ¹²Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast

laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. ¹³Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. ¹⁴Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it. ¹⁵Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

Isaiah 48

¹Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. ²For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name. ³I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. ⁴Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; ⁵I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. ⁶Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. ⁷They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. ⁸Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. ⁹For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. ¹⁰Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. ¹¹For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. ¹²Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. ¹³Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. ¹⁴All ye, assemble

yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. ¹⁵I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. ¹⁶Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. ¹⁷Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. ¹⁸O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: ¹⁹Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. ²⁰Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. ²¹And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. ²²There is no peace, saith the LORD, unto the wicked.

Isaiah 49

¹Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. ²And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; ³And said unto me, Thou art my servant, O Israel, in whom I will be glorified. ⁴Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. ⁵And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. ⁶And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. ⁷Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. ⁸Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; ⁹That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. ¹⁰They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. ¹¹And I

will make all my mountains a way, and my highways shall be exalted.

¹²Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. ¹³Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. ¹⁴But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

¹⁵Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. ¹⁶Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. ¹⁷Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. ¹⁸Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

¹⁹For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. ²⁰The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. ²¹Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? ²²Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. ²³And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that

wait for me. ²⁴Shall the prey be taken from the mighty, or the lawful captive delivered? ²⁵But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. ²⁶And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Isaiah 50

¹Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. ²Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. ³I clothe the heavens with blackness, and I make sackcloth their covering. ⁴The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. ⁵The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. ⁶I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. ⁷For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. ⁸He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. ⁹Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. ¹⁰Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. ¹¹Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Isaiah 51

¹Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. ²Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. ³For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. ⁴Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. ⁵My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. ⁶Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. ⁷Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. ⁸For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. ⁹Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? ¹⁰Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? ¹¹Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall

obtain gladness and joy; and sorrow and mourning shall flee away. ¹²I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; ¹³And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? ¹⁴The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. ¹⁵But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. ¹⁶And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. ¹⁷Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. ¹⁸There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. ¹⁹These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? ²⁰Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. ²¹Therefore hear now this, thou afflicted, and drunken, but not with wine: ²²Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: ²³But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Isaiah 52

¹Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. ²Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. ³For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. ⁴For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. ⁵Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. ⁶Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. ⁷How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! ⁸Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. ⁹Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. ¹⁰The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. ¹¹Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. ¹²For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward. ¹³Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. ¹⁴As many

were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: ¹⁵So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Isaiah 53

¹Who hath believed our report? and to whom is the arm of the LORD revealed? ²For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. ³He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. ⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. ⁷He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. ⁸He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. ⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. ¹⁰Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. ¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. ¹²Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was

numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Isaiah 54

¹Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. ²Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; ³For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. ⁴Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. ⁵For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. ⁶For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. ⁷For a small moment have I forsaken thee; but with great mercies will I gather thee. ⁸In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. ⁹For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. ¹⁰For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. ¹¹O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. ¹²And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. ¹³And all thy children shall be taught of

the LORD; and great shall be the peace of thy children. ¹⁴In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. ¹⁵Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. ¹⁶Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. ¹⁷No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

Isaiah 55

¹Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. ²Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. ³Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. ⁴Behold, I have given him for a witness to the people, a leader and commander to the people. ⁵Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. ⁶Seek ye the LORD while he may be found, call ye upon him while he is near: ⁷Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. ⁸For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. ⁹For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. ¹⁰For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: ¹¹So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. ¹²For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. ¹³Instead of the thorn shall come up the fir tree, and instead of the

brier shall come up the myrtle tree: and it shall be to the LORD for a name,
for an everlasting sign that shall not be cut off.

Isaiah 56

¹Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. ²Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. ³Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. ⁴For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; ⁵Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. ⁶Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; ⁷Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. ⁸The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. ⁹All ye beasts of the field, come to devour, yea, all ye beasts in the forest. ¹⁰His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. ¹¹Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. ¹²Come ye, say they, I will fetch wine, and we will fill ourselves

with strong drink; and to morrow shall be as this day, and much more abundant.

Isaiah 57

¹The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. ²He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. ³But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. ⁴Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, ⁵Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? ⁶Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? ⁷Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. ⁸Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. ⁹And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell. ¹⁰Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. ¹¹And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? ¹²I will declare thy righteousness, and thy works; for they shall not profit thee. ¹³When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall

possess the land, and shall inherit my holy mountain; ¹⁴And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. ¹⁵For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. ¹⁶For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. ¹⁷For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. ¹⁸I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. ¹⁹I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him. ²⁰But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. ²¹There is no peace, saith my God, to the wicked.

Isaiah 58

¹Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. ²Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. ³Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. ⁴Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. ⁵Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? ⁶Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? ⁷Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? ⁸Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. ⁹Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; ¹⁰And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: ¹¹And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones:

and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. ¹²And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. ¹³If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: ¹⁴Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Isaiah 59

¹Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: ²But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. ³For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. ⁴None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. ⁵They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. ⁶Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. ⁷Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. ⁸The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. ⁹Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. ¹⁰We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. ¹¹We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. ¹²For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; ¹³In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. ¹⁴And judgment

is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. ¹⁵Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment. ¹⁶And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. ¹⁷For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. ¹⁸According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. ¹⁹So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. ²⁰And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. ²¹As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Isaiah 60

¹Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. ²For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. ³And the Gentiles shall come to thy light, and kings to the brightness of thy rising. ⁴Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. ⁵Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. ⁶The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. ⁷All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. ⁸Who are these that fly as a cloud, and as the doves to their windows? ⁹Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. ¹⁰And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. ¹¹Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. ¹²For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. ¹³The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the

box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. ¹⁴The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. ¹⁵Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. ¹⁶Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. ¹⁷For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. ¹⁸Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. ¹⁹The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. ²⁰Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. ²¹Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. ²²A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Isaiah 61

¹The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; ²To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; ³To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. ⁴And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. ⁵And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. ⁶But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. ⁷For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. ⁸For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. ⁹And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. ¹⁰I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. ¹¹For as the earth bringeth forth her

bud, and as the garden causeth the things that are sown in it to spring forth;
so the Lord GOD will cause righteousness and praise to spring forth before
all the nations.

Isaiah 62

¹For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. ²And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. ³Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. ⁴Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. ⁵For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. ⁶I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, ⁷And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. ⁸The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: ⁹But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness. ¹⁰Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. ¹¹Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. ¹²And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

Isaiah 63

¹Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. ²Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? ³I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. ⁴For the day of vengeance is in mine heart, and the year of my redeemed is come. ⁵And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. ⁶And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. ⁷I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. ⁸For he said, Surely they are my people, children that will not lie: so he was their Saviour. ⁹In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. ¹⁰But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. ¹¹Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? ¹²That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make

himself an everlasting name? ¹³That led them through the deep, as an horse in the wilderness, that they should not stumble? ¹⁴As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name. ¹⁵Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? ¹⁶Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting. ¹⁷O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. ¹⁸The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. ¹⁹We are thine: thou never barest rule over them; they were not called by thy name.

Isaiah 64

¹Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, ²As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! ³When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. ⁴For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. ⁵Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. ⁶But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. ⁷And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. ⁸But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. ⁹Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. ¹⁰Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. ¹¹Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. ¹²Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

Isaiah 65

¹I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. ²I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; ³A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; ⁴Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; ⁵Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. ⁶Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, ⁷Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. ⁸Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. ⁹And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. ¹⁰And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. ¹¹But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. ¹²Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I

delighted not. ¹³Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: ¹⁴Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. ¹⁵And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: ¹⁶That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. ¹⁷For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. ¹⁸But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. ¹⁹And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. ²⁰There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. ²¹And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. ²²They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. ²³They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. ²⁴And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. ²⁵The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Isaiah 66

¹Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? ²For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. ³He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. ⁴I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. ⁵Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. ⁶A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. ⁷Before she travailed, she brought forth; before her pain came, she was delivered of a man child. ⁸Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. ⁹Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. ¹⁰Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: ¹¹That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. ¹²For thus saith the

LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. ¹³As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. ¹⁴And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies. ¹⁵For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. ¹⁶For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. ¹⁷They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. ¹⁸For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. ¹⁹And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. ²⁰And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. ²¹And I will also take of them for priests and for Levites, saith the LORD. ²²For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. ²³And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the

LORD. ²⁴And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Jeremiah 1

¹The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: ²To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. ³It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. ⁴Then the word of the LORD came unto me, saying, ⁵Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. ⁶Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. ⁷But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. ⁸Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. ⁹Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. ¹⁰See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. ¹¹Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. ¹²Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it. ¹³And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. ¹⁴Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. ¹⁵For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and

against all the walls thereof round about, and against all the cities of Judah.
¹⁶And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. ¹⁷Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. ¹⁸For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. ¹⁹And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

Jeremiah 2

¹Moreover the word of the LORD came to me, saying, ²Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. ³Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD. ⁴Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: ⁵Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? ⁶Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? ⁷And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. ⁸The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. ⁹Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead. ¹⁰For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. ¹¹Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. ¹²Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. ¹³For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out

cisterns, broken cisterns, that can hold no water. ¹⁴Is Israel a servant? is he a homeborn slave? why is he spoiled? ¹⁵The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant. ¹⁶Also the children of Noph and Tahapanes have broken the crown of thy head. ¹⁷Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way? ¹⁸And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? ¹⁹Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts. ²⁰For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. ²¹Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? ²²For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD. ²³How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; ²⁴A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. ²⁵Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go. ²⁶As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, ²⁷Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto

me, and not their face: but in the time of their trouble they will say, Arise, and save us. ²⁸But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. ²⁹Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD. ³⁰In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion. ³¹O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee? ³²Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. ³³Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. ³⁴Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these. ³⁵Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned. ³⁶Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. ³⁷Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

Jeremiah 3

¹They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD. ²Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. ³Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. ⁴Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? ⁵Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest. ⁶The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. ⁷And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. ⁸And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. ⁹And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. ¹⁰And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD. ¹¹And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. ¹²Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause

mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. ¹³Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. ¹⁴Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: ¹⁵And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. ¹⁶And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. ¹⁷At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. ¹⁸In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. ¹⁹But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me. ²⁰Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD. ²¹A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God. ²²Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God. ²³Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of

Israel. ²⁴For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. ²⁵We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

Jeremiah 4

¹If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. ²And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. ³For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. ⁴Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. ⁵Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. ⁶Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. ⁷The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. ⁸For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us. ⁹And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. ¹⁰Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul. ¹¹At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, ¹²Even a full wind from those places shall come unto me: now also will I give sentence against them. ¹³Behold, he

shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled. ¹⁴O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? ¹⁵For a voice declareth from Dan, and publisheth affliction from mount Ephraim. ¹⁶Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. ¹⁷As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD. ¹⁸Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. ¹⁹My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. ²⁰Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. ²¹How long shall I see the standard, and hear the sound of the trumpet? ²²For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. ²³I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. ²⁴I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. ²⁵I beheld, and, lo, there was no man, and all the birds of the heavens were fled. ²⁶I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. ²⁷For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. ²⁸For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. ²⁹The whole city shall flee for the noise of the horsemen and

bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein. ³⁰And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life. ³¹For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

Jeremiah 5

¹Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

²And though they say, The LORD liveth; surely they swear falsely. ³O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. ⁴Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God. ⁵I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. ⁶Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased. ⁷How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. ⁸They were as fed horses in the morning: every one neighed after his neighbour's wife. ⁹Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this? ¹⁰Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the LORD's. ¹¹For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. ¹²They have belied the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine:

¹³And the prophets shall become wind, and the word is not in them: thus shall it be done unto them. ¹⁴Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. ¹⁵Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. ¹⁶Their quiver is as an open sepulchre, they are all mighty men. ¹⁷And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. ¹⁸Nevertheless in those days, saith the LORD, I will not make a full end with you. ¹⁹And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours. ²⁰Declare this in the house of Jacob, and publish it in Judah, saying, ²¹Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: ²²Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? ²³But this people hath a revolting and a rebellious heart; they are revolted and gone. ²⁴Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. ²⁵Your iniquities have turned away these things, and your sins have withholden good things from you. ²⁶For among my people are found wicked men: they

lay wait, as he that setteth snares; they set a trap, they catch men. ²⁷As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. ²⁸They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. ²⁹Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this? ³⁰A wonderful and horrible thing is committed in the land; ³¹The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

Jeremiah 6

¹O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction. ²I have likened the daughter of Zion to a comely and delicate woman. ³The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place. ⁴Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. ⁵Arise, and let us go by night, and let us destroy her palaces. ⁶For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her. ⁷As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds. ⁸Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited. ⁹Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets. ¹⁰To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it. ¹¹Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. ¹²And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. ¹³For from the least of them even unto the greatest of them every one is given to

covetousness; and from the prophet even unto the priest every one dealt falsely. ¹⁴They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. ¹⁵Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD. ¹⁶Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. ¹⁷Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. ¹⁸Therefore hear, ye nations, and know, O congregation, what is among them. ¹⁹Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. ²⁰To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. ²¹Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. ²²Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. ²³They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. ²⁴We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. ²⁵Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. ²⁶O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for

the spoiler shall suddenly come upon us. ²⁷I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. ²⁸They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters. ²⁹The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. ³⁰Reprobate silver shall men call them, because the LORD hath rejected them.

Jeremiah 7

¹The word that came to Jeremiah from the LORD, saying, ²Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. ³Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. ⁴Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. ⁵For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; ⁶If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: ⁷Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. ⁸Behold, ye trust in lying words, that cannot profit. ⁹Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; ¹⁰And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? ¹¹Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD. ¹²But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. ¹³And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; ¹⁴Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. ¹⁵And I will cast you out of my sight, as I have cast out all your brethren, even the

whole seed of Ephraim. ¹⁶Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. ¹⁷Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? ¹⁸The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. ¹⁹Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces? ²⁰Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. ²¹Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. ²²For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: ²³But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. ²⁴But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. ²⁵Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: ²⁶Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. ²⁷Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. ²⁸But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

²⁹Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. ³⁰For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it. ³¹And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. ³²Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. ³³And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. ³⁴Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

Jeremiah 8

¹At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: ²And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. ³And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts. ⁴Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? ⁵Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. ⁶I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. ⁷Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD. ⁸How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. ⁹The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? ¹⁰Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. ¹¹For they have healed the hurt of the daughter of

my people slightly, saying, Peace, peace; when there is no peace. ¹²Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD. ¹³I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them. ¹⁴Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD. ¹⁵We looked for peace, but no good came; and for a time of health, and behold trouble! ¹⁶The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. ¹⁷For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD. ¹⁸When I would comfort myself against sorrow, my heart is faint in me. ¹⁹Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? ²⁰The harvest is past, the summer is ended, and we are not saved. ²¹For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. ²²Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

Jeremiah 9

¹Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! ²Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. ³And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. ⁴Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. ⁵And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. ⁶Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD. ⁷Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? ⁸Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. ⁹Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this? ¹⁰For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. ¹¹And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant. ¹²Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness,

that none passeth through? ¹³And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; ¹⁴But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: ¹⁵Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. ¹⁶I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them. ¹⁷Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: ¹⁸And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. ¹⁹For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. ²⁰Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. ²¹For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. ²²Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them. ²³Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: ²⁴But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD. ²⁵Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised; ²⁶Egypt, and Judah, and Edom,

and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

Jeremiah 10

¹Hear ye the word which the LORD speaketh unto you, O house of Israel: ²Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. ³For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. ⁴They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. ⁵They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. ⁶Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might. ⁷Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. ⁸But they are altogether brutish and foolish: the stock is a doctrine of vanities. ⁹Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men. ¹⁰But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. ¹¹Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. ¹²He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. ¹³When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. ¹⁴Every man is brutish in his

knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. ¹⁵They are vanity, and the work of errors: in the time of their visitation they shall perish. ¹⁶The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name. ¹⁷Gather up thy wares out of the land, O inhabitant of the fortress. ¹⁸For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so. ¹⁹Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. ²⁰My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. ²¹For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. ²²Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons. ²³O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. ²⁴O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. ²⁵Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Jeremiah 11

¹The word that came to Jeremiah from the LORD, saying, ²Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; ³And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant, ⁴Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: ⁵That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O LORD. ⁶Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. ⁷For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. ⁸Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not. ⁹And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. ¹⁰They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. ¹¹Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. ¹²Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the

gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. ¹³For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal. ¹⁴Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble. ¹⁵What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest. ¹⁶The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. ¹⁷For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal. ¹⁸And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings. ¹⁹But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. ²⁰But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. ²¹Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand: ²²Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: ²³And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

Jeremiah 12

¹Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? ²Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. ³But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. ⁴How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end. ⁵If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? ⁶For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee. ⁷I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. ⁸Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it. ⁹Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. ¹⁰Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. ¹¹They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. ¹²The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour

from the one end of the land even to the other end of the land: no flesh shall have peace. ¹³They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD. ¹⁴Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. ¹⁵And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. ¹⁶And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. ¹⁷But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

Jeremiah 13

¹Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. ²So I got a girdle according to the word of the LORD, and put it on my loins. ³And the word of the LORD came unto me the second time, saying, ⁴Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. ⁵So I went, and hid it by Euphrates, as the LORD commanded me. ⁶And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. ⁷Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. ⁸Then the word of the LORD came unto me, saying, ⁹Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. ¹⁰This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. ¹¹For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear. ¹²Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? ¹³Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. ¹⁴And I will dash them one against another,

even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them. ¹⁵Hear ye, and give ear; be not proud: for the LORD hath spoken. ¹⁶Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. ¹⁷But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive. ¹⁸Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory. ¹⁹The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive. ²⁰Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? ²¹What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail? ²²And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. ²³Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. ²⁴Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. ²⁵This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood. ²⁶Therefore will I discover thy skirts upon thy face, that thy shame may appear. ²⁷I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

Jeremiah 14

¹The word of the LORD that came to Jeremiah concerning the dearth. ²Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. ³And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. ⁴Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. ⁵Yea, the hind also calved in the field, and forsook it, because there was no grass. ⁶And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass. ⁷O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. ⁸O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? ⁹Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not. ¹⁰Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins. ¹¹Then said the LORD unto me, Pray not for this people for their good. ¹²When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence. ¹³Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. ¹⁴Then the LORD said unto me, The prophets prophesy lies in my name: I

sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. ¹⁵Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. ¹⁶And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. ¹⁷Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow. ¹⁸If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not. ¹⁹Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble! ²⁰We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee. ²¹Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. ²²Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

Jeremiah 15

¹Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. ²And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. ³And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. ⁴And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. ⁵For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? ⁶Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. ⁷And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways. ⁸Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city. ⁹She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD. ¹⁰Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. ¹¹The LORD

said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction. ¹²Shall iron break the northern iron and the steel? ¹³Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders. ¹⁴And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you. ¹⁵O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. ¹⁶Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. ¹⁷I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. ¹⁸Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? ¹⁹Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. ²⁰And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD. ²¹And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Jeremiah 16

¹The word of the LORD came also unto me, saying, ²Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. ³For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; ⁴They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth. ⁵For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies. ⁶Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: ⁷Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. ⁸Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. ⁹For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. ¹⁰And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God? ¹¹Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and

have served them, and have worshipped them, and have forsaken me, and have not kept my law; ¹²And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: ¹³Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour. ¹⁴Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; ¹⁵But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. ¹⁶Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. ¹⁷For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. ¹⁸And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. ¹⁹O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. ²⁰Shall a man make gods unto himself, and they are no gods? ²¹Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.

Jeremiah 17

¹The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; ²Whilst their children remember their altars and their groves by the green trees upon the high hills. ³O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. ⁴And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever. ⁵Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. ⁶For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. ⁷Blessed is the man that trusteth in the LORD, and whose hope the LORD is. ⁸For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. ⁹The heart is deceitful above all things, and desperately wicked: who can know it? ¹⁰I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. ¹¹As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. ¹²A glorious high throne from the beginning is the place of our sanctuary. ¹³O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. ¹⁴Heal me, O

LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise. ¹⁵Behold, they say unto me, Where is the word of the LORD? let it come now. ¹⁶As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee. ¹⁷Be not a terror unto me: thou art my hope in the day of evil. ¹⁸Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction. ¹⁹Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; ²⁰And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: ²¹Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; ²²Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. ²³But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. ²⁴And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; ²⁵Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. ²⁶And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise,

unto the house of the LORD. ²⁷But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Jeremiah 18

¹The word which came to Jeremiah from the LORD, saying, ²Arise, and go down to the potter's house, and there I will cause thee to hear my words. ³Then I went down to the potter's house, and, behold, he wrought a work on the wheels. ⁴And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. ⁵Then the word of the LORD came to me, saying, ⁶O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. ⁷At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; ⁸If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. ⁹And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; ¹⁰If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. ¹¹Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. ¹²And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. ¹³Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. ¹⁴Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? ¹⁵Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths,

to walk in paths, in a way not cast up; ¹⁶To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. ¹⁷I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

¹⁸Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. ¹⁹Give heed to me, O LORD, and hearken to the voice of them that contend with me. ²⁰Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

²¹Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. ²²Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet. ²³Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

Jeremiah 19

¹Thus saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; ²And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, ³And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. ⁴Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; ⁵They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: ⁶Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. ⁷And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. ⁸And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. ⁹And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. ¹⁰Then shalt thou break the bottle in the sight of the men that go with thee, ¹¹And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one

breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury. ¹²Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet: ¹³And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. ¹⁴Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people, ¹⁵Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

Jeremiah 20

¹Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

²Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

³And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib. ⁴For thus saith the LORD, Behold, I will

make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. ⁵Moreover I will deliver

all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry

them to Babylon. ⁶And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast

prophesied lies. ⁷O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one

mocketh me. ⁸For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a

derision, daily. ⁹Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. ¹⁰For I

heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying,

Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. ¹¹But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten. ¹²But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause. ¹³Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers. ¹⁴Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. ¹⁵Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. ¹⁶And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; ¹⁷Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. ¹⁸Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

Jeremiah 21

¹The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, ²Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us. ³Then said Jeremiah unto them, Thus shall ye say to Zedekiah: ⁴Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. ⁵And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. ⁶And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. ⁷And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy. ⁸And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death. ⁹He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. ¹⁰For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire. ¹¹And touching the house of the

king of Judah, say, Hear ye the word of the LORD; ¹²O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

¹³Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations? ¹⁴But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Jeremiah 22

¹Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word, ²And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: ³Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. ⁴For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. ⁵But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. ⁶For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. ⁷And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. ⁸And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? ⁹Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them. ¹⁰Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country. ¹¹For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: ¹²But he shall die in the place whither they have led him captive, and shall see this land no more. ¹³Woe unto him that buildeth his house by unrighteousness, and his

chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; ¹⁴That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion. ¹⁵Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? ¹⁶He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD. ¹⁷But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. ¹⁸Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! ¹⁹He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. ²⁰Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed. ²¹I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice. ²²The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. ²³O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail! ²⁴As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; ²⁵And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. ²⁶And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. ²⁷But to the land whereunto they desire to return, thither

shall they not return. ²⁸Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? ²⁹O earth, earth, earth, hear the word of the LORD. ³⁰Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Jeremiah 23

¹Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. ²Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. ³And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. ⁴And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. ⁵Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. ⁶In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. ⁷Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; ⁸But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. ⁹Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness. ¹⁰For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. ¹¹For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD. ¹²Wherefore their way shall be unto them as slippery ways

in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD. ¹³And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. ¹⁴I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. ¹⁵Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. ¹⁶Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD. ¹⁷They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. ¹⁸For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it? ¹⁹Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. ²⁰The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. ²¹I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. ²²But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. ²³Am I a God at hand, saith the LORD, and not a God afar off? ²⁴Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. ²⁵I have heard what the

prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. ²⁶How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; ²⁷Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. ²⁸The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD. ²⁹Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? ³⁰Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour. ³¹Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. ³²Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD. ³³And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD. ³⁴And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house. ³⁵Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken? ³⁶And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God. ³⁷Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken? ³⁸But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall

not say, The burden of the LORD; ³⁹Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: ⁴⁰And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

Jeremiah 24

¹The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. ²One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. ³Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. ⁴Again the word of the LORD came unto me, saying, ⁵Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. ⁶For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. ⁷And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. ⁸And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: ⁹And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. ¹⁰And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

Jeremiah 25

¹The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; ²The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, ³From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. ⁴And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. ⁵They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: ⁶And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. ⁷Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt. ⁸Therefore thus saith the LORD of hosts; Because ye have not heard my words, ⁹Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. ¹⁰Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. ¹¹And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy

years. ¹²And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. ¹³And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. ¹⁴For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. ¹⁵For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. ¹⁶And they shall drink, and be moved, and be mad, because of the sword that I will send among them. ¹⁷Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: ¹⁸To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; ¹⁹Pharaoh king of Egypt, and his servants, and his princes, and all his people; ²⁰And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, ²¹Edom, and Moab, and the children of Ammon, ²²And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, ²³Dedan, and Tema, and Buz, and all that are in the utmost corners, ²⁴And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, ²⁵And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, ²⁶And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. ²⁷Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink

ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. ²⁸And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. ²⁹For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts. ³⁰Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. ³¹A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD. ³²Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. ³³And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. ³⁴Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. ³⁵And the shepherds shall have no way to flee, nor the principal of the flock to escape. ³⁶A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture. ³⁷And the peaceable habitations are cut down because of the fierce anger of the LORD. ³⁸He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

Jeremiah 26

¹In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying, ²Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word: ³If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. ⁴And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you, ⁵To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; ⁶Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. ⁷So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. ⁸Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. ⁹Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD. ¹⁰When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house. ¹¹Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. ¹²Then spake Jeremiah unto all the princes and to all the people, saying, The LORD

sent me to prophesy against this house and against this city all the words that ye have heard. ¹³Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you. ¹⁴As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. ¹⁵But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. ¹⁶Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God. ¹⁷Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, ¹⁸Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. ¹⁹Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. ²⁰And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah: ²¹And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; ²²And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. ²³And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew

him with the sword, and cast his dead body into the graves of the common people. ²⁴Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

Jeremiah 27

¹In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, ²Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, ³And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; ⁴And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; ⁵I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. ⁶And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. ⁷And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. ⁸And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. ⁹Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: ¹⁰For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. ¹¹But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD;

and they shall till it, and dwell therein. ¹²I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. ¹³Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? ¹⁴Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. ¹⁵For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. ¹⁶Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. ¹⁷Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste? ¹⁸But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. ¹⁹For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, ²⁰Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; ²¹Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem; ²²They shall be carried to Babylon, and there shall they be

until the day that I visit them, saith the LORD; then will I bring them up,
and restore them to this place.

Jeremiah 28

¹And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying, ²Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. ³Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: ⁴And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon. ⁵Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, ⁶Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place. ⁷Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; ⁸The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. ⁹The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him. ¹⁰Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. ¹¹And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all

nations within the space of two full years. And the prophet Jeremiah went his way. ¹²Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, ¹³Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. ¹⁴For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. ¹⁵Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie. ¹⁶Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD. ¹⁷So Hananiah the prophet died the same year in the seventh month.

Jeremiah 29

¹Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

²(After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) ³By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, ⁴Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; ⁵Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; ⁶Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. ⁷And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace. ⁸For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. ⁹For they prophesy falsely unto you in my name: I have not sent them, saith the LORD. ¹⁰For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. ¹¹For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. ¹²Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

¹³And ye shall seek me, and find me, when ye shall search for me with all your heart. ¹⁴And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

¹⁵Because ye have said, The LORD hath raised us up prophets in Babylon; ¹⁶Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; ¹⁷Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. ¹⁸And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: ¹⁹Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. ²⁰Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon: ²¹Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; ²²And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; ²³Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have

not commanded them; even I know, and am a witness, saith the LORD.

²⁴Thus shalt thou also speak to Shemaiah the Nehelamite, saying, ²⁵Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

²⁶The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. ²⁷Now therefore why hast thou not reprov'd Jeremiah of Anathoth, which maketh himself a prophet to you? ²⁸For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. ²⁹And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

³⁰Then came the word of the LORD unto Jeremiah, saying, ³¹Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: ³²Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

Jeremiah 30

¹The word that came to Jeremiah from the LORD, saying, ²Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. ³For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. ⁴And these are the words that the LORD spake concerning Israel and concerning Judah. ⁵For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. ⁶Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? ⁷Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. ⁸For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: ⁹But they shall serve the LORD their God, and David their king, whom I will raise up unto them. ¹⁰Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. ¹¹For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. ¹²For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. ¹³There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. ¹⁴All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with

the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. ¹⁵Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. ¹⁶Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. ¹⁷For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. ¹⁸Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. ¹⁹And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. ²⁰Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. ²¹And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. ²²And ye shall be my people, and I will be your God. ²³Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. ²⁴The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

Jeremiah 31

¹At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. ²Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. ³The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. ⁴Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. ⁵Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. ⁶For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. ⁷For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. ⁸Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. ⁹They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. ¹⁰Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. ¹¹For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. ¹²Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine,

and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

¹³Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. ¹⁴And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. ¹⁵Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. ¹⁶Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. ¹⁷And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. ¹⁸I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. ¹⁹Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. ²⁰Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD. ²¹Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. ²²How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man. ²³Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O

habitation of justice, and mountain of holiness. ²⁴And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. ²⁵For I have satiated the weary soul, and I have replenished every sorrowful soul. ²⁶Upon this I awaked, and beheld; and my sleep was sweet unto me. ²⁷Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. ²⁸And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. ²⁹In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. ³⁰But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. ³¹Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. ³⁵Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: ³⁶If those ordinances depart from before me, saith the LORD, then

the seed of Israel also shall cease from being a nation before me for ever.

³⁷Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. ³⁸Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. ³⁹And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. ⁴⁰And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Jeremiah 32

¹The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. ²For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. ³For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; ⁴And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; ⁵And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper. ⁶And Jeremiah said, The word of the LORD came unto me, saying, ⁷Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. ⁸So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD. ⁹And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. ¹⁰And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. ¹¹So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: ¹²And I gave the evidence of the purchase unto Baruch the son of

Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. ¹³And I charged Baruch before them, saying, ¹⁴Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. ¹⁵For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land. ¹⁶Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, ¹⁷Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: ¹⁸Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name, ¹⁹Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: ²⁰Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day; ²¹And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; ²²And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; ²³And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them. ²⁴Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it,

because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. ²⁵And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans. ²⁶Then came the word of the LORD unto Jeremiah, saying, ²⁷Behold, I am the LORD, the God of all flesh: is there any thing too hard for me? ²⁸Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: ²⁹And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. ³⁰For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. ³¹For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, ³²Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. ³³And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. ³⁴But they set their abominations in the house, which is called by my name, to defile it. ³⁵And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. ³⁶And now therefore thus saith the LORD, the God of Israel, concerning this city,

whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; ³⁷Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: ³⁸And they shall be my people, and I will be their God: ³⁹And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: ⁴⁰And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. ⁴¹Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. ⁴²For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. ⁴³And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. ⁴⁴Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

Jeremiah 33

¹Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, ²Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name; ³Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. ⁴For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; ⁵They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city. ⁶Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. ⁷And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. ⁸And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. ⁹And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. ¹⁰Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, ¹¹The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of

praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD. ¹²Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. ¹³In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD. ¹⁴Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. ¹⁵In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. ¹⁶In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. ¹⁷For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; ¹⁸Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. ¹⁹And the word of the LORD came unto Jeremiah, saying, ²⁰Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; ²¹Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. ²²As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. ²³Moreover the word of the LORD came to Jeremiah, saying, ²⁴Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that

they should be no more a nation before them. ²⁵Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; ²⁶Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Jeremiah 34

¹The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, ²Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: ³And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. ⁴Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword: ⁵But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD. ⁶Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, ⁷When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah. ⁸This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; ⁹That every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. ¹⁰Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve

themselves of them any more, then they obeyed, and let them go. ¹¹But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. ¹²Therefore the word of the LORD came to Jeremiah from the LORD, saying, ¹³Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, ¹⁴At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. ¹⁵And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: ¹⁶But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. ¹⁷Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. ¹⁸And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, ¹⁹The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; ²⁰I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. ²¹And Zedekiah

king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. ²²Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

Jeremiah 35

¹The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, ²Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. ³Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites; ⁴And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: ⁵And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. ⁶But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: ⁷Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. ⁸Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; ⁹Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: ¹⁰But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. ¹¹But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem. ¹²Then came the word of the LORD unto Jeremiah, saying, ¹³Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of

Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. ¹⁴The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. ¹⁵I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. ¹⁶Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: ¹⁷Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. ¹⁸And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: ¹⁹Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

Jeremiah 36

¹And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying, ²Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. ³It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. ⁴Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. ⁵And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: ⁶Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. ⁷It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people. ⁸And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house. ⁹And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. ¹⁰Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's

house, in the ears of all the people. ¹¹When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, ¹²Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. ¹³Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. ¹⁴Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cush, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. ¹⁵And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. ¹⁶Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. ¹⁷And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? ¹⁸Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. ¹⁹Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be. ²⁰And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. ²¹So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. ²²Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. ²³And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the

fire that was on the hearth. ²⁴Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. ²⁵Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. ²⁶But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them. ²⁷Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, ²⁸Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. ²⁹And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? ³⁰Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. ³¹And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not. ³²Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

Jeremiah 37

¹And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. ²But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah. ³And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us. ⁴Now Jeremiah came in and went out among the people: for they had not put him into prison. ⁵Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. ⁶Then came the word of the LORD unto the prophet Jeremiah, saying, ⁷Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. ⁸And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. ⁹Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. ¹⁰For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. ¹¹And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, ¹²Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. ¹³And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thouallest

away to the Chaldeans. ¹⁴Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. ¹⁵Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison. ¹⁶When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; ¹⁷Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. ¹⁸Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? ¹⁹Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? ²⁰Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. ²¹Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Jeremiah 38

¹Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, ²Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. ³Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. ⁴Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. ⁵Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you. ⁶Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire. ⁷Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; ⁸Ebed-melech went forth out of the king's house, and spake to the king, saying, ⁹My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. ¹⁰Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. ¹¹So Ebed-melech took the men with him, and went

into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. ¹²And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. ¹³So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison. ¹⁴Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. ¹⁵Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? ¹⁶So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. ¹⁷Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: ¹⁸But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. ¹⁹And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. ²⁰But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. ²¹But if thou refuse to go forth, this is the word that the LORD hath shewed me: ²²And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have

prevailed against thee: thy feet are sunk in the mire, and they are turned away back. ²³So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire. ²⁴Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. ²⁵But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: ²⁶Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. ²⁷Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. ²⁸So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

Jeremiah 39

¹In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. ²And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. ³And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon. ⁴And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. ⁵But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. ⁶Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. ⁷Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. ⁸And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. ⁹Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. ¹⁰But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time. ¹¹Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, ¹²Take him, and look well to him, and do him

no harm; but do unto him even as he shall say unto thee. ¹³So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; ¹⁴Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people. ¹⁵Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying, ¹⁶Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. ¹⁷But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid. ¹⁸For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

Jeremiah 40

¹The word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

²And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place. ³Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. ⁴And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

⁵Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. ⁶Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land. ⁷Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; ⁸Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of

Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. ⁹And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. ¹⁰As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken. ¹¹Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; ¹²Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much. ¹³Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, ¹⁴And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. ¹⁵Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? ¹⁶But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

Jeremiah 41

¹Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. ²Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. ³Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war. ⁴And it came to pass the second day after he had slain Gedaliah, and no man knew it, ⁵That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD. ⁶And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. ⁷And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. ⁸But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren. ⁹Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain. ¹⁰Then Ishmael carried away captive all the residue of the people that were in Mizpah, even

the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites. ¹¹But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, ¹²Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. ¹³Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. ¹⁴So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. ¹⁵But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. ¹⁶Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: ¹⁷And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt, ¹⁸Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Jeremiah 42

¹Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, ²And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) ³That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do. ⁴Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you. ⁵Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us. ⁶Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God. ⁷And it came to pass after ten days, that the word of the LORD came unto Jeremiah. ⁸Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, ⁹And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him; ¹⁰If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. ¹¹Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand. ¹²And I will shew mercies unto you, that he may have mercy upon

you, and cause you to return to your own land. ¹³But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God, ¹⁴Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: ¹⁵And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there; ¹⁶Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. ¹⁷So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. ¹⁸For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. ¹⁹The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. ²⁰For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it. ²¹And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you. ²²Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

Jeremiah 43

¹And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words, ²Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there: ³But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. ⁴So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah. ⁵But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; ⁶Even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. ⁷So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to Tahpanhes. ⁸Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, ⁹Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; ¹⁰And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. ¹¹And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such

as are for captivity to captivity; and such as are for the sword to the sword.
¹²And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. ¹³He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

Jeremiah 44

¹The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, ²Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein, ³Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. ⁴Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. ⁵But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. ⁶Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day. ⁷Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; ⁸In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? ⁹Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? ¹⁰They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set

before you and before your fathers. ¹¹Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah. ¹²And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach. ¹³For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: ¹⁴So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape. ¹⁵Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, ¹⁶As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. ¹⁷But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. ¹⁸But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. ¹⁹And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men? ²⁰Then Jeremiah said unto all the people, to the

men, and to the women, and to all the people which had given him that answer, saying, ²¹The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? ²²So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. ²³Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day. ²⁴Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt: ²⁵Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. ²⁶Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth. ²⁷Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. ²⁸Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs. ²⁹And this shall be a sign unto you, saith the LORD, that I

will punish you in this place, that ye may know that my words shall surely stand against you for evil: ³⁰Thus saith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

Jeremiah 45

¹The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, ²Thus saith the LORD, the God of Israel, unto thee, O Baruch; ³Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest. ⁴Thus shalt thou say unto him, The LORD saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. ⁵And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

Jeremiah 46

¹The word of the LORD which came to Jeremiah the prophet against the Gentiles; ²Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. ³Order ye the buckler and shield, and draw near to battle. ⁴Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. ⁵Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the LORD. ⁶Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. ⁷Who is this that cometh up as a flood, whose waters are moved as the rivers? ⁸Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. ⁹Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow. ¹⁰For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates. ¹¹Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured. ¹²The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together. ¹³The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of

Babylon should come and smite the land of Egypt. ¹⁴Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. ¹⁵Why are thy valiant men swept away? they stood not, because the LORD did drive them. ¹⁶He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. ¹⁷They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed. ¹⁸As I live, saith the King, whose name is the LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. ¹⁹O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant. ²⁰Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. ²¹Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation. ²²The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. ²³They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable. ²⁴The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north. ²⁵The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him: ²⁶And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD. ²⁷But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee

from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. ²⁸Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Jeremiah 47

¹The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. ²Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. ³At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands; ⁴Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor. ⁵Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? ⁶O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. ⁷How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

Jeremiah 48

¹Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded and taken: Misgab is confounded and dismayed. ²There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee. ³A voice of crying shall be from Horonaim, spoiling and great destruction. ⁴Moab is destroyed; her little ones have caused a cry to be heard. ⁵For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction. ⁶Flee, save your lives, and be like the heath in the wilderness. ⁷For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together. ⁸And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken. ⁹Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. ¹⁰Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood. ¹¹Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. ¹²Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. ¹³And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence. ¹⁴How say ye, We are mighty and strong men for the war? ¹⁵Moab is spoiled, and gone up out of her cities, and his chosen

young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts. ¹⁶The calamity of Moab is near to come, and his affliction hasteth fast. ¹⁷All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod! ¹⁸Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. ¹⁹O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done? ²⁰Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled, ²¹And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, ²²And upon Dibon, and upon Nebo, and upon Beth-diblathaim, ²³And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, ²⁴And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. ²⁵The horn of Moab is cut off, and his arm is broken, saith the LORD. ²⁶Make ye him drunken: for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision. ²⁷For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy. ²⁸O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. ²⁹We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. ³⁰I know his wrath, saith the LORD; but it shall not be so; his lies shall not so effect it. ³¹Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres. ³²O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. ³³And joy and gladness is taken

from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting. ³⁴From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate. ³⁵Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods. ³⁶Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished. ³⁷For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth. ³⁸There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD. ³⁹They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him. ⁴⁰For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab. ⁴¹Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. ⁴²And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD. ⁴³Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD. ⁴⁴He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD. ⁴⁵They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. ⁴⁶Woe be unto thee, O

Moab! the people of Chemosh perisheth: for thy sons are taken captives,
and thy daughters captives. ⁴⁷Yet will I bring again the captivity of Moab in
the latter days, saith the LORD. Thus far is the judgment of Moab.

Jeremiah 49

¹Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities? ²Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD. ³Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together. ⁴Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? ⁵Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. ⁶And afterward I will bring again the captivity of the children of Ammon, saith the LORD. ⁷Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? ⁸Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him. ⁹If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. ¹⁰But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not. ¹¹Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. ¹²For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou

shalt not go unpunished, but thou shalt surely drink of it. ¹³For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. ¹⁴I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. ¹⁵For, lo, I will make thee small among the heathen, and despised among men. ¹⁶Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD. ¹⁷Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. ¹⁸As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it. ¹⁹Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? ²⁰Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. ²¹The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea. ²²Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs. ²³Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet. ²⁴Damascus is waxed feeble, and turneth herself to flee, and fear

hath seized on her: anguish and sorrows have taken her, as a woman in travail. ²⁵How is the city of praise not left, the city of my joy! ²⁶Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts. ²⁷And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad. ²⁸Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east. ²⁹Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side. ³⁰Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. ³¹Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone. ³²And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD. ³³And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it. ³⁴The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, ³⁵Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might. ³⁶And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. ³⁷For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after

them, till I have consumed them: ³⁸And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD. ³⁹But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.

Jeremiah 50

¹The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. ²Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. ³For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. ⁴In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. ⁵They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. ⁶My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. ⁷All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. ⁸Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. ⁹For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. ¹⁰And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. ¹¹Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as

bulls; ¹²Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. ¹³Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. ¹⁴Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD. ¹⁵Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her. ¹⁶Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land. ¹⁷Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. ¹⁸Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. ¹⁹And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. ²⁰In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. ²¹Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee. ²²A sound of battle is in the land, and of great destruction. ²³How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! ²⁴I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not

aware: thou art found, and also caught, because thou hast striven against the LORD. ²⁵The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans. ²⁶Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. ²⁷Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. ²⁸The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple. ²⁹Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel. ³⁰Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD. ³¹Behold, I am against thee, O thou most proud, saith the Lord GOD of hosts: for thy day is come, the time that I will visit thee. ³²And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him. ³³Thus saith the LORD of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. ³⁴Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. ³⁵A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. ³⁶A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed. ³⁷A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall

become as women: a sword is upon her treasures; and they shall be robbed.
³⁸A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. ³⁹Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. ⁴⁰As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein. ⁴¹Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. ⁴²They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. ⁴³The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail. ⁴⁴Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?
⁴⁵Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them. ⁴⁶At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Jeremiah 51

¹Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; ²And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. ³Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host. ⁴Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. ⁵For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel. ⁶Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompence. ⁷Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. ⁸Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. ⁹We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. ¹⁰The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. ¹¹Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple. ¹²Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

¹³O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. ¹⁴The LORD of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee. ¹⁵He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. ¹⁶When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. ¹⁷Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. ¹⁸They are vanity, the work of errors: in the time of their visitation they shall perish. ¹⁹The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the LORD of hosts is his name. ²⁰Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; ²¹And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; ²²With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; ²³I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. ²⁴And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. ²⁵Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. ²⁶And they shall not take of thee a stone for a corner, nor a

stone for foundations; but thou shalt be desolate for ever, saith the LORD.

²⁷Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers. ²⁸Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. ²⁹And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

³⁰The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken. ³¹One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, ³²And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. ³³For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come. ³⁴Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. ³⁵The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. ³⁶Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. ³⁷And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. ³⁸They shall roar together like lions: they shall yell as lions' whelps. ³⁹In their heat I will make their feasts, and I will

make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD. ⁴⁰I will bring them down like lambs to the slaughter, like rams with he goats. ⁴¹How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! ⁴²The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. ⁴³Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. ⁴⁴And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. ⁴⁵My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. ⁴⁶And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. ⁴⁷Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. ⁴⁸Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD. ⁴⁹As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. ⁵⁰Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind. ⁵¹We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house. ⁵²Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan. ⁵³Though Babylon should mount up to heaven, and though she should fortify the height of her

strength, yet from me shall spoilers come unto her, saith the LORD. ⁵⁴A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans: ⁵⁵Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: ⁵⁶Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite. ⁵⁷And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts. ⁵⁸Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary. ⁵⁹The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince. ⁶⁰So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. ⁶¹And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; ⁶²Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. ⁶³And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: ⁶⁴And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

Jeremiah 52

¹Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah. ²And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done. ³For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. ⁴And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. ⁵So the city was besieged unto the eleventh year of king Zedekiah. ⁶And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. ⁷Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain. ⁸But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. ⁹Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. ¹⁰And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. ¹¹Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. ¹²Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king

of Babylon, into Jerusalem, ¹³And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: ¹⁴And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. ¹⁵Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. ¹⁶But Nebuzar-adan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen. ¹⁷Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon. ¹⁸The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. ¹⁹And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. ²⁰The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight. ²¹And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow. ²²And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these. ²³And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about. ²⁴And the captain of the guard took Seraiah the chief priest, and Zephaniah

the second priest, and the three keepers of the door: ²⁵He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. ²⁶So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. ²⁷And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land. ²⁸This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: ²⁹In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: ³⁰In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred. ³¹And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, ³²And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, ³³And changed his prison garments: and he did continually eat bread before him all the days of his life. ³⁴And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

Lamentations 1

¹How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! ²She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. ³Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. ⁴The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. ⁵Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. ⁶And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. ⁷Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. ⁸Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. ⁹Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself. ¹⁰The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy

congregation. ¹¹All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile. ¹²Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger. ¹³From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day. ¹⁴The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up. ¹⁵The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress. ¹⁶For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. ¹⁷Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them. ¹⁸The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. ¹⁹I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. ²⁰Behold, O LORD; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death. ²¹They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the

day that thou hast called, and they shall be like unto me. ²²Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

Lamentations 2

¹How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! ²The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. ³He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about. ⁴He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. ⁵The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. ⁶And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. ⁷The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. ⁸The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. ⁹Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the

Gentiles: the law is no more; her prophets also find no vision from the LORD. ¹⁰The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. ¹¹Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. ¹²They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom. ¹³What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? ¹⁴Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. ¹⁵All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? ¹⁶All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. ¹⁷The LORD hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries. ¹⁸Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. ¹⁹Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of

the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. ²⁰Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord? ²¹The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied. ²²Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Lamentations 3

¹I am the man that hath seen affliction by the rod of his wrath. ²He hath led me, and brought me into darkness, but not into light. ³Surely against me is he turned; he turneth his hand against me all the day. ⁴My flesh and my skin hath he made old; he hath broken my bones. ⁵He hath builded against me, and compassed me with gall and travail. ⁶He hath set me in dark places, as they that be dead of old. ⁷He hath hedged me about, that I cannot get out: he hath made my chain heavy. ⁸Also when I cry and shout, he shutteth out my prayer. ⁹He hath inclosed my ways with hewn stone, he hath made my paths crooked. ¹⁰He was unto me as a bear lying in wait, and as a lion in secret places. ¹¹He hath turned aside my ways, and pulled me in pieces: he hath made me desolate. ¹²He hath bent his bow, and set me as a mark for the arrow. ¹³He hath caused the arrows of his quiver to enter into my reins. ¹⁴I was a derision to all my people; and their song all the day. ¹⁵He hath filled me with bitterness, he hath made me drunken with wormwood. ¹⁶He hath also broken my teeth with gravel stones, he hath covered me with ashes. ¹⁷And thou hast removed my soul far off from peace: I forgot prosperity. ¹⁸And I said, My strength and my hope is perished from the LORD: ¹⁹Remembering mine affliction and my misery, the wormwood and the gall. ²⁰My soul hath them still in remembrance, and is humbled in me. ²¹This I recall to my mind, therefore have I hope. ²²It is of the LORD's mercies that we are not consumed, because his compassions fail not. ²³They are new every morning: great is thy faithfulness. ²⁴The LORD is my portion, saith my soul; therefore will I hope in him. ²⁵The LORD is good unto them that wait for him, to the soul that seeketh him. ²⁶It is good that a man should both hope and quietly wait for the salvation of the LORD. ²⁷It is good for a man that he bear the yoke in his youth. ²⁸He sitteth

alone and keepeth silence, because he hath borne it upon him. ²⁹He putteth his mouth in the dust; if so be there may be hope. ³⁰He giveth his cheek to him that smiteth him: he is filled full with reproach. ³¹For the Lord will not cast off for ever: ³²But though he cause grief, yet will he have compassion according to the multitude of his mercies. ³³For he doth not afflict willingly nor grieve the children of men. ³⁴To crush under his feet all the prisoners of the earth, ³⁵To turn aside the right of a man before the face of the most High, ³⁶To subvert a man in his cause, the Lord approveth not. ³⁷Who is he that saith, and it cometh to pass, when the Lord commandeth it not? ³⁸Out of the mouth of the most High proceedeth not evil and good? ³⁹Wherefore doth a living man complain, a man for the punishment of his sins? ⁴⁰Let us search and try our ways, and turn again to the LORD. ⁴¹Let us lift up our heart with our hands unto God in the heavens. ⁴²We have transgressed and have rebelled: thou hast not pardoned. ⁴³Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. ⁴⁴Thou hast covered thyself with a cloud, that our prayer should not pass through. ⁴⁵Thou hast made us as the offscouring and refuse in the midst of the people. ⁴⁶All our enemies have opened their mouths against us. ⁴⁷Fear and a snare is come upon us, desolation and destruction. ⁴⁸Mine eye runneth down with rivers of water for the destruction of the daughter of my people. ⁴⁹Mine eye trickleth down, and ceaseth not, without any intermission, ⁵⁰Till the LORD look down, and behold from heaven. ⁵¹Mine eye affecteth mine heart because of all the daughters of my city. ⁵²Mine enemies chased me sore, like a bird, without cause. ⁵³They have cut off my life in the dungeon, and cast a stone upon me. ⁵⁴Waters flowed over mine head; then I said, I am cut off. ⁵⁵I called upon thy name, O LORD, out of the low dungeon. ⁵⁶Thou hast heard my voice: hide not thine ear at my breathing, at my cry. ⁵⁷Thou drewest near in the day that I called upon thee: thou saidst, Fear not. ⁵⁸O

Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.
⁵⁹O LORD, thou hast seen my wrong: judge thou my cause. ⁶⁰Thou hast
seen all their vengeance and all their imaginations against me. ⁶¹Thou hast
heard their reproach, O LORD, and all their imaginations against me; ⁶²The
lips of those that rose up against me, and their device against me all the day.
⁶³Behold their sitting down, and their rising up; I am their musick. ⁶⁴Render
unto them a recompence, O LORD, according to the work of their hands.
⁶⁵Give them sorrow of heart, thy curse unto them. ⁶⁶Persecute and destroy
them in anger from under the heavens of the LORD.

Lamentations 4

¹How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. ²The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! ³Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. ⁴The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. ⁵They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills. ⁶For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. ⁷Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire: ⁸Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick. ⁹They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field. ¹⁰The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people. ¹¹The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. ¹²The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem. ¹³For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, ¹⁴They have wandered as blind men in

the streets, they have polluted themselves with blood, so that men could not touch their garments. ¹⁵They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there. ¹⁶The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders. ¹⁷As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us. ¹⁸They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. ¹⁹Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. ²⁰The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen. ²¹Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked. ²²The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

Lamentations 5

¹Remember, O LORD, what is come upon us: consider, and behold our reproach. ²Our inheritance is turned to strangers, our houses to aliens. ³We are orphans and fatherless, our mothers are as widows. ⁴We have drunken our water for money; our wood is sold unto us. ⁵Our necks are under persecution: we labour, and have no rest. ⁶We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. ⁷Our fathers have sinned, and are not; and we have borne their iniquities. ⁸Servants have ruled over us: there is none that doth deliver us out of their hand. ⁹We gat our bread with the peril of our lives because of the sword of the wilderness. ¹⁰Our skin was black like an oven because of the terrible famine. ¹¹They ravished the women in Zion, and the maids in the cities of Judah. ¹²Princes are hanged up by their hand: the faces of elders were not honoured. ¹³They took the young men to grind, and the children fell under the wood. ¹⁴The elders have ceased from the gate, the young men from their musick. ¹⁵The joy of our heart is ceased; our dance is turned into mourning. ¹⁶The crown is fallen from our head: woe unto us, that we have sinned! ¹⁷For this our heart is faint; for these things our eyes are dim. ¹⁸Because of the mountain of Zion, which is desolate, the foxes walk upon it. ¹⁹Thou, O LORD, remainest for ever; thy throne from generation to generation. ²⁰Wherefore dost thou forget us for ever, and forsake us so long time? ²¹Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old. ²²But thou hast utterly rejected us; thou art very wroth against us.

Ezekiel 1

¹Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. ²In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, ³The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. ⁴And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. ⁵Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. ⁶And every one had four faces, and every one had four wings. ⁷And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. ⁸And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. ⁹Their wings were joined one to another; they turned not when they went; they went every one straight forward. ¹⁰As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. ¹¹Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. ¹²And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. ¹³As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and

out of the fire went forth lightning. ¹⁴And the living creatures ran and returned as the appearance of a flash of lightning. ¹⁵Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. ¹⁶The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. ¹⁷When they went, they went upon their four sides: and they turned not when they went. ¹⁸As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. ¹⁹And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. ²⁰Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. ²¹When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. ²²And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. ²³And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. ²⁴And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. ²⁵And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. ²⁶And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a

man above upon it. ²⁷And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. ²⁸As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ezekiel 2

¹And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. ²And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. ³And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. ⁴For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. ⁵And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. ⁶And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. ⁷And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. ⁸But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. ⁹And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; ¹⁰And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

Ezekiel 3

¹Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. ²So I opened my mouth, and he caused me to eat that roll. ³And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. ⁴And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. ⁵For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; ⁶Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. ⁷But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. ⁸Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. ⁹As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. ¹⁰Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. ¹¹And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear. ¹²Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place. ¹³I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. ¹⁴So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. ¹⁵Then I came to them of the captivity at

Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. ¹⁶And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, ¹⁷Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. ¹⁸When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. ¹⁹Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. ²⁰Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. ²¹Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. ²²And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. ²³Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face. ²⁴Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. ²⁵But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: ²⁶And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. ²⁷But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord

GOD; He that heareth, let him hear; and he that forbearth, let him forbear:
for they are a rebellious house.

Ezekiel 4

¹Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem: ²And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. ³Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel. ⁴Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. ⁵For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. ⁶And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. ⁷Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. ⁸And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege. ⁹Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. ¹⁰And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. ¹¹Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. ¹²And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. ¹³And the LORD said, Even

thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. ¹⁴Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. ¹⁵Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. ¹⁶Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: ¹⁷That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

Ezekiel 5

¹And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. ²Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. ³Thou shalt also take thereof a few in number, and bind them in thy skirts. ⁴Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel. ⁵Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. ⁶And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them. ⁷Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; ⁸Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. ⁹And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. ¹⁰Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. ¹¹Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine

abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity. ¹²A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. ¹³Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.

¹⁴Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. ¹⁵So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it. ¹⁶When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread: ¹⁷So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.

Ezekiel 6

¹And the word of the LORD came unto me, saying, ²Son of man, set thy face toward the mountains of Israel, and prophesy against them, ³And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places. ⁴And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols. ⁵And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars. ⁶In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. ⁷And the slain shall fall in the midst of you, and ye shall know that I am the LORD. ⁸Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. ⁹And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations. ¹⁰And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them. ¹¹Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. ¹²He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth

and is besieged shall die by the famine: thus will I accomplish my fury upon them. ¹³Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. ¹⁴So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.

Ezekiel 7

¹Moreover the word of the LORD came unto me, saying, ²Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land. ³Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. ⁴And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD. ⁵Thus saith the Lord GOD; An evil, an only evil, behold, is come. ⁶An end is come, the end is come: it watcheth for thee; behold, it is come. ⁷The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. ⁸Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. ⁹And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth. ¹⁰Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. ¹¹Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them. ¹²The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. ¹³For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life. ¹⁴They have blown the trumpet, even to make all ready; but none goeth

to the battle: for my wrath is upon all the multitude thereof. ¹⁵The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. ¹⁶But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. ¹⁷All hands shall be feeble, and all knees shall be weak as water. ¹⁸They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. ¹⁹They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity. ²⁰As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them. ²¹And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. ²²My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it. ²³Make a chain: for the land is full of bloody crimes, and the city is full of violence. ²⁴Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. ²⁵Destruction cometh; and they shall seek peace, and there shall be none. ²⁶Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. ²⁷The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the LORD.

Ezekiel 8

¹And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. ²Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. ³And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. ⁴And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. ⁵Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. ⁶He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. ⁷And he brought me to the door of the court; and when I looked, behold a hole in the wall. ⁸Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. ⁹And he said unto me, Go in, and behold the wicked abominations that they do here. ¹⁰So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. ¹¹And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick

cloud of incense went up. ¹²Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. ¹³He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. ¹⁴Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz. ¹⁵Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. ¹⁶And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. ¹⁷Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. ¹⁸Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

Ezekiel 9

¹He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. ²And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. ³And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; ⁴And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. ⁵And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: ⁶Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. ⁷And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. ⁸And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? ⁹Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. ¹⁰And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

¹¹And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Ezekiel 10

¹Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. ²And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. ³Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. ⁴Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory. ⁵And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. ⁶And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. ⁷And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out. ⁸And there appeared in the cherubims the form of a man's hand under their wings. ⁹And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone. ¹⁰And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. ¹¹When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. ¹²And their whole body, and their backs, and their hands, and their

wings, and the wheels, were full of eyes round about, even the wheels that they four had. ¹³As for the wheels, it was cried unto them in my hearing, O wheel. ¹⁴And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. ¹⁵And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. ¹⁶And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. ¹⁷When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them. ¹⁸Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. ¹⁹And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above. ²⁰This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. ²¹Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. ²²And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

Ezekiel 11

¹Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. ²Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city: ³Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh. ⁴Therefore prophesy against them, prophesy, O son of man. ⁵And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. ⁶Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. ⁷Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it. ⁸Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD. ⁹And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. ¹⁰Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD. ¹¹This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel: ¹²And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you. ¹³And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel? ¹⁴Again the word of the LORD came unto me,

saying, ¹⁵Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession. ¹⁶Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. ¹⁷Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. ¹⁸And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. ¹⁹And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: ²⁰That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. ²¹But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD. ²²Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. ²³And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city. ²⁴Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. ²⁵Then I spake unto them of the captivity all the things that the LORD had shewed me.

Ezekiel 12

¹The word of the LORD also came unto me, saying, ²Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. ³Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. ⁴Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. ⁵Dig thou through the wall in their sight, and carry out thereby. ⁶In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. ⁷And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight. ⁸And in the morning came the word of the LORD unto me, saying, ⁹Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? ¹⁰Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. ¹¹Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. ¹²And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. ¹³My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. ¹⁴And I will

scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. ¹⁵And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries. ¹⁶But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD. ¹⁷Moreover the word of the LORD came to me, saying, ¹⁸Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; ¹⁹And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. ²⁰And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD. ²¹And the word of the LORD came unto me, saying, ²²Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? ²³Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. ²⁴For there shall be no more any vain vision nor flattering divination within the house of Israel. ²⁵For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD. ²⁶Again the word of the LORD came to me, saying, ²⁷Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. ²⁸Therefore say unto them, Thus

saith the Lord GOD; There shall none of my words be prolonged any more,
but the word which I have spoken shall be done, saith the Lord GOD.

Ezekiel 13

¹And the word of the LORD came unto me, saying, ²Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; ³Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! ⁴O Israel, thy prophets are like the foxes in the deserts. ⁵Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. ⁶They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word. ⁷Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken? ⁸Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD. ⁹And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD. ¹⁰Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: ¹¹Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. ¹²Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? ¹³Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. ¹⁴So will I break

down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD. ¹⁵Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; ¹⁶To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD. ¹⁷Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, ¹⁸And say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? ¹⁹And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? ²⁰Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. ²¹Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD. ²²Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: ²³Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

Ezekiel 14

¹Then came certain of the elders of Israel unto me, and sat before me. ²And the word of the LORD came unto me, saying, ³Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? ⁴Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; ⁵That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. ⁶Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. ⁷For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself: ⁸And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD. ⁹And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. ¹⁰And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him; ¹¹That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD. ¹²The

word of the LORD came again to me, saying, ¹³Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: ¹⁴Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD. ¹⁵If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: ¹⁶Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. ¹⁷Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: ¹⁸Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. ¹⁹Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: ²⁰Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. ²¹For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? ²²Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. ²³And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

Ezekiel 15

¹And the word of the LORD came unto me, saying, ²Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? ³Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? ⁴Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? ⁵Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? ⁶Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. ⁷And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. ⁸And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

Ezekiel 16

¹Again the word of the LORD came unto me, saying, ²Son of man, cause Jerusalem to know her abominations, ³And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. ⁴And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. ⁵None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. ⁶And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. ⁷I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. ⁸Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. ⁹Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. ¹⁰I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. ¹¹I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. ¹²And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. ¹³Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and

thou wast exceeding beautiful, and thou didst prosper into a kingdom.

¹⁴And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD. ¹⁵But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. ¹⁶And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so. ¹⁷Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, ¹⁸And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. ¹⁹My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD. ²⁰Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, ²¹That thou hast slain my children, and delivered them to cause them to pass through the fire for them? ²²And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. ²³And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;) ²⁴That thou hast also built unto thee an eminent place, and hast made thee an high place in every street. ²⁵Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. ²⁶Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. ²⁷Behold, therefore I have stretched out my hand over thee,

and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. ²⁸Thou hast played the whore also with the Assyrians, because thou wast unsatiated; yea, thou hast played the harlot with them, and yet couldest not be satisfied. ²⁹Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. ³⁰How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman; ³¹In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; ³²But as a wife that committeth adultery, which taketh strangers instead of her husband! ³³They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. ³⁴And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. ³⁵Wherefore, O harlot, hear the word of the LORD: ³⁶Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; ³⁷Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. ³⁸And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. ³⁹And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall

strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. ⁴⁰They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

⁴¹And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. ⁴²So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. ⁴³Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations. ⁴⁴Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. ⁴⁵Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite. ⁴⁶And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. ⁴⁷Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. ⁴⁸As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. ⁴⁹Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. ⁵⁰And they were haughty, and committed abomination before me: therefore I took them away as I saw good. ⁵¹Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy

sisters in all thine abominations which thou hast done. ⁵²Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. ⁵³When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: ⁵⁴That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. ⁵⁵When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. ⁵⁶For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, ⁵⁷Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. ⁵⁸Thou hast borne thy lewdness and thine abominations, saith the LORD. ⁵⁹For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. ⁶⁰Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. ⁶¹Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. ⁶²And I will establish my covenant with thee; and thou shalt know that I am the LORD: ⁶³That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

Ezekiel 17

¹And the word of the LORD came unto me, saying, ²Son of man, put forth a riddle, and speak a parable unto the house of Israel; ³And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: ⁴He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. ⁵He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. ⁶And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. ⁷There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. ⁸It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. ⁹Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. ¹⁰Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

¹¹Moreover the word of the LORD came unto me, saying, ¹²Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; ¹³And hath taken of the king's seed, and made a covenant with him, and hath taken an

oath of him: he hath also taken the mighty of the land: ¹⁴That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. ¹⁵But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? ¹⁶As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. ¹⁷Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: ¹⁸Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. ¹⁹Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. ²⁰And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. ²¹And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it. ²²Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: ²³In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. ²⁴And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree,

have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

Ezekiel 18

¹The word of the LORD came unto me again, saying, ²What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? ³As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. ⁴Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. ⁵But if a man be just, and do that which is lawful and right, ⁶And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, ⁷And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; ⁸He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, ⁹Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD. ¹⁰If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, ¹¹And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, ¹²Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, ¹³Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. ¹⁴Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, ¹⁵That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of

the house of Israel, hath not defiled his neighbour's wife, ¹⁶Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, ¹⁷That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. ¹⁸As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. ¹⁹Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. ²⁰The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. ²¹But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. ²²All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. ²³Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? ²⁴But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. ²⁵Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? ²⁶When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in

them; for his iniquity that he hath done shall he die. ²⁷Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. ²⁸Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. ²⁹Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? ³⁰Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. ³¹Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? ³²For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

Ezekiel 19

¹Moreover take thou up a lamentation for the princes of Israel, ²And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. ³And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. ⁴The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. ⁵Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. ⁶And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. ⁷And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. ⁸Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. ⁹And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel. ¹⁰Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. ¹¹And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. ¹²But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. ¹³And now she is planted in the wilderness, in a dry and thirsty ground. ¹⁴And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

Ezekiel 20

¹And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me. ²Then came the word of the LORD unto me, saying, ³Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? As I live, saith the Lord GOD, I will not be enquired of by you. ⁴Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers: ⁵And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God; ⁶In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: ⁷Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God. ⁸But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. ⁹But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. ¹⁰Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. ¹¹And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. ¹²Moreover also I gave them my sabbaths, to be a sign

between me and them, that they might know that I am the LORD that sanctify them. ¹³But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. ¹⁴But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. ¹⁵Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; ¹⁶Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. ¹⁷Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. ¹⁸But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: ¹⁹I am the LORD your God; walk in my statutes, and keep my judgments, and do them; ²⁰And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. ²¹Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. ²²Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. ²³I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; ²⁴Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes

were after their fathers' idols. ²⁵Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; ²⁶And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD. ²⁷Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. ²⁸For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings. ²⁹Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day. ³⁰Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? ³¹For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be enquired of by you. ³²And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. ³³As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: ³⁴And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. ³⁵And I will bring you into the wilderness of the people, and there will I plead with you face to face. ³⁶Like as I pleaded with your fathers in the wilderness of the land of

Egypt, so will I plead with you, saith the Lord GOD. ³⁷And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: ³⁸And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. ³⁹As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. ⁴⁰For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. ⁴¹I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. ⁴²And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. ⁴³And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. ⁴⁴And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD. ⁴⁵Moreover the word of the LORD came unto me, saying, ⁴⁶Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; ⁴⁷And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be

quenched, and all faces from the south to the north shall be burned therein.

⁴⁸And all flesh shall see that I the LORD have kindled it: it shall not be quenched. ⁴⁹Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

Ezekiel 21

¹And the word of the LORD came unto me, saying, ²Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel, ³And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. ⁴Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: ⁵That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more. ⁶Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. ⁷And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord GOD. ⁸Again the word of the LORD came unto me, saying, ⁹Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished: ¹⁰It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree. ¹¹And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer. ¹²Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh. ¹³Because it is a trial, and what if the sword contemn even the rod? it shall be no more, saith the Lord GOD. ¹⁴Thou therefore, son of man, prophesy, and smite thine hands together, and let the

sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers. ¹⁵I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter. ¹⁶Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. ¹⁷I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it. ¹⁸The word of the LORD came unto me again, saying, ¹⁹Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city. ²⁰Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. ²¹For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver. ²²At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort. ²³And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. ²⁴Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. ²⁵And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, ²⁶Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. ²⁷I will overturn, overturn, overturn, it: and it shall be no more, until he

come whose right it is; and I will give it him. ²⁸And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering: ²⁹Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end. ³⁰Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. ³¹And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. ³²Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken it.

Ezekiel 22

¹Moreover the word of the LORD came unto me, saying, ²Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations. ³Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. ⁴Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. ⁵Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed. ⁶Behold, the princes of Israel, every one were in thee to their power to shed blood. ⁷In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. ⁸Thou hast despised mine holy things, and hast profaned my sabbaths. ⁹In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. ¹⁰In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. ¹¹And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. ¹²In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD. ¹³Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. ¹⁴Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the

LORD have spoken it, and will do it. ¹⁵And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. ¹⁶And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD. ¹⁷And the word of the LORD came unto me, saying, ¹⁸Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. ¹⁹Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. ²⁰As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. ²¹Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. ²²As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you. ²³And the word of the LORD came unto me, saying, ²⁴Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. ²⁵There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. ²⁶Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. ²⁷Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. ²⁸And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

²⁹The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. ³⁰And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. ³¹Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

Ezekiel 23

¹The word of the LORD came again unto me, saying, ²Son of man, there were two women, the daughters of one mother: ³And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. ⁴And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah. ⁵And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, ⁶Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. ⁷Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. ⁸Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. ⁹Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. ¹⁰These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her. ¹¹And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. ¹²She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. ¹³Then I saw that she was defiled, that they took both one way, ¹⁴And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, ¹⁵Girded with

girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: ¹⁶And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. ¹⁷And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. ¹⁸So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. ¹⁹Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. ²⁰For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. ²¹Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth. ²²Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; ²³The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. ²⁴And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. ²⁵And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. ²⁶They shall also strip thee out of thy clothes, and take away thy fair jewels. ²⁷Thus will I make thy lewdness to cease from thee, and thy

whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. ²⁸For thus saith the Lord GOD; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: ²⁹And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. ³⁰I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. ³¹Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. ³²Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. ³³Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. ³⁴Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord GOD. ³⁵Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms. ³⁶The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; ³⁷That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. ³⁸Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. ³⁹For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house. ⁴⁰And furthermore, that ye have sent for men to come from far, unto whom a messenger was

sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, ⁴¹And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. ⁴²And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. ⁴³Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? ⁴⁴Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women. ⁴⁵And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. ⁴⁶For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled. ⁴⁷And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. ⁴⁸Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. ⁴⁹And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord GOD.

Ezekiel 24

¹Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying, ²Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. ³And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it: ⁴Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. ⁵Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. ⁶Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. ⁷For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; ⁸That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. ⁹Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great. ¹⁰Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. ¹¹Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. ¹²She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. ¹³In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. ¹⁴I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to

thy doings, shall they judge thee, saith the Lord GOD. ¹⁵Also the word of the LORD came unto me, saying, ¹⁶Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. ¹⁷Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. ¹⁸So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. ¹⁹And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? ²⁰Then I answered them, The word of the LORD came unto me, saying, ²¹Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. ²²And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. ²³And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. ²⁴Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD. ²⁵Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, ²⁶That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? ²⁷In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.

Ezekiel 25

¹The word of the LORD came again unto me, saying, ²Son of man, set thy face against the Ammonites, and prophesy against them; ³And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; ⁴Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. ⁵And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I am the LORD. ⁶For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; ⁷Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD. ⁸Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen; ⁹Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, ¹⁰Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. ¹¹And I will execute judgments upon Moab; and they shall know that I am the LORD. ¹²Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; ¹³Therefore thus saith the Lord GOD; I will also stretch

out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. ¹⁴And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD. ¹⁵Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; ¹⁶Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. ¹⁷And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.

Ezekiel 26

¹And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying, ²Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: ³Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. ⁴And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. ⁵It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations. ⁶And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD. ⁷For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. ⁸He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. ⁹And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. ¹⁰By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. ¹¹With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. ¹²And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant

houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. ¹³And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. ¹⁴And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD. ¹⁵Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? ¹⁶Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. ¹⁷And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! ¹⁸Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. ¹⁹For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; ²⁰When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; ²¹I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

Ezekiel 27

¹The word of the LORD came again unto me, saying, ²Now, thou son of man, take up a lamentation for Tyrus; ³And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty. ⁴Thy borders are in the midst of the seas, thy builders have perfected thy beauty. ⁵They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. ⁶Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. ⁷Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. ⁸The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. ⁹The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. ¹⁰They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. ¹¹The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. ¹²Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. ¹³Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. ¹⁴They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. ¹⁵The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present

horns of ivory and ebony. ¹⁶Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. ¹⁷Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. ¹⁸Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. ¹⁹Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. ²⁰Dedan was thy merchant in precious clothes for chariots. ²¹Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. ²²The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. ²³Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. ²⁴These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. ²⁵The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. ²⁶Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. ²⁷Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. ²⁸The suburbs shall shake at the sound of the cry of thy pilots. ²⁹And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; ³⁰And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads,

they shall wallow themselves in the ashes: ³¹And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. ³²And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? ³³When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. ³⁴In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. ³⁵All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. ³⁶The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

Ezekiel 28

¹The word of the LORD came again unto me, saying, ²Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: ³Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: ⁴With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: ⁵By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: ⁶Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; ⁷Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. ⁸They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. ⁹Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. ¹⁰Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD. ¹¹Moreover the word of the LORD came unto me, saying, ¹²Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. ¹³Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. ¹⁴Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon

the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. ¹⁵Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. ¹⁶By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. ¹⁷Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. ¹⁸Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. ¹⁹All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. ²⁰Again the word of the LORD came unto me, saying, ²¹Son of man, set thy face against Zidon, and prophesy against it, ²²And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her. ²³For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD. ²⁴And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD. ²⁵Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. ²⁶And they shall dwell safely

therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.

Ezekiel 29

¹In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying, ²Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: ³Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. ⁴But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. ⁵And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. ⁶And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel. ⁷When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. ⁸Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. ⁹And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it. ¹⁰Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. ¹¹No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. ¹²And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be

desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. ¹³Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered: ¹⁴And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. ¹⁵It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. ¹⁶And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD. ¹⁷And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying, ¹⁸Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: ¹⁹Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. ²⁰I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD. ²¹In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

Ezekiel 30

¹The word of the LORD came again unto me, saying, ²Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day! ³For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen. ⁴And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. ⁵Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. ⁶Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD. ⁷And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. ⁸And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed. ⁹In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. ¹⁰Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. ¹¹He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. ¹²And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it. ¹³Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. ¹⁴And I will

make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. ¹⁵And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. ¹⁶And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. ¹⁷The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity. ¹⁸At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. ¹⁹Thus will I execute judgments in Egypt: and they shall know that I am the LORD. ²⁰And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying, ²¹Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. ²²Therefore thus saith the Lord GOD; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. ²³And I will scatter the Egyptians among the nations, and will disperse them through the countries. ²⁴And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man. ²⁵But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. ²⁶And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

Ezekiel 31

¹And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying, ²Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? ³Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. ⁴The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. ⁵Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. ⁶All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. ⁷Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. ⁸The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. ⁹I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. ¹⁰Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; ¹¹I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. ¹²And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the

earth are gone down from his shadow, and have left him. ¹³Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: ¹⁴To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. ¹⁵Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. ¹⁶I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. ¹⁷They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. ¹⁸To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.

Ezekiel 32

¹And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying, ²Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. ³Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. ⁴Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. ⁵And I will lay thy flesh upon the mountains, and fill the valleys with thy height. ⁶I will also water with thy blood the land wherein thou swimdest, even to the mountains; and the rivers shall be full of thee. ⁷And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. ⁸All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD. ⁹I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. ¹⁰Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall. ¹¹For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee. ¹²By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. ¹³I will destroy also all the beasts

thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. ¹⁴Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD. ¹⁵When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD. ¹⁶This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD. ¹⁷It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying, ¹⁸Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. ¹⁹Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. ²⁰They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. ²¹The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. ²²Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: ²³Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. ²⁴There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. ²⁵They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the

land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. ²⁶There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. ²⁷And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. ²⁸Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. ²⁹There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. ³⁰There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. ³¹Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD. ³²For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.

Ezekiel 33

¹Again the word of the LORD came unto me, saying, ²Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: ³If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; ⁴Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. ⁵He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. ⁶But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. ⁷So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. ⁸When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. ⁹Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. ¹⁰Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? ¹¹Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? ¹²Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day

of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

¹³When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

¹⁴Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; ¹⁵If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. ¹⁶None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. ¹⁷Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. ¹⁸When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. ¹⁹But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. ²⁰Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways. ²¹And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. ²²Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. ²³Then the word of the LORD came unto me, saying, ²⁴Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. ²⁵Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and

shall ye possess the land? ²⁶Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? ²⁷Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. ²⁸For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. ²⁹Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed. ³⁰Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. ³¹And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. ³²And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. ³³And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

Ezekiel 34

¹And the word of the LORD came unto me, saying, ²Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? ³Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. ⁴The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. ⁵And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. ⁶My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. ⁷Therefore, ye shepherds, hear the word of the LORD; ⁸As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; ⁹Therefore, O ye shepherds, hear the word of the LORD; ¹⁰Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. ¹¹For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. ¹²As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all

places where they have been scattered in the cloudy and dark day. ¹³And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. ¹⁴I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. ¹⁵I will feed my flock, and I will cause them to lie down, saith the Lord GOD. ¹⁶I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. ¹⁷And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. ¹⁸Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? ¹⁹And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. ²⁰Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. ²¹Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; ²²Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. ²³And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. ²⁴And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. ²⁵And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and

sleep in the woods. ²⁶And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. ²⁷And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. ²⁸And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. ²⁹And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. ³⁰Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. ³¹And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

Ezekiel 35

¹Moreover the word of the LORD came unto me, saying, ²Son of man, set thy face against mount Seir, and prophesy against it, ³And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. ⁴I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD. ⁵Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: ⁶Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. ⁷Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth. ⁸And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. ⁹I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD. ¹⁰Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there: ¹¹Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. ¹²And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. ¹³Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. ¹⁴Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate. ¹⁵As thou didst rejoice at the

inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

Ezekiel 36

¹Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: ²Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: ³Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: ⁴Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; ⁵Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. ⁶Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: ⁷Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. ⁸But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. ⁹For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: ¹⁰And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: ¹¹And I will multiply upon you man and beast; and they shall increase and

bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

¹²Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. ¹³Thus saith the Lord GOD;

Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; ¹⁴Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD. ¹⁵Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any

more, saith the Lord GOD. ¹⁶Moreover the word of the LORD came unto

me, saying, ¹⁷Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. ¹⁸Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: ¹⁹And I scattered them among the heathen,

and they were dispersed through the countries: according to their way and according to their doings I judged them. ²⁰And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

²¹But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. ²²Therefore say unto the house of

Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. ²³And I will sanctify my great name, which was

profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. ²⁴For I will take you from

among the heathen, and gather you out of all countries, and will bring you into your own land. ²⁵Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. ²⁶A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. ²⁷And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. ²⁸And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. ²⁹I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. ³⁰And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. ³¹Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. ³²Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. ³³Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. ³⁴And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. ³⁵And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. ³⁶Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it. ³⁷Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. ³⁸As the holy flock, as the

flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

Ezekiel 37

¹The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, ²And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. ³And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. ⁴Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. ⁵Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: ⁶And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. ⁷So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. ⁸And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. ⁹Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. ¹⁰So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. ¹¹Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. ¹²Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. ¹³And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, ¹⁴And shall put my

spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD. ¹⁵The word of the LORD came again unto me, saying, ¹⁶Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: ¹⁷And join them one to another into one stick; and they shall become one in thine hand. ¹⁸And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? ¹⁹Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. ²⁰And the sticks whereon thou writest shall be in thine hand before their eyes. ²¹And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: ²²And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: ²³Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. ²⁴And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. ²⁵And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's

children for ever: and my servant David shall be their prince for ever.
²⁶Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. ²⁷My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. ²⁸And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Ezekiel 38

¹And the word of the LORD came unto me, saying, ²Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, ³And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: ⁴And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: ⁵Persia, Ethiopia, and Libya with them; all of them with shield and helmet: ⁶Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. ⁷Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. ⁸After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. ⁹Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. ¹⁰Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: ¹¹And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, ¹²To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. ¹³Sheba, and Dedan, and the merchants of Tarshish,

with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? ¹⁴Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? ¹⁵And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: ¹⁶And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. ¹⁷Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? ¹⁸And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. ¹⁹For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; ²⁰So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. ²¹And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. ²²And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. ²³Thus will I magnify myself, and sanctify myself; and

I will be known in the eyes of many nations, and they shall know that I am the LORD.

Ezekiel 39

¹Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: ²And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: ³And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. ⁴Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. ⁵Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD. ⁶And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD. ⁷So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel. ⁸Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken. ⁹And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: ¹⁰So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD. ¹¹And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. ¹²And seven months shall the

house of Israel be burying of them, that they may cleanse the land. ¹³Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD. ¹⁴And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. ¹⁵And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. ¹⁶And also the name of the city shall be Hamonah. Thus shall they cleanse the land. ¹⁷And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. ¹⁸Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. ¹⁹And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. ²⁰Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD. ²¹And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. ²²So the house of Israel shall know that I am the LORD their God from that day and forward. ²³And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. ²⁴According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. ²⁵Therefore thus saith the Lord GOD; Now will I bring again the captivity

of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; ²⁶After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. ²⁷When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; ²⁸Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. ²⁹Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

Ezekiel 40

¹In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. ²In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. ³And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. ⁴And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel. ⁵And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed. ⁶Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. ⁷And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. ⁸He measured also the porch of the gate within, one reed. ⁹Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. ¹⁰And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. ¹¹And he measured the breadth of the entry of the gate, ten cubits; and the

length of the gate, thirteen cubits. ¹²The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side. ¹³He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door. ¹⁴He made also posts of threescore cubits, even unto the post of the court round about the gate. ¹⁵And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits. ¹⁶And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees. ¹⁷Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement. ¹⁸And the pavement by the side of the gates over against the length of the gates was the lower pavement. ¹⁹Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward. ²⁰And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. ²¹And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. ²²And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them. ²³And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. ²⁴After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof

according to these measures. ²⁵And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. ²⁶And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. ²⁷And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. ²⁸And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; ²⁹And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. ³⁰And the arches round about were five and twenty cubits long, and five cubits broad. ³¹And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps. ³²And he brought me into the inner court toward the east: and he measured the gate according to these measures. ³³And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. ³⁴And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. ³⁵And he brought me to the north gate, and measured it according to these measures; ³⁶The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. ³⁷And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. ³⁸And the chambers and the entries

thereof were by the posts of the gates, where they washed the burnt offering. ³⁹And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering. ⁴⁰And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. ⁴¹Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. ⁴²And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. ⁴³And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering. ⁴⁴And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. ⁴⁵And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. ⁴⁶And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him. ⁴⁷So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house. ⁴⁸And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. ⁴⁹The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

Ezekiel 41

¹Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. ²And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. ³Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. ⁴So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place. ⁵After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side. ⁶And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. ⁷And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. ⁸I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits. ⁹The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within. ¹⁰And between the chambers was the wideness of twenty cubits round about the house on every side. ¹¹And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

¹²Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. ¹³So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long; ¹⁴Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits. ¹⁵And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; ¹⁶The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered; ¹⁷To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure. ¹⁸And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; ¹⁹So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about. ²⁰From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple. ²¹The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other. ²²The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD. ²³And the temple and the sanctuary had two doors. ²⁴And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. ²⁵And there were made on them, on the doors of the temple,

cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without. ²⁶And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

Ezekiel 42

¹Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north. ²Before the length of an hundred cubits was the north door, and the breadth was fifty cubits. ³Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories. ⁴And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. ⁵Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. ⁶For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. ⁷And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits. ⁸For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits. ⁹And from under these chambers was the entry on the east side, as one goeth into them from the utter court. ¹⁰The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. ¹¹And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors. ¹²And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them. ¹³Then said he unto me, The north chambers and the south chambers, which are

before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy. ¹⁴When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people. ¹⁵Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. ¹⁶He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. ¹⁷He measured the north side, five hundred reeds, with the measuring reed round about. ¹⁸He measured the south side, five hundred reeds, with the measuring reed. ¹⁹He turned about to the west side, and measured five hundred reeds with the measuring reed. ²⁰He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

Ezekiel 43

¹Afterward he brought me to the gate, even the gate that looketh toward the east: ²And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. ³And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. ⁴And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. ⁵So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. ⁶And I heard him speaking unto me out of the house; and the man stood by me. ⁷And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. ⁸In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. ⁹Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever. ¹⁰Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. ¹¹And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that

they may keep the whole form thereof, and all the ordinances thereof, and do them. ¹²This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house. ¹³And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar. ¹⁴And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. ¹⁵So the altar shall be four cubits; and from the altar and upward shall be four horns. ¹⁶And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. ¹⁷And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east. ¹⁸And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. ¹⁹And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering. ²⁰And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. ²¹Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. ²²And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. ²³When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram

out of the flock without blemish. ²⁴And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD. ²⁵Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. ²⁶Seven days shall they purge the altar and purify it; and they shall consecrate themselves. ²⁷And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

Ezekiel 44

¹Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. ²Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. ³It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. ⁴Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face. ⁵And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. ⁶And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations, ⁷In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. ⁸And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves. ⁹Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. ¹⁰And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. ¹¹Yet they shall be ministers in my sanctuary, having charge at the

gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. ¹²Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity. ¹³And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. ¹⁴But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. ¹⁵But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: ¹⁶They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. ¹⁷And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. ¹⁸They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. ¹⁹And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. ²⁰Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. ²¹Neither shall any priest drink wine, when they enter into the inner court. ²²Neither shall they take for their wives a widow, nor her that is put away: but they shall take

maidens of the seed of the house of Israel, or a widow that had a priest before. ²³And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. ²⁴And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. ²⁵And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. ²⁶And after he is cleansed, they shall reckon unto him seven days. ²⁷And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD. ²⁸And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession. ²⁹They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. ³⁰And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. ³¹The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

Ezekiel 45

¹Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. ²Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. ³And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. ⁴The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary. ⁵And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. ⁶And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. ⁷And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. ⁸In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes. ⁹Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from

my people, saith the Lord GOD. ¹⁰Ye shall have just balances, and a just ephah, and a just bath. ¹¹The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. ¹²And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. ¹³This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: ¹⁴Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: ¹⁵And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD. ¹⁶All the people of the land shall give this oblation for the prince in Israel. ¹⁷And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. ¹⁸Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: ¹⁹And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. ²⁰And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house. ²¹In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. ²²And upon that day shall the prince prepare for himself and for all the people of the land a

bullock for a sin offering. ²³And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. ²⁴And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. ²⁵In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Ezekiel 46

¹Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. ²And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. ³Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. ⁴And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish. ⁵And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. ⁶And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. ⁷And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. ⁸And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. ⁹But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. ¹⁰And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. ¹¹And in the feasts and in the solemnities the meat offering shall be an ephah to a

bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. ¹²Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. ¹³Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning. ¹⁴And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. ¹⁵Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering. ¹⁶Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. ¹⁷But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. ¹⁸Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession. ¹⁹After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward. ²⁰Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people. ²¹Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the

court there was a court. ²²In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure. ²³And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. ²⁴Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

Ezekiel 47

¹Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. ²Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. ³And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. ⁴Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. ⁵Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. ⁶And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. ⁷Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. ⁸Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. ⁹And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. ¹⁰And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of

the great sea, exceeding many. ¹¹But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. ¹²And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. ¹³Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. ¹⁴And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. ¹⁵And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; ¹⁶Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. ¹⁷And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. ¹⁸And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. ¹⁹And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. ²⁰The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. ²¹So shall ye divide this land unto you according to the tribes of Israel. ²²And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of

Israel. ²³And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

Ezekiel 48

¹Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. ²And by the border of Dan, from the east side unto the west side, a portion for Asher. ³And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. ⁴And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. ⁵And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. ⁶And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. ⁷And by the border of Reuben, from the east side unto the west side, a portion for Judah. ⁸And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. ⁹The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth. ¹⁰And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. ¹¹It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. ¹²And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. ¹³And over against the border of the priests the Levites shall have five and twenty thousand in

length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. ¹⁴And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD. ¹⁵And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. ¹⁶And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. ¹⁷And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. ¹⁸And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. ¹⁹And they that serve the city shall serve it out of all the tribes of Israel. ²⁰All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city. ²¹And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof. ²²Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. ²³As for the rest of the tribes, from the east side unto the west

side, Benjamin shall have a portion. ²⁴And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. ²⁵And by the border of Simeon, from the east side unto the west side, Issachar a portion. ²⁶And by the border of Issachar, from the east side unto the west side, Zebulun a portion. ²⁷And by the border of Zebulun, from the east side unto the west side, Gad a portion. ²⁸And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. ²⁹This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD. ³⁰And these are the goings out of the city on the north side, four thousand and five hundred measures. ³¹And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. ³²And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. ³³And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. ³⁴At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. ³⁵It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

Daniel 1

¹In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. ²And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. ³And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; ⁴Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. ⁵And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. ⁶Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: ⁷Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. ⁸But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. ⁹Now God had brought Daniel into favour and tender love with the prince of the eunuchs. ¹⁰And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. ¹¹Then said Daniel to Melzar, whom the prince of the eunuchs had set

over Daniel, Hananiah, Mishael, and Azariah, ¹²Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. ¹³Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. ¹⁴So he consented to them in this matter, and proved them ten days. ¹⁵And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. ¹⁶Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. ¹⁷As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. ¹⁸Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. ¹⁹And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. ²⁰And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. ²¹And Daniel continued even unto the first year of king Cyrus.

Daniel 2

¹And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. ²Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. ³And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. ⁴Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. ⁵The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. ⁶But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. ⁷They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. ⁸The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. ⁹But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. ¹⁰The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. ¹¹And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. ¹²For this cause the king

was angry and very furious, and commanded to destroy all the wise men of Babylon. ¹³And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. ¹⁴Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: ¹⁵He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. ¹⁶Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. ¹⁷Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: ¹⁸That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. ¹⁹Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. ²⁰Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: ²¹And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: ²²He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. ²³I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. ²⁴Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. ²⁵Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. ²⁶The king answered and said to Daniel,

whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? ²⁷Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; ²⁸But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; ²⁹As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. ³⁰But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. ³¹Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. ³²This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, ³³His legs of iron, his feet part of iron and part of clay. ³⁴Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. ³⁵Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. ³⁶This is the dream; and we will tell the interpretation thereof before the king. ³⁷Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. ³⁸And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou

art this head of gold. ³⁹And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. ⁴⁰And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. ⁴¹And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. ⁴²And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. ⁴³And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. ⁴⁴And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. ⁴⁵Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. ⁴⁶Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. ⁴⁷The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. ⁴⁸Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. ⁴⁹Then Daniel requested of the king, and he

set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Daniel 3

¹Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. ²Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. ³Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. ⁴Then an herald cried aloud, To you it is commanded, O people, nations, and languages, ⁵That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: ⁶And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. ⁷Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. ⁸Wherefore at that time certain Chaldeans came near, and accused the Jews. ⁹They spake and said to the king Nebuchadnezzar, O king, live for ever. ¹⁰Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: ¹¹And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. ¹²There are

certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. ¹³Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. ¹⁴Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? ¹⁵Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? ¹⁶Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. ¹⁷If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. ¹⁸But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. ¹⁹Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. ²⁰And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. ²¹Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. ²²Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

²³And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. ²⁴Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. ²⁵He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. ²⁶Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. ²⁷And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. ²⁸Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. ²⁹Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. ³⁰Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon. ³¹And they walked in the midst of the fire, praising God, and blessing the Lord. ³²Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said, ³³Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore: ³⁴For thou art righteous in all the things

that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth. ³⁵In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins. ³⁶For we have sinned and committed iniquity, departing from thee. ³⁷In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us. ³⁸Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment. ³⁹And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. ⁴⁰And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee. ⁴¹Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant: ⁴²And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Issac's sake, and for thy holy Israel's sake; ⁴³To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore. ⁴⁴For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. ⁴⁵Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy. ⁴⁶Nevertheless in a contrite heart and an humble spirit let us be accepted. ⁴⁷Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee. ⁴⁸And now we follow thee with all our heart, we fear thee, and seek thy face. ⁴⁹Put us not to shame: but deal with us after thy

lovingkindness, and according to the multitude of thy mercies. ⁵⁰Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed; ⁵¹And let them be confounded in all their power and might, and let their strength be broken; ⁵²And let them know that thou art God, the only God, and glorious over the whole world. ⁵³And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood; ⁵⁴So that the flame streamed forth above the furnace forty and nine cubits. ⁵⁵And it passed through, and burned those Chaldeans it found about the furnace. ⁵⁶But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; ⁵⁷And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. ⁵⁸Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying, ⁵⁹Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever. ⁶⁰And blessed is thy glorious and holy name: and to be praised and exalted above all for ever. ⁶¹Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever. ⁶²Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever. ⁶³Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever. ⁶⁴Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever. ⁶⁵O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever, ⁶⁶O ye heavens, bless ye the Lord: praise and exalt him above all for ever. ⁶⁷O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever. ⁶⁸O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever. ⁶⁹O all ye powers of the Lord, bless ye the Lord: praise

and exalt him above all for ever. ⁷⁰O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever. ⁷¹O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever. ⁷²O every shower and dew, bless ye the Lord: praise and exalt him above all for ever. ⁷³O all ye winds, bless ye the Lord: praise and exalt him above all for ever, ⁷⁴O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever. ⁷⁵O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever. ⁷⁶O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever. ⁷⁷O ye nights and days, bless ye the Lord: bless and exalt him above all for ever. ⁷⁸O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever. ⁷⁹O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever. ⁸⁰O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever. ⁸¹O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever. ⁸²O let the earth bless the Lord: praise and exalt him above all for ever. ⁸³O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever. ⁸⁴O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever. ⁸⁵O ye mountains, bless ye the Lord: Praise and exalt him above all for ever. ⁸⁶O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever. ⁸⁷O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever. ⁸⁸O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever. ⁸⁹O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever. ⁹⁰O ye children of men, bless ye the Lord: praise and exalt him above all for ever. ⁹¹O Israel, bless ye the Lord: praise and exalt him above all for ever. ⁹²O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever. ⁹³O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever. ⁹⁴O ye spirits and

souls of the righteous, bless ye the Lord: praise and exalt him above all for ever. ⁹⁵O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever. ⁹⁶O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us. ⁹⁷O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever. ⁹⁸O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

Daniel 4

¹Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ²I thought it good to shew the signs and wonders that the high God hath wrought toward me. ³How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. ⁴I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: ⁵I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. ⁶Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. ⁷Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. ⁸But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, ⁹O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. ¹⁰Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. ¹¹The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: ¹²The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. ¹³I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; ¹⁴He cried aloud, and said thus, Hew down the tree, and cut off his

branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: ¹⁵Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: ¹⁶Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. ¹⁷This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. ¹⁸This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. ¹⁹Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. ²⁰The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; ²¹Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: ²²It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. ²³And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be

wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; ²⁴This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: ²⁵That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ²⁶And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. ²⁷Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. ²⁸All this came upon the king Nebuchadnezzar. ²⁹At the end of twelve months he walked in the palace of the kingdom of Babylon. ³⁰The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? ³¹While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. ³²And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. ³³The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. ³⁴And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and

I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:
³⁵And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?
³⁶At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. ³⁷Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Daniel 5

¹Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. ²Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. ³Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. ⁴They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. ⁵In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. ⁶Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. ⁷The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. ⁸Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. ⁹Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. ¹⁰Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: ¹¹There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and

understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

¹²Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. ¹³Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? ¹⁴I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. ¹⁵And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: ¹⁶And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. ¹⁷Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. ¹⁸O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: ¹⁹And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. ²⁰But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: ²¹And he was

driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. ²²And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; ²³But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: ²⁴Then was the part of the hand sent from him; and this writing was written. ²⁵And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. ²⁶This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. ²⁷TEKEL; Thou art weighed in the balances, and art found wanting. ²⁸PERES; Thy kingdom is divided, and given to the Medes and Persians. ²⁹Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. ³⁰In that night was Belshazzar the king of the Chaldeans slain. ³¹And Darius the Median took the kingdom, being about threescore and two years old.

Daniel 6

¹It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; ²And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. ³Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. ⁴Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. ⁵Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. ⁶Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. ⁷All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. ⁸Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. ⁹Wherefore king Darius signed the writing and the decree. ¹⁰Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. ¹¹Then these men assembled, and found Daniel praying and making supplication before his God. ¹²Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a

petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. ¹³Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. ¹⁴Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. ¹⁵Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. ¹⁶Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. ¹⁷And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. ¹⁸Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. ¹⁹Then the king arose very early in the morning, and went in haste unto the den of lions. ²⁰And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? ²¹Then said Daniel unto the king, O king, live for ever. ²²My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. ²³Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out

of the den, and no manner of hurt was found upon him, because he believed in his God. ²⁴And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. ²⁵Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ²⁶I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. ²⁷He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. ²⁸So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Daniel 7

¹In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. ²Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. ³And four great beasts came up from the sea, diverse one from another. ⁴The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. ⁵And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. ⁶After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. ⁷After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. ⁸I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. ⁹I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ¹⁰A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. ¹¹I beheld

then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. ¹²As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. ¹³I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ¹⁴And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. ¹⁵I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. ¹⁶I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. ¹⁷These great beasts, which are four, are four kings, which shall arise out of the earth. ¹⁸But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ¹⁹Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; ²⁰And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. ²¹I beheld, and the same horn made war with the saints, and prevailed against them; ²²Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. ²³Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. ²⁴And the ten horns out

of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. ²⁵And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. ²⁶But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. ²⁷And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. ²⁸Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Daniel 8

¹In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. ²And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. ³Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. ⁴I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. ⁵And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. ⁶And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. ⁷And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. ⁸Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. ⁹And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. ¹⁰And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. ¹¹Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was

taken away, and the place of his sanctuary was cast down. ¹²And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. ¹³Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? ¹⁴And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. ¹⁵And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. ¹⁶And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. ¹⁷So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. ¹⁸Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. ¹⁹And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. ²⁰The ram which thou sawest having two horns are the kings of Media and Persia. ²¹And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. ²²Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. ²³And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. ²⁴And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. ²⁵And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and

by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. ²⁶And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. ²⁷And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Daniel 9

¹In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; ²In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. ³And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: ⁴And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; ⁵We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: ⁶Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. ⁷O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. ⁸O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. ⁹To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; ¹⁰Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. ¹¹Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

¹²And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. ¹³As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. ¹⁴Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. ¹⁵And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. ¹⁶O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. ¹⁷Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. ¹⁸O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. ¹⁹O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. ²⁰And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; ²¹Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. ²²And he informed me, and talked with me, and said, O Daniel, I am now come forth

to give thee skill and understanding. ²³At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

²⁴Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. ²⁵Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. ²⁶And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

²⁷And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel 10

¹In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. ²In those days I Daniel was mourning three full weeks. ³I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. ⁴And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; ⁵Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: ⁶His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. ⁷And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. ⁸Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. ⁹Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. ¹⁰And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. ¹¹And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. ¹²Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. ¹³But the prince of the kingdom of

Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

¹⁴Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. ¹⁵And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. ¹⁶And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. ¹⁷For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. ¹⁸Then there came again and touched me one like the appearance of a man, and he strengthened me, ¹⁹And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. ²⁰Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. ²¹But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Daniel 11

¹Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. ²And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. ³And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. ⁴And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. ⁵And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. ⁶And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. ⁷But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: ⁸And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. ⁹So the king of the south shall come into his kingdom, and shall return into his own land. ¹⁰But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. ¹¹And the king of the south shall be moved with choler, and

shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. ¹²And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. ¹³For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. ¹⁴And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. ¹⁵So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. ¹⁶But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. ¹⁷He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. ¹⁸After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. ¹⁹Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. ²⁰Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. ²¹And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. ²²And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. ²³And

after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. ²⁴He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. ²⁵And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. ²⁶Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. ²⁷And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. ²⁸Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. ²⁹At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. ³⁰For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. ³¹And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. ³²And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. ³³And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. ³⁴Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. ³⁵And some of them of

understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. ³⁶And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. ³⁷Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. ³⁸But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. ³⁹Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. ⁴⁰And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. ⁴¹He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. ⁴²He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. ⁴³But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. ⁴⁴But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. ⁴⁵And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Daniel 12

¹And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. ²And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. ³And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. ⁴But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. ⁵Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. ⁶And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? ⁷And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. ⁸And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? ⁹And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. ¹⁰Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. ¹¹And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

¹²Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. ¹³But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Hosea 1

¹The word of the LORD that came unto Hosea, the son of Beerī, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. ²The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD. ³So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. ⁴And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. ⁵And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. ⁶And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. ⁷But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. ⁸Now when she had weaned Lo-ruhamah, she conceived, and bare a son. ⁹Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God. ¹⁰Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. ¹¹Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Hosea 2

¹Say ye unto your brethren, Ammi; and to your sisters, Ru-hamah.
²Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; ³Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. ⁴And I will not have mercy upon her children; for they be the children of whoredoms. ⁵For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. ⁶Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. ⁷And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. ⁸For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. ⁹Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. ¹⁰And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. ¹¹I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. ¹²And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. ¹³And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and

forgot me, saith the LORD. ¹⁴Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. ¹⁵And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. ¹⁶And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. ¹⁷For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. ¹⁸And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. ¹⁹And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. ²⁰I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. ²¹And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; ²²And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. ²³And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

Hosea 3

¹Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine. ²So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: ³And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. ⁴For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: ⁵Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Hosea 4

¹Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. ²By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. ³Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. ⁴Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. ⁵Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. ⁶My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. ⁷As they were increased, so they sinned against me: therefore will I change their glory into shame. ⁸They eat up the sin of my people, and they set their heart on their iniquity. ⁹And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. ¹⁰For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD. ¹¹Whoredom and wine and new wine take away the heart. ¹²My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. ¹³They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. ¹⁴I will not punish your daughters when they commit

whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall. ¹⁵Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth. ¹⁶For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place. ¹⁷Ephraim is joined to idols: let him alone. ¹⁸Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye. ¹⁹The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

Hosea 5

¹Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. ²And the revolters are profound to make slaughter, though I have been a rebuker of them all. ³I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled. ⁴They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD. ⁵And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. ⁶They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them. ⁷They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions. ⁸Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin. ⁹Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. ¹⁰The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water. ¹¹Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. ¹²Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness. ¹³When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. ¹⁴For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall

rescue him. ¹⁵I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Hosea 6

¹Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. ²After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. ³Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. ⁴O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. ⁵Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. ⁶For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. ⁷But they like men have transgressed the covenant: there have they dealt treacherously against me. ⁸Gilead is a city of them that work iniquity, and is polluted with blood. ⁹And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness. ¹⁰I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled. ¹¹Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

Hosea 7

¹When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. ²And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. ³They make the king glad with their wickedness, and the princes with their lies. ⁴They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. ⁵In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners. ⁶For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. ⁷They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me. ⁸Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. ⁹Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not. ¹⁰And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this. ¹¹Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria. ¹²When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard. ¹³Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. ¹⁴And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me. ¹⁵Though I have bound and strengthened

their arms, yet do they imagine mischief against me. ¹⁶They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

Hosea 8

¹Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law. ²Israel shall cry unto me, My God, we know thee. ³Israel hath cast off the thing that is good: the enemy shall pursue him. ⁴They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off. ⁵Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency? ⁶For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces. ⁷For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. ⁸Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. ⁹For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. ¹⁰Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes. ¹¹Because Ephraim hath made many altars to sin, altars shall be unto him to sin. ¹²I have written to him the great things of my law, but they were counted as a strange thing. ¹³They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt. ¹⁴For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Hosea 9

¹Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor. ²The floor and the winepress shall not feed them, and the new wine shall fail in her. ³They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. ⁴They shall not offer wine offerings to the LORD, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD. ⁵What will ye do in the solemn day, and in the day of the feast of the LORD? ⁶For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles. ⁷The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred. ⁸The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God. ⁹They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins. ¹⁰I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved. ¹¹As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. ¹²Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them! ¹³Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall

bring forth his children to the murderer. ¹⁴Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts. ¹⁵All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers. ¹⁶Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb. ¹⁷My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

Hosea 10

¹Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. ²Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images. ³For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us? ⁴They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field. ⁵The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. ⁶It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. ⁷As for Samaria, her king is cut off as the foam upon the water. ⁸The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us. ⁹O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them. ¹⁰It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. ¹¹And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods. ¹²Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you. ¹³Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because

thou didst trust in thy way, in the multitude of thy mighty men. ¹⁴Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children. ¹⁵So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

Hosea 11

¹When Israel was a child, then I loved him, and called my son out of Egypt. ²As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. ³I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. ⁴I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. ⁵He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. ⁶And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. ⁷And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him. ⁸How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. ⁹I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city. ¹⁰They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. ¹¹They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD. ¹²Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

Hosea 12

¹Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt. ²The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. ³He took his brother by the heel in the womb, and by his strength he had power with God: ⁴Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us; ⁵Even the LORD God of hosts; the LORD is his memorial. ⁶Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually. ⁷He is a merchant, the balances of deceit are in his hand: he loveth to oppress. ⁸And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin. ⁹And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast. ¹⁰I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. ¹¹Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields. ¹²And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep. ¹³And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved. ¹⁴Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

Hosea 13

¹When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. ²And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. ³Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. ⁴Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me. ⁵I did know thee in the wilderness, in the land of great drought. ⁶According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. ⁷Therefore I will be unto them as a lion: as a leopard by the way will I observe them: ⁸I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them. ⁹O Israel, thou hast destroyed thyself; but in me is thine help. ¹⁰I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? ¹¹I gave thee a king in mine anger, and took him away in my wrath. ¹²The iniquity of Ephraim is bound up; his sin is hid. ¹³The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. ¹⁴I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. ¹⁵Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his

fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.
¹⁶Samaria shall become desolate; for she hath rebelled against her God:
they shall fall by the sword: their infants shall be dashed in pieces, and their
women with child shall be ripped up.

Hosea 14

¹O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. ²Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. ³Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. ⁴I will heal their backsliding, I will love them freely: for mine anger is turned away from him. ⁵I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. ⁶His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. ⁷They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. ⁸Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. ⁹Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

Joel 1

¹The word of the LORD that came to Joel the son of Pethuel. ²Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? ³Tell ye your children of it, and let your children tell their children, and their children another generation. ⁴That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. ⁵Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. ⁶For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. ⁷He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. ⁸Lament like a virgin girded with sackcloth for the husband of her youth. ⁹The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn. ¹⁰The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. ¹¹Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. ¹²The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. ¹³Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God. ¹⁴Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto

the LORD, ¹⁵Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come. ¹⁶Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? ¹⁷The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. ¹⁸How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. ¹⁹O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. ²⁰The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Joel 2

¹Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; ²A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. ³A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. ⁴The appearance of them is as the appearance of horses; and as horsemen, so shall they run. ⁵Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. ⁶Before their face the people shall be much pained: all faces shall gather blackness. ⁷They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: ⁸Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. ⁹They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. ¹⁰The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: ¹¹And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it? ¹²Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: ¹³And rend your heart, and

not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. ¹⁴Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God? ¹⁵Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: ¹⁶Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. ¹⁷Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? ¹⁸Then will the LORD be jealous for his land, and pity his people. ¹⁹Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: ²⁰But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. ²¹Fear not, O land; be glad and rejoice: for the LORD will do great things. ²²Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. ²³Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. ²⁴And the floors shall be full of wheat, and the fats shall overflow with wine and oil. ²⁵And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which

I sent among you. ²⁶And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. ²⁷And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. ²⁸And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: ²⁹And also upon the servants and upon the handmaids in those days will I pour out my spirit. ³⁰And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. ³¹The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. ³²And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Joel 3

¹For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, ²I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. ³And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. ⁴Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head; ⁵Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: ⁶The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. ⁷Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: ⁸And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it. ⁹Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: ¹⁰Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. ¹¹Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. ¹²Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. ¹³Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. ¹⁴Multitudes, multitudes in the valley of decision: for

the day of the LORD is near in the valley of decision. ¹⁵The sun and the moon shall be darkened, and the stars shall withdraw their shining. ¹⁶The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. ¹⁷So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. ¹⁸And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. ¹⁹Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. ²⁰But Judah shall dwell for ever, and Jerusalem from generation to generation. ²¹For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

Amos 1

¹The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. ²And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither. ³Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron: ⁴But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. ⁵I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD. ⁶Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: ⁷But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: ⁸And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD. ⁹Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: ¹⁰But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof. ¹¹Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear

perpetually, and he kept his wrath for ever: ¹²But I will send a fire upon Teman, which shall devour the palaces of Bozrah. ¹³Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: ¹⁴But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: ¹⁵And their king shall go into captivity, he and his princes together, saith the LORD.

Amos 2

¹Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime: ²But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet: ³And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD. ⁴Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked: ⁵But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. ⁶Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; ⁷That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name: ⁸And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god. ⁹Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. ¹⁰Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. ¹¹And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD. ¹²But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not. ¹³Behold, I am pressed under you, as a cart

is pressed that is full of sheaves. ¹⁴Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: ¹⁵Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself. ¹⁶And he that is courageous among the mighty shall flee away naked in that day, saith the LORD.

Amos 3

¹Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, ²You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. ³Can two walk together, except they be agreed? ⁴Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? ⁵Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all? ⁶Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it? ⁷Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. ⁸The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy? ⁹Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. ¹⁰For they know not to do right, saith the LORD, who store up violence and robbery in their palaces. ¹¹Therefore thus saith the Lord GOD; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. ¹²Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch. ¹³Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts, ¹⁴That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground. ¹⁵And I will smite the winter house with the summer house;

and the houses of ivory shall perish, and the great houses shall have an end,
saith the LORD.

Amos 4

¹Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. ²The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks. ³And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the LORD. ⁴Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: ⁵And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD. ⁶And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD. ⁷And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. ⁸So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD. ⁹I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD. ¹⁰I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. ¹¹I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked

out of the burning: yet have ye not returned unto me, saith the LORD.

¹²Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. ¹³For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

Amos 5

¹Hear ye this word which I take up against you, even a lamentation, O house of Israel. ²The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. ³For thus saith the Lord GOD; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel. ⁴For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live: ⁵But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. ⁶Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. ⁷Ye who turn judgment to wormwood, and leave off righteousness in the earth, ⁸Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name: ⁹That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. ¹⁰They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. ¹¹Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. ¹²For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. ¹³Therefore the prudent shall keep silence in that time; for it is an evil time. ¹⁴Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. ¹⁵Hate the evil, and love the good, and establish judgment in the gate: it

may be that the LORD God of hosts will be gracious unto the remnant of Joseph. ¹⁶Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. ¹⁷And in all vineyards shall be wailing: for I will pass through thee, saith the LORD. ¹⁸Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. ¹⁹As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. ²⁰Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it? ²¹I hate, I despise your feast days, and I will not smell in your solemn assemblies. ²²Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. ²³Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. ²⁴But let judgment run down as waters, and righteousness as a mighty stream. ²⁵Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? ²⁶But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. ²⁷Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

Amos 6

¹Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! ²Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? ³Ye that put far away the evil day, and cause the seat of violence to come near; ⁴That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; ⁵That chant to the sound of the viol, and invent to themselves instruments of musick, like David; ⁶That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. ⁷Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. ⁸The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. ⁹And it shall come to pass, if there remain ten men in one house, that they shall die. ¹⁰And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD. ¹¹For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts. ¹²Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: ¹³Ye which rejoyce in a thing of nought, which say, Have we not taken to us horns by our own strength? ¹⁴But, behold, I will raise up against you a

nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

Amos 7

¹Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. ²And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small. ³The LORD repented for this: It shall not be, saith the LORD. ⁴Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part. ⁵Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small. ⁶The LORD repented for this: This also shall not be, saith the Lord GOD. ⁷Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. ⁸And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more. ⁹And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword. ¹⁰Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. ¹¹For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. ¹²Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: ¹³But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court. ¹⁴Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit:

¹⁵And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel. ¹⁶Now therefore hear thou the word of the LORD: Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac. ¹⁷Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

Amos 8

¹Thus hath the Lord GOD shewed unto me: and behold a basket of summer fruit. ²And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more. ³And the songs of the temple shall be howlings in that day, saith the Lord GOD: there shall be many dead bodies in every place; they shall cast them forth with silence. ⁴Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, ⁵Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? ⁶That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? ⁷The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works. ⁸Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. ⁹And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: ¹⁰And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. ¹¹Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: ¹²And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it. ¹³In that day shall the fair virgins and young men faint for thirst. ¹⁴They that swear by the sin of Samaria, and

say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

Amos 9

¹I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. ²Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: ³And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: ⁴And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. ⁵And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt. ⁶It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name. ⁷Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? ⁸Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. ⁹For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. ¹⁰All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. ¹¹In that day will I raise up the tabernacle of

David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: ¹²That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. ¹³Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. ¹⁴And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. ¹⁵And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Obadiah 1

¹The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. ²Behold, I have made thee small among the heathen: thou art greatly despised. ³The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? ⁴Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD. ⁵If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? ⁶How are the things of Esau searched out! how are his hidden things sought up! ⁷All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him. ⁸Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? ⁹And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. ¹⁰For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. ¹¹In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. ¹²But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of

distress. ¹³Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; ¹⁴Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. ¹⁵For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. ¹⁶For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. ¹⁷But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. ¹⁸And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it. ¹⁹And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. ²⁰And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. ²¹And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

Jonah 1

¹Now the word of the LORD came unto Jonah the son of Amittai, saying, ²Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. ³But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD. ⁴But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. ⁵Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. ⁶So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. ⁷And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. ⁸Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? ⁹And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. ¹⁰Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them. ¹¹Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. ¹²And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. ¹³Nevertheless the

men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. ¹⁴Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. ¹⁵So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. ¹⁶Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows. ¹⁷Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah 2

¹Then Jonah prayed unto the LORD his God out of the fish's belly,
²And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. ³For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. ⁴Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. ⁵The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. ⁶I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God. ⁷When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. ⁸They that observe lying vanities forsake their own mercy. ⁹But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD. ¹⁰And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

Jonah 3

¹And the word of the LORD came unto Jonah the second time, saying,
²Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. ³So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. ⁴And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. ⁵So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. ⁶For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. ⁷And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: ⁸But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. ⁹Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? ¹⁰And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Jonah 4

¹But it displeased Jonah exceedingly, and he was very angry. ²And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. ³Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live. ⁴Then said the LORD, Doest thou well to be angry? ⁵So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. ⁶And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. ⁷But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. ⁸And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. ⁹And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. ¹⁰Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: ¹¹And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Micah 1

¹The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. ²Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple. ³For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. ⁴And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. ⁵For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem? ⁶Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. ⁷And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot. ⁸Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls. ⁹For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem. ¹⁰Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust. ¹¹Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing. ¹²For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem. ¹³O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the

beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. ¹⁴Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel. ¹⁵Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel. ¹⁶Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

Micah 2

¹Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. ²And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. ³Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil. ⁴In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields. ⁵Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD. ⁶Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame. ⁷O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly? ⁸Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war. ⁹The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever. ¹⁰Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction. ¹¹If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. ¹²I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. ¹³The breaker is come up before them: they have broken

up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

Micah 3

¹And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? ²Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; ³Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. ⁴Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings. ⁵Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. ⁶Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. ⁷Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God. ⁸But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. ⁹Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. ¹⁰They build up Zion with blood, and Jerusalem with iniquity. ¹¹The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us. ¹²Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Micah 4

¹But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. ²And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. ³And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. ⁴But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. ⁵For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. ⁶In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; ⁷And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. ⁸And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. ⁹Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. ¹⁰Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies. ¹¹Now

also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. ¹²But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. ¹³Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

Micah 5

¹Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

²But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

³Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

⁴And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

⁵And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

⁶And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

⁷And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

⁸And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

⁹Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

¹⁰And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

¹¹And I will cut off the cities of thy land, and throw down all thy strong holds:

¹²And I will cut off witchcrafts out of thine hand;

and thou shalt have no more soothsayers: ¹³Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. ¹⁴And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. ¹⁵And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Micah 6

¹Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice. ²Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. ³O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. ⁴For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. ⁵O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD. ⁶Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? ⁷Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? ⁸He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? ⁹The LORD's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. ¹⁰Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? ¹¹Shall I count them pure with the wicked balances, and with the bag of deceitful weights? ¹²For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. ¹³Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. ¹⁴Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but

shalt not deliver; and that which thou deliverest will I give up to the sword.

¹⁵Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

¹⁶For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

Micah 7

¹Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit. ²The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. ³That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. ⁴The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. ⁵Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. ⁶For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. ⁷Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. ⁸Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. ⁹I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. ¹⁰Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. ¹¹In the day that thy walls are to be built, in that day shall the decree be far removed. ¹²In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. ¹³Notwithstanding the land shall be desolate because of them

that dwell therein, for the fruit of their doings. ¹⁴Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. ¹⁵According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. ¹⁶The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. ¹⁷They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee. ¹⁸Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. ¹⁹He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. ²⁰Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Nahum 1

¹The burden of Nineveh. The book of the vision of Nahum the Elkoshite. ²God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. ³The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. ⁴He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. ⁵The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. ⁶Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. ⁷The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. ⁸But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. ⁹What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time. ¹⁰For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. ¹¹There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor. ¹²Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. ¹³For now will I break his yoke from off thee, and will burst thy bonds in sunder. ¹⁴And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. ¹⁵Behold

upon the mountains the feet of him that bringeth good tidings, that
publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for
the wicked shall no more pass through thee; he is utterly cut off.

Nahum 2

¹He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. ²For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. ³The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. ⁴The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. ⁵He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. ⁶The gates of the rivers shall be opened, and the palace shall be dissolved. ⁷And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts. ⁸But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back. ⁹Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture. ¹⁰She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. ¹¹Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? ¹²The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. ¹³Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy

young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Nahum 3

¹Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; ²The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. ³The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses: ⁴Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. ⁵Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. ⁶And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. ⁷And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? ⁸Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? ⁹Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. ¹⁰Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. ¹¹Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy. ¹²All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater. ¹³Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

¹⁴Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln. ¹⁵There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. ¹⁶Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away. ¹⁷Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. ¹⁸Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. ¹⁹There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Habakkuk 1

¹The burden which Habakkuk the prophet did see. ²O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! ³Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. ⁴Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth. ⁵Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. ⁶For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs. ⁷They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. ⁸Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. ⁹They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. ¹⁰And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. ¹¹Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god. ¹²Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. ¹³Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more

righteous than he? ¹⁴And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? ¹⁵They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. ¹⁶Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. ¹⁷Shall they therefore empty their net, and not spare continually to slay the nations?

Habakkuk 2

¹I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. ²And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. ³For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. ⁴Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. ⁵Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: ⁶Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! ⁷Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? ⁸Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. ⁹Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! ¹⁰Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. ¹¹For the stone shall cry out of the wall, and the beam out of the timber shall answer it. ¹²Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! ¹³Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? ¹⁴For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. ¹⁵Woe

unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! ¹⁶Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. ¹⁷For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. ¹⁸What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? ¹⁹Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. ²⁰But the LORD is in his holy temple: let all the earth keep silence before him.

Habakkuk 3

¹A prayer of Habakkuk the prophet upon Shigionoth. ²O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. ³God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. ⁴And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. ⁵Before him went the pestilence, and burning coals went forth at his feet. ⁶He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. ⁷I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. ⁸Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? ⁹Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. ¹⁰The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. ¹¹The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. ¹²Thou didst march through the land in indignation, thou didst thresh the heathen in anger. ¹³Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. ¹⁴Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. ¹⁵Thou didst walk through the

sea with thine horses, through the heap of great waters. ¹⁶When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. ¹⁷Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: ¹⁸Yet I will rejoice in the LORD, I will joy in the God of my salvation. ¹⁹The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

Zephaniah 1

¹The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. ²I will utterly consume all things from off the land, saith the LORD. ³I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD. ⁴I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; ⁵And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham; ⁶And them that are turned back from the LORD; and those that have not sought the LORD, nor enquired for him. ⁷Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. ⁸And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. ⁹In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. ¹⁰And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. ¹¹Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. ¹²And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil. ¹³Therefore their goods shall become a booty, and their houses a

desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. ¹⁴The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. ¹⁵That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, ¹⁶A day of the trumpet and alarm against the fenced cities, and against the high towers. ¹⁷And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. ¹⁸Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Zephaniah 2

¹Gather yourselves together, yea, gather together, O nation not desired;
²Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. ³Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger. ⁴For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. ⁵Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. ⁶And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. ⁷And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity. ⁸I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. ⁹Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. ¹⁰This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts. ¹¹The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen. ¹²Ye Ethiopians also, ye shall be slain by my sword. ¹³And he will stretch out his hand

against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. ¹⁴And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work. ¹⁵This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

Zephaniah 3

¹Woe to her that is filthy and polluted, to the oppressing city! ²She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God. ³Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. ⁴Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. ⁵The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. ⁶I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. ⁷I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings. ⁸Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. ⁹For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. ¹⁰From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. ¹¹In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. ¹²I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. ¹³The remnant of Israel shall not do iniquity, nor speak lies;

neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. ¹⁴Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. ¹⁵The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. ¹⁶In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. ¹⁷The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. ¹⁸I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. ¹⁹Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. ²⁰At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Haggai 1

¹In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, ²Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built. ³Then came the word of the LORD by Haggai the prophet, saying, ⁴Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? ⁵Now therefore thus saith the LORD of hosts; Consider your ways. ⁶Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. ⁷Thus saith the LORD of hosts; Consider your ways. ⁸Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. ⁹Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. ¹⁰Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. ¹¹And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands. ¹²Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD. ¹³Then spake Haggai the LORD's messenger in the LORD's

message unto the people, saying, I am with you, saith the LORD. ¹⁴And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, ¹⁵In the four and twentieth day of the sixth month, in the second year of Darius the king.

Haggai 2

¹In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying, ²Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, ³Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? ⁴Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts: ⁵According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. ⁶For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; ⁷And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. ⁸The silver is mine, and the gold is mine, saith the LORD of hosts. ⁹The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts. ¹⁰In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying, ¹¹Thus saith the LORD of hosts; Ask now the priests concerning the law, saying, ¹²If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. ¹³Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. ¹⁴Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and

so is every work of their hands; and that which they offer there is unclean.
¹⁵And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD: ¹⁶Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. ¹⁷I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD. ¹⁸Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD's temple was laid, consider it. ¹⁹Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you. ²⁰And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying, ²¹Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; ²²And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. ²³In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

Zechariah 1

¹In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, ²The LORD hath been sore displeased with your fathers. ³Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. ⁴Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD. ⁵Your fathers, where are they? and the prophets, do they live for ever? ⁶But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us. ⁷Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, ⁸I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. ⁹Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. ¹⁰And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth. ¹¹And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. ¹²Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have

mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? ¹³And the LORD answered the angel that talked with me with good words and comfortable words. ¹⁴So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. ¹⁵And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. ¹⁶Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. ¹⁷Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem. ¹⁸Then lifted I up mine eyes, and saw, and behold four horns. ¹⁹And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. ²⁰And the LORD shewed me four carpenters. ²¹Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

Zechariah 2

¹I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. ²Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. ³And, behold, the angel that talked with me went forth, and another angel went out to meet him, ⁴And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: ⁵For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. ⁶Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. ⁷Deliver thyself, O Zion, that dwellest with the daughter of Babylon. ⁸For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. ⁹For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me. ¹⁰Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. ¹¹And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. ¹²And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. ¹³Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Zechariah 3

¹And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. ²And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? ³Now Joshua was clothed with filthy garments, and stood before the angel. ⁴And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. ⁵And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. ⁶And the angel of the LORD protested unto Joshua, saying, ⁷Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. ⁸Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. ⁹For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. ¹⁰In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Zechariah 4

¹And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, ²And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: ³And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. ⁴So I answered and spake to the angel that talked with me, saying, What are these, my lord? ⁵Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. ⁶Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. ⁷Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. ⁸Moreover the word of the LORD came unto me, saying, ⁹The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. ¹⁰For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth. ¹¹Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? ¹²And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? ¹³And he answered me and said, Knowest thou not what these be? And I said, No, my lord. ¹⁴Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Zechariah 5

¹Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. ²And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. ³Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. ⁴I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. ⁵Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. ⁶And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. ⁷And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. ⁸And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. ⁹Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. ¹⁰Then said I to the angel that talked with me, Whither do these bear the ephah? ¹¹And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Zechariah 6

¹And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. ²In the first chariot were red horses; and in the second chariot black horses; ³And in the third chariot white horses; and in the fourth chariot grisled and bay horses. ⁴Then I answered and said unto the angel that talked with me, What are these, my lord? ⁵And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. ⁶The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. ⁷And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. ⁸Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country. ⁹And the word of the LORD came unto me, saying, ¹⁰Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; ¹¹Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; ¹²And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: ¹³Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. ¹⁴And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the

son of Zephaniah, for a memorial in the temple of the LORD. ¹⁵And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

Zechariah 7

¹And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu; ²When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD, ³And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years? ⁴Then came the word of the LORD of hosts unto me, saying, ⁵Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? ⁶And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? ⁷Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? ⁸And the word of the LORD came unto Zechariah, saying, ⁹Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: ¹⁰And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. ¹¹But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. ¹²Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. ¹³Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: ¹⁴But I scattered them with a whirlwind among all the nations whom they knew

not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

Zechariah 8

¹Again the word of the LORD of hosts came to me, saying, ²Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. ³Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. ⁴Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. ⁵And the streets of the city shall be full of boys and girls playing in the streets thereof. ⁶Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. ⁷Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; ⁸And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. ⁹Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built. ¹⁰For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. ¹¹But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts. ¹²For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. ¹³And it shall come to pass, that as ye were a curse among the heathen, O house of Judah,

and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. ¹⁴For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: ¹⁵So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. ¹⁶These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: ¹⁷And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD. ¹⁸And the word of the LORD of hosts came unto me, saying, ¹⁹Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. ²⁰Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: ²¹And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. ²²Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. ²³Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Zechariah 9

¹The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD. ²And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. ³And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. ⁴Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. ⁵Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. ⁶And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. ⁷And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. ⁸And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes. ⁹Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. ¹⁰And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. ¹¹As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. ¹²Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; ¹³When I have bent Judah for me, filled

the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. ¹⁴And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. ¹⁵The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. ¹⁶And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. ¹⁷For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

Zechariah 10

¹Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. ²For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. ³Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. ⁴Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. ⁵And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded. ⁶And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them. ⁷And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. ⁸I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. ⁹And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. ¹⁰I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. ¹¹And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of

Assyria shall be brought down, and the sceptre of Egypt shall depart away.
¹²And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

Zechariah 11

¹Open thy doors, O Lebanon, that the fire may devour thy cedars.
²Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. ³There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. ⁴Thus saith the LORD my God; Feed the flock of the slaughter; ⁵Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not. ⁶For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them. ⁷And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. ⁸Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me. ⁹Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. ¹⁰And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. ¹¹And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD. ¹²And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. ¹³And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD. ¹⁴Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah

and Israel. ¹⁵And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd. ¹⁶For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. ¹⁷Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Zechariah 12

¹The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. ²Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. ³And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. ⁴In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. ⁵And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God. ⁶In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. ⁷The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. ⁸In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. ⁹And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. ¹⁰And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in

bitterness for him, as one that is in bitterness for his firstborn. ¹¹In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. ¹²And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; ¹³The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; ¹⁴All the families that remain, every family apart, and their wives apart.

Zechariah 13

¹In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. ²And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. ³And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. ⁴And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: ⁵But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. ⁶And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. ⁷Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. ⁸And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. ⁹And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Zechariah 14

¹Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. ²For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. ³Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. ⁴And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. ⁵And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. ⁶And it shall come to pass in that day, that the light shall not be clear, nor dark: ⁷But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. ⁸And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. ⁹And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. ¹⁰All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. ¹¹And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. ¹²And this shall be

the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. ¹³And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. ¹⁴And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. ¹⁵And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. ¹⁶And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. ¹⁷And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. ¹⁸And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. ¹⁹This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. ²⁰In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar. ²¹Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

Malachi 1

¹The burden of the word of the LORD to Israel by Malachi. ²I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, ³And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. ⁴Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. ⁵And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel. ⁶A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? ⁷Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. ⁸And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. ⁹And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. ¹⁰Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. ¹¹For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen,

saith the LORD of hosts. ¹²But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. ¹³Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. ¹⁴But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

Malachi 2

¹And now, O ye priests, this commandment is for you. ²If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. ³Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. ⁴And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. ⁵My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. ⁶The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. ⁷For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. ⁸But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. ⁹Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. ¹⁰Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? ¹¹Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god. ¹²The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts. ¹³And this have ye done again, covering the altar of the LORD with tears, with

weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. ¹⁴Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. ¹⁵And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. ¹⁶For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. ¹⁷Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?

Malachi 3

¹Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. ²But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: ³And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. ⁴Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. ⁵And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. ⁶For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. ⁷Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? ⁸Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. ⁹Ye are cursed with a curse: for ye have robbed me, even this whole nation. ¹⁰Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. ¹¹And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit

before the time in the field, saith the LORD of hosts. ¹²And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts. ¹³Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee? ¹⁴Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? ¹⁵And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. ¹⁶Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. ¹⁷And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. ¹⁸Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Malachi 4

¹For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. ²But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. ³And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. ⁴Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. ⁵Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: ⁶And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Tobit 1

¹The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali; ²Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser. ³I Tobit have walked all the days of my life in the ways of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians. ⁴And when I was in mine own country, in the land of Israel being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages. ⁵Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal. ⁶But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron. ⁷The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem: ⁸And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father. ⁹Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias. ¹⁰And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles. ¹¹But I kept myself from eating; ¹²Because I remembered God with all my heart. ¹³And the most High gave

me grace and favour before Enemessar, so that I was his purveyor. ¹⁴And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver. ¹⁵Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media. ¹⁶And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry, ¹⁷And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him. ¹⁸And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king. ¹⁹And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear. ²⁰Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias. ²¹And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son. ²²And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

Tobit 2

¹Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat. ²And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee. ³But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace. ⁴Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun. ⁵Then I returned, and washed myself, and ate my meat in heaviness, ⁶Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. ⁷Therefore I wept: and after the going down of the sun I went and made a grave, and buried him. ⁸But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again. ⁹The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted and my face was uncovered: ¹⁰And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais. ¹¹And my wife Anna did take women's works to do. ¹²And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid. ¹³And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen. ¹⁴But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her,

but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

Tobit 3

¹Then I being grieved did weep, and in my sorrow prayed, saying, ²O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever. ³Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee: ⁴For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed. ⁵And now thy judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee. ⁶Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me. ⁷It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids; ⁸Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them. ⁹Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter. ¹⁰When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave. ¹¹Then she

prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever. ¹²And now, O Lord, I set mine eyes and my face toward thee, ¹³And say, Take me out of the earth, that I may hear no more the reproach. ¹⁴Thou knowest, Lord, that I am pure from all sin with man, ¹⁵And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach. ¹⁶So the prayers of them both were heard before the majesty of the great God. ¹⁷And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

Tobit 4

¹In that day Tobit remembered the money which he had committed to Gabael in Rages of Media, ²And said with himself, I have wished for death; wherefore do I not call for my son Tobias that I may signify to him of the money before I die? ³And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

⁴Remember, my son, that she saw many dangers for thee, when thou wast in her womb: and when she is dead, bury her by me in one grave. ⁵My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness. ⁶For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly. ⁷Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. ⁸If thou hast abundance give alms accordingly: if thou have but a little, be not afraid to give according to that little: ⁹For thou layest up a good treasure for thyself against the day of necessity. ¹⁰Because that alms do deliver from death, and suffereth not to come into darkness.

¹¹For alms is a good gift unto all that give it in the sight of the most High.

¹²Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land. ¹³Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and

daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine. ¹⁴Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect my son, in all things thou doest, and be wise in all thy conversation. ¹⁵Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey. ¹⁶Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms: and let not thine eye be envious, when thou givest alms. ¹⁷Pour out thy bread on the burial of the just, but give nothing to the wicked. ¹⁸Ask counsel of all that are wise, and despise not any counsel that is profitable. ¹⁹Bless the Lord thy God always, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind. ²⁰And now I signify this to they that I committed ten talents to Gabael the son of Gabrias at Rages in Media. ²¹And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

Tobit 5

¹Tobias then answered and said, Father, I will do all things which thou hast commanded me: ²But how can I receive the money, seeing I know him not? ³Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money. ⁴Therefore when he went to seek a man, he found Raphael that was an angel. ⁵But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well? ⁶To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael. ⁷Then Tobias said unto him, Tarry for me, till I tell my father. ⁸Then he said unto him, Go and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee. ⁹So he called him, and he came in, and they saluted one another. ¹⁰Then Tobit said unto him, Brother, shew me of what tribe and family thou art. ¹¹To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name. ¹²Then he said, I am Azarias, the son of Ananias the great, and of thy brethren. ¹³Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock. ¹⁴But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son? ¹⁵Yea, moreover, if ye return safe, I will add

something to thy wages. ¹⁶So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them. ¹⁷But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us? ¹⁸Be not greedy to add money to money: but let it be as refuse in respect of our child. ¹⁹For that which the Lord hath given us to live with doth suffice us. ²⁰Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him. ²¹For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe. ²²Then she made an end of weeping.

Tobit 6

¹And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. ²And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him. ³Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land. ⁴To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely. ⁵So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane. ⁶Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish? ⁷And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. ⁸As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed. ⁹And when they were come near to Rages, ¹⁰The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife. ¹¹For to thee doth the right of her appertain, seeing thou only art of her kindred. ¹²And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other. ¹³Then the young man answered the angel, I have heard, brother Azarias that this maid hath been given to seven men, who all died in the marriage chamber. ¹⁴And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die,

as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them. ¹⁵Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage. ¹⁶And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it: ¹⁷And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

Tobit 7

¹And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house. ²Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin! ³And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve. ⁴Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health? ⁵And they said, He is both alive, and in good health: and Tobias said, He is my father. ⁶Then Raguel leaped up, and kissed him, and wept, ⁷And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept. ⁸And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched. ⁹So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry: ¹⁰For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth. ¹¹I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another. ¹²Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things. ¹³Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her

after the law of Moses, and lead her away to thy father. And he blessed them; ¹⁴And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it. ¹⁵Then they began to eat. ¹⁶After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither. ¹⁷Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her, ¹⁸Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

Tobit 8

¹And when they had supped, they brought Tobias in unto her. ²And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith. ³The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him. ⁴And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us. ⁵Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. ⁶Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself. ⁷And now, O Lord, I take not this my sister for lust but uprightly: therefore mercifully ordain that we may become aged together. ⁸And she said with him, Amen. ⁹So they slept both that night. And Raguel arose, and went and made a grave, ¹⁰Saying, I fear lest he also be dead. ¹¹But when Raguel was come into his house, ¹²He said unto his wife Edna. Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it. ¹³So the maid opened the door, and went in, and found them both asleep, ¹⁴And came forth, and told them that he was alive. ¹⁵Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever. ¹⁶Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy. ¹⁷Thou art to be praised because thou hast had mercy of two that were the only begotten children of

their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy. ¹⁸Then Raguel bade his servants to fill the grave. ¹⁹And he kept the wedding feast fourteen days. ²⁰For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired; ²¹And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

Tobit 9

¹Then Tobias called Raphael, and said unto him, ²Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding. ³For Raguel hath sworn that I shall not depart. ⁴But my father counteth the days; and if I tarry long, he will be very sorry. ⁵So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him. ⁶And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

Tobit 10

¹Now Tobit his father counted every day: and when the days of the journey were expired, and they came not, ²Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money? ³Therefore he was very sorry. ⁴Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to wail him, and said, ⁵Now I care for nothing, my son, since I have let thee go, the light of mine eyes. ⁶To whom Tobit said, Hold thy peace, take no care, for he is safe. ⁷But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me. ⁸But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee. ⁹But Tobias said, No; but let me go to my father. ¹⁰Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money: ¹¹And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children. ¹²And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; where are do not entreat her evil.

Tobit 11

¹After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve. ²Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father: ³Let us haste before thy wife, and prepare the house. ⁴And take in thine hand the gall of the fish. So they went their way, and the dog went after them. ⁵Now Anna sat looking about toward the way for her son. ⁶And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him. ⁷Then said Raphael, I know, Tobias, that thy father will open his eyes. ⁸Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee. ⁹Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both. ¹⁰Tobit also went forth toward the door, and stumbled: but his son ran unto him, ¹¹And took hold of his father: and he strake of the gall on his fathers' eyes, saying, Be of good hope, my father. ¹²And when his eyes began to smart, he rubbed them; ¹³And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck. ¹⁴And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels: ¹⁵For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media. ¹⁶Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight. ¹⁷But Tobias gave thanks before them, because God had mercy on him. And when

he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve. ¹⁸And Achiacharus, and Nasbas his brother's son, came: ¹⁹And Tobias' wedding was kept seven days with great joy.

Tobit 12

¹Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more. ²And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought: ³For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee. ⁴Then the old man said, It is due unto him. ⁵So he called the angel, and he said unto him, Take half of all that ye have brought and go away in safety. ⁶Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him. ⁷It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you. ⁸Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: ⁹For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life: ¹⁰But they that sin are enemies to their own life. ¹¹Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God. ¹²Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise. ¹³And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. ¹⁴And now God hath sent me to heal thee and Sara thy daughter in law. ¹⁵I

am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One. ¹⁶Then they were both troubled, and fell upon their faces: for they feared. ¹⁷But he said unto them, Fear not, for it shall go well with you; praise God therefore. ¹⁸For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever. ¹⁹All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision. ²⁰Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book. ²¹And when they arose, they saw him no more. ²²Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

Tobit 13

¹Then Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom. ²For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. ³Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them. ⁴There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever. ⁵And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us. ⁶If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you? ⁷I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness. ⁸Let all men speak, and let all praise him for his righteousness. ⁹O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous. ¹⁰Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable. ¹¹Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy. ¹²Cursed are all they which hate thee, and blessed shall all be which love thee for ever. ¹³Rejoice and be glad

for the children of the just: for they shall be gathered together, and shall bless the Lord of the just. ¹⁴O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever. ¹⁵Let my soul bless God the great King. ¹⁶For Jerusalem shall be built up with sapphires and emeralds, and precious stone: thy walls and towers and battlements with pure gold. ¹⁷And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir. ¹⁸And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

Tobit 14

¹So Tobit made an end of praising God. ²And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him. ³And when he was very aged he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life. ⁴Go into Media my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time; ⁵And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof. ⁶And all nations shall turn, and fear the Lord God truly, and shall bury their idols. ⁷So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren. ⁸And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass. ⁹But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee. ¹⁰And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him

again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

¹¹Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably. ¹²And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law, ¹³Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's. ¹⁴And he died at Ecbatane in Media, being an hundred and seven and twenty years old. ¹⁵But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

Judith 1

¹In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane, ²And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits: ³And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits: ⁴And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen: ⁵Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. ⁶And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle. ⁷Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast, ⁸And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom, ⁹And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem, ¹⁰Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia. ¹¹But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they

were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

¹²Therefore Nabuchodonosor was very angry with all this country, and swore by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas. ¹³Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots, ¹⁴And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame. ¹⁵He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day. ¹⁶So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

Judith 2

¹And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians that he should, as he said, avenge himself on all the earth. ²So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth. ³Then they decreed to destroy all flesh, that did not obey the commandment of his mouth. ⁴And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him. ⁵Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand. ⁶And thou shalt go against all the west country, because they disobeyed my commandment. ⁷And thou shalt declare unto that they prepare for me earth and water: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them: ⁸So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflow: ⁹And I will lead them captives to the utmost parts of all the earth. ¹⁰Thou therefore shalt go forth. and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment. ¹¹But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest. ¹²For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. ¹³And take thou heed that thou transgress none of the commandments of thy lord, but

accomplish them fully, as I have commanded thee, and defer not to do them. ¹⁴Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur; ¹⁵And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback; ¹⁶And he ranged them, as a great army is ordered for the war. ¹⁷And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision: ¹⁸And plenty of victual for every man of the army, and very much gold and silver out of the king's house. ¹⁹Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen. ²⁰A great number also sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number. ²¹And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia. ²²Then he took all his army, his footmen, and horsemen and chariots, and went from thence into the hill country; ²³And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Israel, which were toward the wilderness at the south of the land of the Chellians. ²⁴Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea. ²⁵And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia. ²⁶He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes. ²⁷Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds,

also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword. ²⁸Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

Judith 3

¹So they sent ambassadors unto him to treat of peace, saying, ²Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight. ³Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee. ⁴Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee. ⁵So the men came to Holofernes, and declared unto him after this manner. ⁶Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid. ⁷So they and all the country round about received them with garlands, with dances, and with timbrels. ⁸Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god. ⁹Also he came over against Esdraelon near unto Judea, over against the great strait of Judea. ¹⁰And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

Judith 4

¹Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought. ²Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God: ³For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation. ⁴Therefore they sent into all the coasts of Samaria, and the villages and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem: ⁵And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped. ⁶Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim, ⁷Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was straight, for two men at the most. ⁸And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem. ⁹Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls: ¹⁰Both they, and their wives and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins. ¹¹Thus every man and women, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their

heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar, ¹²And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at. ¹³So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty. ¹⁴And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people, ¹⁵And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

Judith 5

¹Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills and had laid impediments in the champaign countries: ²Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, ³And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army; ⁴And why have they determined not to come and meet me, more than all the inhabitants of the west. ⁵Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant. ⁶This people are descended of the Chaldeans: ⁷And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. ⁸For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. ⁹Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle. ¹⁰But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

¹¹Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves. ¹²Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. ¹³And God dried the Red sea before them, ¹⁴And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness. ¹⁵So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country. ¹⁶And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days. ¹⁷And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. ¹⁸But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies. ¹⁹But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate. ²⁰Now therefore, my lord and governor, if there be any error against this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. ²¹But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world. ²²And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him. ²³For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong

battle ²⁴Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

Judith 6

¹And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations, ²And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied against us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor? ³He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. ⁴For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain. ⁵And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt. ⁶And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return. ⁷Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages: ⁸And thou shalt not perish, till thou be destroyed with them. ⁹And if thou persuade thyself in thy mind that they shall be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain. ¹⁰Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel. ¹¹So his servants took him, and brought him out of the

camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia. ¹²And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them. ¹³Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord. ¹⁴But the Israelites descended from their city, and came unto him, and loosed him, and brought him to Bethulia, and presented him to the governors of the city: ¹⁵Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel. ¹⁶And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done. ¹⁷And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel. ¹⁸Then the people fell down and worshipped God, and cried unto God, saying, ¹⁹O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day. ²⁰Then they comforted Achior, and praised him greatly. ²¹And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

Judith 7

¹The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel. ²Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude. ³And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cynamon, which is over against Esdraelon. ⁴Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight. ⁵Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night. ⁶But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia, ⁷And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people. ⁸Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said, ⁹Let our lord now hear a word, that there be not an overthrow in thine army. ¹⁰For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains. ¹¹Now therefore, my lord, fight not

against them in battle array, and there shall not so much as one man of thy people perish. ¹²Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain: ¹³For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. ¹⁴So they and their wives and their children shall be consumed with fire, and before the sword come against them, they shall be overthrown in the streets where they dwell. ¹⁵Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably. ¹⁶And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. ¹⁷So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel. ¹⁸Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude. ¹⁹Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them. ²⁰Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia. ²¹And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. ²²Therefore their young children were

out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them. ²³Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders, ²⁴God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur. ²⁵For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction. ²⁶Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army. ²⁷For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die. ²⁸We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day. ²⁹Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice. ³⁰Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. ³¹And if these days pass, and there come no help unto us, I will do according to your word. ³²And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

Judith 8

¹Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel. ²And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. ³For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo. ⁴So Judith was a widow in her house three years and four months. ⁵And she made her a tent upon the top of her house, and put on sackcloth upon her loins and ware her widow's apparel. ⁶And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel. ⁷She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants and maidservants, and cattle, and lands; and she remained upon them. ⁸And there was none that gave her an ill word; as she feared God greatly. ⁹Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; ¹⁰Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. ¹¹And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the

people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. ¹²And now who are ye that have tempted God this day, and stand instead of God among the children of men? ¹³And now try the Lord Almighty, but ye shall never know any thing. ¹⁴For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. ¹⁵For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies. ¹⁶Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering. ¹⁷Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him. ¹⁸For there arose none in our age, neither is there any now in these days neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime. ¹⁹For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. ²⁰But we know none other god, therefore we trust that he will not despise us, nor any of our nation. ²¹For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth. ²²And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. ²³For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour. ²⁴Now therefore, O brethren, let us shew an example to our brethren, because their

hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us. ²⁵Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers. ²⁶Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. ²⁷For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them. ²⁸Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words. ²⁹For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good. ³⁰But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. ³¹Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more. ³²Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. ³³Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand. ³⁴But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do. ³⁵Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. ³⁶So they returned from the tent, and went to their wards.

Judith 9

¹Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said, ²O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so: ³Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones; ⁴And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow. ⁵For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come. ⁶Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge. ⁷For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name. ⁸Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar. ⁹Behold their pride, and send thy wrath upon their heads: give into

mine hand, which am a widow, the power that I have conceived. ¹⁰Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. ¹¹For thy power standeth not in multitude nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope. ¹²I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, king of every creature, hear thou my prayer: ¹³And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children. ¹⁴And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

Judith 10

¹Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words. ²She rose where she had fallen down, and called her maid, and went down into the house in the which she abode in the sabbath days, and in her feast days, ³And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. ⁴And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her. ⁵Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her. ⁶Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city, Chabris and Charmis. ⁷And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her. ⁸The God, the God of our fathers give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God. ⁹And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken. ¹⁰And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could

see her no more. ¹¹Thus they went straight forth in the valley: and the first watch of the Assyrians met her, ¹²And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed: ¹³And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men. ¹⁴Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her, ¹⁵Thou hast saved thy life, in that thou hast hastened to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. ¹⁶And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well. ¹⁷Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. ¹⁸Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. ¹⁹And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left who being let go might deceive the whole earth. ²⁰And they that lay near Holofernes went out, and all his servants and they brought her into the tent. ²¹Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. ²²So they shewed him of her; and he came out before his tent with silver lamps going before him. ²³And when Judith was come before him and his servants they all marvelled at the beauty of her countenance; and she fell

down upon her face, and did reverence unto him: and his servants took her up.

Judith 11

¹Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. ²Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. ³But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter: ⁴For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord. ⁵Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night. ⁶And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes. ⁷As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house. ⁸For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. ⁹Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. ¹⁰Therefore, O lord and governor, respect not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can sword prevail against them, except they sin against their God. ¹¹And now, that my lord be not defeated and frustrate of his

purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger whensoever they shall do that which is not fit to be done: ¹²For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws: ¹³And are resolved to spend the firstfruits of the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands. ¹⁴For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate. ¹⁵Now when they shall bring them word, they will forthwith do it, and they shall be given to thee to be destroyed the same day. ¹⁶Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. ¹⁷For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins: ¹⁸And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. ¹⁹And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee. ²⁰Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said, ²¹There is not such a woman from one end of the earth to the other, both for

beauty of face, and wisdom of words. ²²Likewise Holofernes said unto her. God hath done well to send thee before the people, that strength might be in our hands and destruction upon them that lightly regard my lord. ²³And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

Judith 12

¹Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine. ²And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought. ³Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation. ⁴Then said Judith unto him As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined. ⁵Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch, ⁶And sent to Holofernes, saving, Let my lord now command that thine handmaid may go forth unto prayer. ⁷Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. ⁸And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. ⁹So she came in clean, and remained in the tent, until she did eat her meat at evening. ¹⁰And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. ¹¹Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. ¹²For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn. ¹³Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to

be honoured in his presence, and drink wine, and be merry with us and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor. ¹⁴Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death. ¹⁵So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them. ¹⁶Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her. ¹⁷Then said Holofernes unto her, Drink now, and be merry with us. ¹⁸So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. ¹⁹Then she took and ate and drank before him what her maid had prepared. ²⁰And Holofernes took great delight in her, and drank more wine than he had drunk at any time in one day since he was born.

Judith 13

¹Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long. ²And Judith was left alone in the tent, and Holofernes lying alone upon his bed: for he was filled with wine. ³Now Judith had commanded her maid to stand without her bedchamber, and to wait for her. coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose. ⁴So all went forth and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem. ⁵For now is the time to help thine inheritance, and to execute thine enterprizes to the destruction of the enemies which are risen against us. ⁶Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence, ⁷And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day. ⁸And she smote twice upon his neck with all her might, and she took away his head from him. ⁹And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid; ¹⁰And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof. ¹¹Then said Judith afar off, to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day. ¹²Now when the men of her city

heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. ¹³And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them. ¹⁴Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night. ¹⁵So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman. ¹⁶As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me. ¹⁷Then all the people were wonderfully astonished, and bowed themselves and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people. ¹⁸Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. ¹⁹For this thy confidence shall not depart from the heart of men, which remember the power of God for ever. ²⁰And God turn these things to thee for a perpetual praise, to visit thee in good things because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said; So be it, so be it.

Judith 14

¹Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls. ²And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down. ³Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face. ⁴So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go. ⁵But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death. ⁶Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed. ⁷But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacles of Juda, and in all nations, which hearing thy name shall be astonished. ⁸Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them. ⁹And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city. ¹⁰And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day. ¹¹And as soon as the morning arose, they hanged the head of

Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain. ¹²But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers. ¹³So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed. ¹⁴Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith. ¹⁵But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him. ¹⁶Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments. ¹⁷After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried, ¹⁸These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head. ¹⁹When the captains of the Assyrians' army heard these words, they rent their coats and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

Judith 15

¹And when they that were in the tents heard, they were astonished at the thing that was done. ²And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country. ³They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them. ⁴Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them. ⁵Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof. ⁶And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched. ⁷And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great. ⁸Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her. ⁹And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation: ¹⁰Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed

be thou of the Almighty Lord for evermore. And all the people said, So be it. ¹¹And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it and laid it on her mule; and made ready her carts, and laid them thereon. ¹²Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her. ¹³And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

Judith 16

¹Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise. ²And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name. ³For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me. ⁴Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills. ⁵He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil. ⁶But the Almighty Lord hath disappointed them by the hand of a woman. ⁷For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance. ⁸For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. ⁹Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck. ¹⁰The Persians quaked at her boldness, and the Medes were daunted at her hardiness. ¹¹Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown. ¹²The sons of the damsels have pierced them through, and wounded them as fugatives' children: they perished by the battle of the Lord. ¹³I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible. ¹⁴Let all creatures serve

thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice. ¹⁵For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee. ¹⁶For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times. ¹⁷Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever. ¹⁸Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts. ¹⁹Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord. ²⁰So the people continued feasting in Jerusalem before the sanctuary for the space of three months and Judith remained with them. ²¹After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country. ²²And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people. ²³But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses. ²⁴And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred. ²⁵And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

Esther (Greek) 1

¹Then Mardocheus said, God hath done these things. ²For I remember a dream which I saw concerning these matters, and nothing thereof hath failed. ³A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen: ⁴And the two dragons are I and Aman. ⁵And the nations were those that were assembled to destroy the name of the Jews: ⁶And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles. ⁷Therefore hath he made two lots, one for the people of God, and another for all the Gentiles. ⁸And these two lots came at the hour, and time, and day of judgment, before God among all nations. ⁹So God remembered his people, and justified his inheritance. ¹⁰Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

Esther (Greek) 2

¹In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it. ²In the second year of the reign of Artexerxes the great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream; ³Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court. ⁴He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream: ⁵Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land: ⁶And, behold, two great dragons came forth ready to fight, and their cry was great. ⁷And at their cry all nations were prepared to battle, that they might fight against the righteous people. ⁸And lo a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth. ⁹And the whole righteous nation was troubled, fearing their own evils, and were ready to perish. ¹⁰Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water. ¹¹The light and the sun rose up, and the lowly were exalted, and devoured the glorious. ¹²Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

Esther (Greek) 3

¹And Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace. ²And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artexerxes the king; and so he certified the king of them. ³Then the king examined the two eunuchs, and after that they had confessed it, they were strangled. ⁴And the king made a record of these things, and Mardocheus also wrote thereof. ⁵So the king commanded Mardocheus to serve in the court, and for this he rewarded him. ⁶Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

Esther (Greek) 4

¹The copy of the letters was this: The great king Artexerxes writeth these things to the princes and governours that are under him from India unto Ethiopia in an hundred and seven and twenty provinces. ²After that I became lord over many nations and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men. ³Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom, ⁴Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot go forward. ⁵Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can that our kingdom may not be firmly established: ⁶Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year: ⁷That they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble. ⁸Then Mardocheus thought upon all the works

of the Lord, and made his prayer unto him, ⁹Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee: ¹⁰For thou hast made heaven and earth, and all the wondrous things under the heaven. ¹¹Thou art Lord of all things, and there is no man that can resist thee, which art the Lord. ¹²Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman. ¹³For I could have been content with good will for the salvation of Israel to kiss the soles of his feet. ¹⁴But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride. ¹⁵And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning. ¹⁶Despise not the portion, which thou hast delivered out of Egypt for thine own self. ¹⁷Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord. ¹⁸All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

Esther (Greek) 5

¹Queen Esther also, being in fear of death, resorted unto the Lord:
²And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair. ³And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee. ⁴For my danger is in mine hand.
⁵From my youth up I have heard in the tribe of my family that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them. ⁶And now we have sinned before thee: therefore hast thou given us into the hands of our enemies, ⁷Because we worshipped their gods: O Lord, thou art righteous. ⁸Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols, ⁹That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,
¹⁰And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever. ¹¹O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.
¹²Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power. ¹³Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him: ¹⁴But deliver us with thine hand, and help me that am

desolate, and which have no other help but thee. ¹⁵Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen. ¹⁶Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself. ¹⁷And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings. ¹⁸Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham. ¹⁹O thou mighty God above all, hear the voice of the forlorn and deliver us out of the hands of the mischievous, and deliver me out of my fear.

Esther (Greek) 6

¹And upon the third day, when she had ended her prayers, she laid away her mourning garments, and put on her glorious apparel. ²And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her: ³And upon the one she leaned, as carrying herself daintily; ⁴And the other followed, bearing up her train. ⁵And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear. ⁶Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful. ⁷Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her. ⁸Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words and said unto her, ⁹Esther, what is the matter? I am thy brother, be of good cheer: ¹⁰Thou shalt not die, though our commandment be general: come near. ¹¹And so he held up his golden sceptre, and laid it upon her neck, ¹²And embraced her, and said, Speak unto me. ¹³Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty. ¹⁴For wonderful art thou, lord, and thy countenance is full of grace. ¹⁵And as she was speaking, she fell down for faintness. ¹⁶Then the king was troubled, and all his servants comforted her.

Esther (Greek) 7

¹The great king Artexerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting. ²Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen, ³And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good: ⁴And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things and hateth evil. ⁵Oftentimes also fair speech of those, that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities: ⁶Beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes. ⁷Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority. ⁸And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men, ⁹Both by changing our purposes, and always judging things that are evident with more equal proceeding. ¹⁰For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us, ¹¹Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all the next person unto the king. ¹²But he, not bearing his great dignity, went about to deprive us of our kingdom and life: ¹³Having by manifold and cunning deceits sought of us the destruction,

as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation. ¹⁴For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians. ¹⁵But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws: ¹⁶And that they be children of the most high and most mighty, living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner. ¹⁷Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha. ¹⁸For he that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts. ¹⁹Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws. ²⁰And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them. ²¹For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished. ²²Ye shall therefore among your solemn feasts keep it an high day with all feasting: ²³That both now and hereafter there may be safety to us and the well affected Persians; but to those which do conspire against us a memorial of destruction. ²⁴Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

Wisdom of Solomon 1

¹Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him. ²For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him. ³For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise. ⁴For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. ⁵For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. ⁶For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. ⁷For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice. ⁸Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him. ⁹For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. ¹⁰For the ear of jealousy heareth all things: and the noise of murmurings is not hid. ¹¹Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that believeth slayeth the soul. ¹²Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. ¹³For God made not death: neither hath he pleasure in the destruction of the living. ¹⁴For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: ¹⁵(For righteousness is immortal:) ¹⁶But ungodly men with their works and words

called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

Wisdom of Solomon 2

¹For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. ²For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: ³Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air, ⁴And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof. ⁵For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again. ⁶Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. ⁷Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us: ⁸Let us crown ourselves with rosebuds, before they be withered: ⁹Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this. ¹⁰Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. ¹¹Let our strength be the law of justice: for that which is feeble is found to be nothing worth. ¹²Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. ¹³He professeth to have the knowledge of God: and he calleth himself the child of the Lord. ¹⁴He was made to reprove our thoughts. ¹⁵He is grievous unto us even to

behold: for his life is not like other men's, his ways are of another fashion.
¹⁶We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. ¹⁷Let us see if his words be true: and let us prove what shall happen in the end of him. ¹⁸For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. ¹⁹Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. ²⁰Let us condemn him with a shameful death: for by his own saying he shall be respected. ²¹Such things they did imagine, and were deceived: for their own wickedness hath blinded them. ²²As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls. ²³For God created man to be immortal, and made him to be an image of his own eternity. ²⁴Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

Wisdom of Solomon 3

¹But the souls of the righteous are in the hand of God, and there shall no torment touch them. ²In the sight of the unwise they seemed to die: and their departure is taken for misery, ³And their going from us to be utter destruction: but they are in peace. ⁴For though they be punished in the sight of men, yet is their hope full of immortality. ⁵And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. ⁶As gold in the furnace hath he tried them, and received them as a burnt offering. ⁷And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. ⁸They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. ⁹They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. ¹⁰But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord. ¹¹For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: ¹²Their wives are foolish, and their children wicked: ¹³Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls. ¹⁴And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind. ¹⁵For glorious is the fruit of good labours: and the root of wisdom shall never fall away. ¹⁶As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out. ¹⁷For though they live long, yet shall

they be nothing regarded: and their last age shall be without honour. ¹⁸Or, if they die quickly, they have no hope, neither comfort in the day of trial.

¹⁹For horrible is the end of the unrighteous generation.

Wisdom of Solomon 4

¹Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men. ²When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards. ³But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation. ⁴For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out. ⁵The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing. ⁶For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial. ⁷But though the righteous be prevented with death, yet shall he be in rest. ⁸For honourable age is not that which standeth in length of time, nor that is measured by number of years. ⁹But wisdom is the gray hair unto men, and an unspotted life is old age. ¹⁰He pleased God, and was beloved of him: so that living among sinners he was translated. ¹¹Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. ¹²For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. ¹³He, being made perfect in a short time, fulfilled a long time: ¹⁴For his soul pleased the Lord: therefore hastened he to take him away from among the wicked. ¹⁵This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen. ¹⁶Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous. ¹⁷For they shall see the end of

the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety. ¹⁸They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore. ¹⁹For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish. ²⁰And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

Wisdom of Solomon 5

¹Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. ²When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. ³And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: ⁴We fools accounted his life madness, and his end to be without honour: ⁵How is he numbered among the children of God, and his lot is among the saints! ⁶Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. ⁷We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. ⁸What hath pride profited us? or what good hath riches with our vaunting brought us? ⁹All those things are passed away like a shadow, and as a post that hasted by; ¹⁰And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; ¹¹Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; ¹²Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: ¹³Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness. ¹⁴For the hope of the ungodly is like dust that is

blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

¹⁵But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. ¹⁶Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. ¹⁷He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies. ¹⁸He shall put on righteousness as a breastplate, and true judgment instead of an helmet. ¹⁹He shall take holiness for an invincible shield. ²⁰His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. ²¹Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. ²²And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. ²³Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Wisdom of Solomon 6

¹Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. ²Give ear, ye that rule the people, and glory in the multitude of nations. ³For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. ⁴Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; ⁵Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places. ⁶For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. ⁷For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike. ⁸But a sore trial shall come upon the mighty. ⁹Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. ¹⁰For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. ¹¹Wherefore set your affection upon my words; desire them, and ye shall be instructed. ¹²Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. ¹³She preventeth them that desire her, in making herself first known unto them. ¹⁴Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. ¹⁵To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care. ¹⁶For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. ¹⁷For the very true beginning of her is the desire of discipline; and the care of discipline is love; ¹⁸And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; ¹⁹And incorruption maketh us near

unto God: ²⁰Therefore the desire of wisdom bringeth to a kingdom. ²¹If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. ²²As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth. ²³Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. ²⁴But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. ²⁵Receive therefore instruction through my words, and it shall do you good.

Wisdom of Solomon 7

¹I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth, ²And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep. ³And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do. ⁴I was nursed in swaddling clothes, and that with cares. ⁵For there is no king that had any other beginning of birth. ⁶For all men have one entrance into life, and the like going out. ⁷Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me. ⁸I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. ⁹Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. ¹⁰I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out. ¹¹All good things together came to me with her, and innumerable riches in her hands. ¹²And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them. ¹³I learned diligently, and do communicate her liberally: I do not hide her riches. ¹⁴For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning. ¹⁵God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise. ¹⁶For in his hand are both we and our words; all wisdom also, and knowledge of workmanship. ¹⁷For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the

elements: ¹⁸The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons: ¹⁹The circuits of years, and the positions of stars: ²⁰The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots: ²¹And all such things as are either secret or manifest, them I know. ²²For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good, ²³Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits. ²⁴For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. ²⁵For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. ²⁶For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. ²⁷And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. ²⁸For God loveth none but him that dwelleth with wisdom. ²⁹For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. ³⁰For after this cometh night: but vice shall not prevail against wisdom.

Wisdom of Solomon 8

¹Wisdom reacheth from one end to another mightily: and sweetly doth she order all things. ²I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty. ³In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her. ⁴For she is privy to the mysteries of the knowledge of God, and a lover of his works. ⁵If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things? ⁶And if prudence work; who of all that are is a more cunning workman than she? ⁷And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life. ⁸If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeeth signs and wonders, and the events of seasons and times. ⁹Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief. ¹⁰For her sake I shall have estimation among the multitude, and honour with the elders, though I be young. ¹¹I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men. ¹²When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth. ¹³Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. ¹⁴I shall set the people in order, and the nations shall be subject unto me. ¹⁵Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war. ¹⁶After I am come into

mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy. ¹⁷Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality; ¹⁸And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me. ¹⁹For I was a witty child, and had a good spirit. ²⁰Yea rather, being good, I came into a body undefiled. ²¹Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

Wisdom of Solomon 9

¹O God of my fathers, and Lord of mercy, who hast made all things with thy word, ²And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, ³And order the world according to equity and righteousness, and execute judgment with an upright heart: ⁴Give me wisdom, that sitteth by thy throne; and reject me not from among thy children: ⁵For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws. ⁶For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. ⁷Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters: ⁸Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning. ⁹And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments. ¹⁰O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. ¹¹For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. ¹²So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat. ¹³For what man is he that can know the counsel of God? or who can think what the will of the Lord is? ¹⁴For the thoughts of mortal men are miserable, and our devices are but uncertain. ¹⁵For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. ¹⁶And hardly do we guess aright at things

that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? ¹⁷And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above? ¹⁸For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

Wisdom of Solomon 10

¹She preserved the first formed father of the world, that was created alone, and brought him out of his fall, ²And gave him power to rule all things. ³But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother. ⁴For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value. ⁵Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son. ⁶When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. ⁷Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul. ⁸For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid. ⁹But wisdom delivered from pain those that attended upon her. ¹⁰When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours. ¹¹In the covetousness of such as oppressed him she stood by him, and made him rich. ¹²She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all. ¹³When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, ¹⁴And left him

not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory. ¹⁵She delivered the righteous people and blameless seed from the nation that oppressed them. ¹⁶She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs; ¹⁷Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season; ¹⁸Brought them through the Red sea, and led them through much water: ¹⁹But she drowned their enemies, and cast them up out of the bottom of the deep. ²⁰Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them. ²¹For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

Wisdom of Solomon 11

¹She prospered their works in the hand of the holy prophet. ²They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way. ³They stood against their enemies, and were avenged of their adversaries. ⁴When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone. ⁵For by what things their enemies were punished, by the same they in their need were benefited. ⁶For instead of a perpetual running river troubled with foul blood, ⁷For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for: ⁸Declaring by that thirst then how thou hadst punished their adversaries. ⁹For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just. ¹⁰For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish. ¹¹Whether they were absent or present, they were vexed alike. ¹²For a double grief came upon them, and a groaning for the remembrance of things past. ¹³For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord. ¹⁴For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired. ¹⁵But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance; ¹⁶That they might know, that wherewithal a man sinneth, by the same also shall he be punished. ¹⁷For thy Almighty hand, that made the world of matter without form, wanted not means to send

among them a multitude of bears or fierce lions, ¹⁸Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes: ¹⁹Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them. ²⁰Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight. ²¹For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm? ²²For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth. ²³But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend. ²⁴For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it. ²⁵And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? ²⁶But thou sparest all: for they are thine, O Lord, thou lover of souls.

Wisdom of Solomon 12

¹For thine incorruptible Spirit is in all things. ²Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord. ³For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land, ⁴Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices; ⁵And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, ⁶With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help: ⁷That the land, which thou esteemedst above all other, might receive a worthy colony of God's children. ⁸Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little. ⁹Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word: ¹⁰But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed. ¹¹For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned. ¹²For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men? ¹³For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright. ¹⁴Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished. ¹⁵Forsomuch

then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished. ¹⁶For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all. ¹⁷For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest. ¹⁸But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt. ¹⁹But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins. ²⁰For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice: ²¹With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises? ²²Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy. ²³Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations. ²⁴For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. ²⁵Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them. ²⁶But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God. ²⁷For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; now being punished in them, when they saw it, they acknowledged him to be the true

God, whom before they denied to know: and therefore came extreme damnation upon them.

Wisdom of Solomon 13

¹Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster; ²But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world. ³With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them. ⁴But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them. ⁵For by the greatness and beauty of the creatures proportionably the maker of them is seen. ⁶But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him. ⁷For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen. ⁸Howbeit neither are they to be pardoned. ⁹For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof? ¹⁰But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand. ¹¹Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life; ¹²And after spending the refuse of his work to dress his meat, hath filled himself; ¹³And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his

understanding, and fashioned it to the image of a man; ¹⁴Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein; ¹⁵And when he had made a convenient room for it, set it in a wall, and made it fast with iron: ¹⁶For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help: ¹⁷Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life. ¹⁸For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward: ¹⁹And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

Wisdom of Solomon 14

¹Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him. ²For verily desire of gain devised that, and the workman built it by his skill. ³But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves; ⁴Shewing that thou canst save from all danger: yea, though a man went to sea without art. ⁵Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved. ⁶For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation. ⁷For blessed is the wood whereby righteousness cometh. ⁸But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god. ⁹For the ungodly and his ungodliness are both alike hateful unto God. ¹⁰For that which is made shall be punished together with him that made it. ¹¹Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise. ¹²For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life. ¹³For neither were they from the beginning, neither shall they be for ever. ¹⁴For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end. ¹⁵For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. ¹⁶Thus in

process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings. ¹⁷Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present. ¹⁸Also the singular diligence of the artificer did help to set forward the ignorant to more superstition. ¹⁹For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion. ²⁰And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured. ²¹And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name. ²²Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace. ²³For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; ²⁴They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery. ²⁵So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, ²⁶Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness. ²⁷For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil. ²⁸For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves. ²⁹For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt. ³⁰Howbeit for both causes shall they be justly punished: both because they

thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness. ³¹For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

Wisdom of Solomon 15

¹But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things, ²For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine. ³For to know thee is perfect righteousness: yea, to know thy power is the root of immortality. ⁴For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour; ⁵The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath. ⁶Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon. ⁷For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge. ⁸And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded. ⁹Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things. ¹⁰His heart is ashes, his hope is more vile than earth, and his life of less value than clay: ¹¹Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit. ¹²But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means. ¹³For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to

offend above all others. ¹⁴And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

¹⁵For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go. ¹⁶For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself. ¹⁷For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never. ¹⁸Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others. ¹⁹Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

Wisdom of Solomon 16

¹Therefore by the like were they punished worthily, and by the multitude of beasts tormented. ²Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite: ³To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste. ⁴For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented. ⁵For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever: ⁶But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. ⁷For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all. ⁸And in this thou madest thine enemies confess, that it is thou who deliverest from all evil: ⁹For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such. ¹⁰But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them. ¹¹For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness. ¹²For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things. ¹³For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again. ¹⁴A man indeed killeth

through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again. ¹⁵But it is not possible to escape thine hand. ¹⁶For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed. ¹⁷For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous. ¹⁸For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God. ¹⁹And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land. ²⁰Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. ²¹For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking. ²²But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies. ²³But this again did even forget his own strength, that the righteous might be nourished. ²⁴For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee. ²⁵Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need: ²⁶That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee. ²⁷For that which was not destroyed of the fire, being warmed

with a little sunbeam, soon melted away: ²⁸That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee. ²⁹For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

Wisdom of Solomon 17

¹For great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred. ²For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence. ³For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with strange apparitions. ⁴For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances. ⁵No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night. ⁶Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not. ⁷As for the illusions of art magick, they were put down, and their vaunting in wisdom was reprov'd with disgrace. ⁸For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at. ⁹For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents, ¹⁰They died for fear, denying that they saw the air, which could of no side be avoided. ¹¹For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things. ¹²For fear is nothing else but a betraying of the succours which reason offereth. ¹³And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment. ¹⁴But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell, ¹⁵Were

partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them. ¹⁶So then whosoever there fell down was straitly kept, shut up in a prison without iron bars, ¹⁷For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness. ¹⁸Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, ¹⁹Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear. ²⁰For the whole world shined with clear light, and none were hindered in their labour: ²¹Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

Wisdom of Solomon 18

¹Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy. ²But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies. ³Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably. ⁴For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world. ⁵And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water. ⁶Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer. ⁷So of thy people was accepted both the salvation of the righteous, and destruction of the enemies. ⁸For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called. ⁹For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise. ¹⁰But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed. ¹¹The master and the servant were punished after one manner; and like as the king, so suffered the common person. ¹²So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was

destroyed. ¹³For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God. ¹⁴For while all things were in quiet silence, and that night was in the midst of her swift course, ¹⁵Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, ¹⁶And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth. ¹⁷Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for. ¹⁸And one thrown here, and another there, half dead, shewed the cause of his death. ¹⁹For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted. ²⁰Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long. ²¹For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant. ²²So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers. ²³For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living. ²⁴For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head. ²⁵Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

Wisdom of Solomon 19

¹As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do; ²How that having given them leave to depart, and sent them hastily away, they would repent and pursue them. ³For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone. ⁴For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments: ⁵And that thy people might pass a wonderful way: but they might find a strange death. ⁶For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt: ⁷As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: ⁸Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders. ⁹For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them. ¹⁰For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes. ¹¹But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. ¹²For quails came up unto them from the sea for their contentment. ¹³And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. ¹⁴For the

Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them. ¹⁵And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly: ¹⁶But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them. ¹⁷Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors. ¹⁸For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done. ¹⁹For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground. ²⁰The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature. ²¹On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt. ²²For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

Sirach 1

¹All wisdom cometh from the Lord, and is with him for ever. ²Who can number the sand of the sea, and the drops of rain, and the days of eternity? ³Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom? ⁴Wisdom hath been created before all things, and the understanding of prudence from everlasting. ⁵The word of God most high is the fountain of wisdom; and her ways are everlasting commandments. ⁶To whom hath the root of wisdom been revealed? or who hath known her wise counsels? ⁷Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience? ⁸There is one wise and greatly to be feared, the Lord sitting upon his throne. ⁹He created her, and saw her, and numbered her, and poured her out upon all his works. ¹⁰She is with all flesh according to his gift, and he hath given her to them that love him. ¹¹The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. ¹²The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. ¹³Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death. ¹⁴To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb. ¹⁵She hath built an everlasting foundation with men, and she shall continue with their seed. ¹⁶To fear the Lord is fulness of wisdom, and filleth men with her fruits. ¹⁷She filleth all their house with things desirable, and the garners with her increase. ¹⁸The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him. ¹⁹Wisdom raineth down skill and knowledge of understanding standing, and exalteth them to honour that hold her fast. ²⁰The root of wisdom is to fear the Lord, and the branches thereof are long life. ²¹The

fear of the Lord driveth away sins: and where it is present, it turneth away wrath. ²²A furious man cannot be justified; for the sway of his fury shall be his destruction. ²³A patient man will tear for a time, and afterward joy shall spring up unto him. ²⁴He will hide his words for a time, and the lips of many shall declare his wisdom. ²⁵The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner. ²⁶If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee. ²⁷For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight. ²⁸Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart. ²⁹Be not an hypocrite in the sight of men, and take good heed what thou speakest. ³⁰Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

Sirach 2

¹My son, if thou come to serve the Lord, prepare thy soul for temptation. ²Set thy heart aright, and constantly endure, and make not haste in time of trouble. ³Cleave unto him, and depart not away, that thou mayest be increased at thy last end. ⁴Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. ⁵For gold is tried in the fire, and acceptable men in the furnace of adversity. ⁶Believe in him, and he will help thee; order thy way aright, and trust in him. ⁷Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall. ⁸Ye that fear the Lord, believe him; and your reward shall not fail. ⁹Ye that fear the Lord, hope for good, and for everlasting joy and mercy. ¹⁰Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him? ¹¹For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. ¹²Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! ¹³Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. ¹⁴Woe unto you that have lost patience! and what will ye do when the Lord shall visit you? ¹⁵They that fear the Lord will not disobey his Word; and they that love him will keep his ways. ¹⁶They that fear the Lord will seek that which is well, pleasing unto him; and they that love him shall be filled with the law. ¹⁷They that fear the Lord will prepare their hearts, and humble their souls in his sight, ¹⁸Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

Sirach 3

¹Hear me your father, O children, and do thereafter, that ye may be safe. ²For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. ³Whoso honoureth his father maketh an atonement for his sins: ⁴And he that honoureth his mother is as one that layeth up treasure. ⁵Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard. ⁶He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother. ⁷He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters. ⁸Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. ⁹For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations. ¹⁰Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. ¹¹For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children. ¹²My son, help thy father in his age, and grieve him not as long as he liveth. ¹³And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. ¹⁴For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up. ¹⁵In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather. ¹⁶He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed: of God. ¹⁷My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. ¹⁸The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. ¹⁹Many are in high place, and of renown: but mysteries are revealed unto the meek. ²⁰For the power of the Lord is great,

and he is honoured of the lowly. ²¹Seek not out things that are too hard for thee, neither search the things that are above thy strength. ²²But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret. ²³Be not curious in unnecessary matters: for more things are shewed unto thee than men understand. ²⁴For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment. ²⁵Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not. ²⁶A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein. ²⁷An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin. ²⁸In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him. ²⁹The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man. ³⁰Water will quench a flaming fire; and alms maketh an atonement for sins. ³¹And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

Sirach 4

¹My son, defraud not the poor of his living, and make not the needy eyes to wait long. ²Make not an hungry soul sorrowful; neither provoke a man in his distress. ³Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. ⁴Reject not the supplication of the afflicted; neither turn away thy face from a poor man. ⁵Turn not away thine eye from the needy, and give him none occasion to curse thee: ⁶For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him. ⁷Get thyself the love of the congregation, and bow thy head to a great man. ⁸Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness. ⁹Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment. ¹⁰Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth. ¹¹Wisdom exalteth her children, and layeth hold of them that seek her. ¹²He that loveth her loveth life; and they that seek to her early shall be filled with joy. ¹³He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless. ¹⁴They that serve her shall minister to the Holy One: and them that love her the Lord doth love. ¹⁵Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely. ¹⁶If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession. ¹⁷For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. ¹⁸Then will she return the straight way unto him, and comfort him, and shew him her secrets. ¹⁹But if he go wrong, she will forsake him, and give him over to his own

ruin. ²⁰Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. ²¹For there is a shame that bringeth sin; and there is a shame which is glory and grace. ²²Accept no person against thy soul, and let not the reverence of any man cause thee to fall. ²³And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. ²⁴For by speech wisdom shall be known: and learning by the word of the tongue. ²⁵In no wise speak against the truth; but be abashed of the error of thine ignorance. ²⁶Be not ashamed to confess thy sins; and force not the course of the river. ²⁷Make not thyself an underling to a foolish man; neither accept the person of the mighty. ²⁸Strive for the truth unto death, and the Lord shall fight for thee. ²⁹Be not hasty in thy tongue, and in thy deeds slack and remiss. ³⁰Be not as a lion in thy house, nor frantick among thy servants. ³¹Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

Sirach 5

¹Set thy heart upon thy goods; and say not, I have enough for my life.
²Follow not thine own mind and thy strength, to walk in the ways of thy heart: ³And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride. ⁴Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go. ⁵Concerning propitiation, be not without fear to add sin unto sin: ⁶And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners. ⁷Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. ⁸Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity. ⁹Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. ¹⁰Be stedfast in thy understanding; and let thy word be the same. ¹¹Be swift to hear; and let thy life be sincere; and with patience give answer. ¹²If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. ¹³Honour and shame is in talk: and the tongue of man is his fall. ¹⁴Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. ¹⁵Be not ignorant of any thing in a great matter or a small.

Sirach 6

¹Instead of a friend become not an enemy; for thereby thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue. ²Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull straying alone. ³Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree. ⁴A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies. ⁵Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings. ⁶Be in peace with many: nevertheless have but one counsellor of a thousand. ⁷If thou wouldest get a friend, prove him first and be not hasty to credit him. ⁸For some man is a friend for his own occasion, and will not abide in the day of thy trouble. ⁹And there is a friend, who being turned to enmity, and strife will discover thy reproach. ¹⁰Again, some friend is a companion at the table, and will not continue in the day of thy affliction. ¹¹But in thy prosperity he will be as thyself, and will be bold over thy servants. ¹²If thou be brought low, he will be against thee, and will hide himself from thy face. ¹³Separate thyself from thine enemies, and take heed of thy friends. ¹⁴A faithfull friend is a strong defence: and he that hath found such an one hath found a treasure. ¹⁵Nothing doth countervail a faithful friend, and his excellency is invaluable. ¹⁶A faithful friend is the medicine of life; and they that fear the Lord shall find him. ¹⁷Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also. ¹⁸My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. ¹⁹Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon. ²⁰She is very unpleasant to the unlearned: he that is

without understanding will not remain with her. ²¹She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long. ²²For wisdom is according to her name, and she is not manifest unto many. ²³Give ear, my son, receive my advice, and refuse not my counsel, ²⁴And put thy feet into her fetters, and thy neck into her chain. ²⁵Bow down thy shoulder, and bear her, and be not grieved with her bonds. ²⁶Come unto her with thy whole heart, and keep her ways with all thy power. ²⁷Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go. ²⁸For at the last thou shalt find her rest, and that shall be turned to thy joy. ²⁹Then shall her fetters be a strong defence for thee, and her chains a robe of glory. ³⁰For there is a golden ornament upon her, and her bands are purple lace. ³¹Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy. ³²My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent. ³³If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise, ³⁴Stand in the multitude of the elders; and cleave unto him that is wise. ³⁵Be willing to hear every godly discourse; and let not the parables of understanding escape thee. ³⁶And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. ³⁷Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire.

Sirach 7

¹Do no evil, so shall no harm come unto thee. ²Depart from the unjust, and iniquity shall turn away from thee. ³My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. ⁴Seek not of the Lord preeminence, neither of the king the seat of honour. ⁵Justify not thyself before the Lord; and boast not of thy wisdom before the king. ⁶Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, an stumblingblock in the way of thy uprightness. ⁷Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. ⁸Bind not one sin upon another; for in one thou shalt not be unpunished. ⁹Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. ¹⁰Be not fainthearted when thou makest thy prayer, and neglect not to give alms. ¹¹Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth. ¹²Devise not a lie against thy brother; neither do the like to thy friend. ¹³Use not to make any manner of lie: for the custom thereof is not good. ¹⁴Use not many words in a multitude of elders, and make not much babbling when thou prayest. ¹⁵Hate not laborious work, neither husbandry, which the most High hath ordained. ¹⁶Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. ¹⁷Humble thyself greatly: for the vengeance of the ungodly is fire and worms. ¹⁸Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir. ¹⁹Forego not a wise and good woman: for her grace is above gold. ²⁰Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. ²¹Let thy soul love a good servant, and defraud him not of liberty. ²²Hast thou cattle? have an eye to them: and if they be for thy profit,

keep them with thee. ²³Hast thou children? instruct them, and bow down their neck from their youth. ²⁴Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them. ²⁵Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. ²⁶Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman. ²⁷Honour thy father with thy whole heart, and forget not the sorrows of thy mother. ²⁸Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee? ²⁹Fear the Lord with all thy soul, and reverence his priests. ³⁰Love him that made thee with all thy strength, and forsake not his ministers. ³¹Fear the Lord, and honor the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. ³²And stretch thine hand unto the poor, that thy blessing may be perfected. ³³A gift hath grace in the sight of every man living; and for the dead detain it not. ³⁴Fail not to be with them that weep, and mourn with them that mourn. ³⁵Be not slow to visit the sick: for that shall make thee to be beloved. ³⁶Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Sirach 8

¹Strive not with a mighty man' lest thou fall into his hands. ²Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings. ³Strive not with a man that is full of tongue, and heap not wood upon his fire. ⁴Jest not with a rude man, lest thy ancestors be disgraced. ⁵Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. ⁶Dishonour not a man in his old age: for even some of us wax old. ⁷Rejoice not over thy greatest enemy being dead, but remember that we die all. ⁸Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease. ⁹Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth. ¹⁰Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire. ¹¹Rise not up in anger at the presence of an injurious person, lest he lie in wait to entrap thee in thy words. ¹²Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost. ¹³Be not surety above thy power: for if thou be surety, take care to pay it. ¹⁴Go not to law with a judge; for they will judge for him according to his honour. ¹⁵Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly. ¹⁶Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee. ¹⁷Consult not with a fool; for he cannot keep counsel. ¹⁸Do no secret thing before a stranger; for thou knowest not what he will bring forth. ¹⁹Open not thine heart to every man, lest he requite thee with a shrewd turn.

Sirach 9

¹Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. ²Give not thy soul unto a woman to set her foot upon thy substance. ³Meet not with an harlot, lest thou fall into her snares. ⁴Use not much the company of a woman that is a singer, lest thou be taken with her attempts. ⁵Gaze not on a maid, that thou fall not by those things that are precious in her. ⁶Give not thy soul unto harlots, that thou lose not thine inheritance. ⁷Look not round about thee in the streets of the city, neither wander thou in the solitary place thereof. ⁸Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire. ⁹Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction. ¹⁰Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure. ¹¹Envy not the glory of a sinner: for thou knowest not what shall be his end. ¹²Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave. ¹³Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city. ¹⁴As near as thou canst, guess at thy neighbour, and consult with the wise. ¹⁵Let thy talk be with the wise, and all thy communication in the law of the most High. ¹⁶And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord. ¹⁷For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech. ¹⁸A

man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

Sirach 10

¹A wise judge will instruct his people; and the government of a prudent man is well ordered. ²As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. ³An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited. ⁴The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable. ⁵In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour. ⁶Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices. ⁷Pride is hateful before God and man: and by both doth one commit iniquity. ⁸Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another. ⁹Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels. ¹⁰The physician cutteth off a long disease; and he that is to day a king to morrow shall die. ¹¹For when a man is dead, he shall inherit creeping things, beasts, and worms. ¹²The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. ¹³For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly. ¹⁴The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. ¹⁵The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. ¹⁶The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth. ¹⁷He took some of them away, and destroyed them, and hath made their memorial to cease from the earth. ¹⁸Pride was not made for men,

nor furious anger for them that are born of a woman. ¹⁹They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed. ²⁰Among brethren he that is chief is honorable; so are they that fear the Lord in his eyes. ²¹The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof. ²²Whether he be rich, noble, or poor, their glory is the fear of the Lord. ²³It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man. ²⁴Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord. ²⁵Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed. ²⁶Be not overwise in doing thy business; and boast not thyself in the time of thy distress. ²⁷Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread. ²⁸My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. ²⁹Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? ³⁰The poor man is honoured for his skill, and the rich man is honoured for his riches. ³¹He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

Sirach 11

¹Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men. ²Commend not a man for his beauty; neither abhor a man for his outward appearance. ³The bee is little among such as fly; but her fruit is the chief of sweet things. ⁴Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden. ⁵Many kings have sat down upon the ground; and one that was never thought of hath worn the crown. ⁶Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands. ⁷Blame not before thou hast examined the truth: understand first, and then rebuke. ⁸Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk. ⁹Strive not in a matter that concerneth thee not; and sit not in judgment with sinners. ¹⁰My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing. ¹¹There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind. ¹²Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate, ¹³And lifted up his head from misery; so that many that saw it marvelled at him. ¹⁴Prosperity and adversity, life and death, poverty and riches, come of the Lord. ¹⁵Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him. ¹⁶Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein. ¹⁷The gift of the Lord remaineth with the ungodly, and his favour bringeth prosperity for ever. ¹⁸There is that waxeth rich by his wariness and pinching, and this is

the portion of his reward: ¹⁹Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die. ²⁰Be stedfast in thy covenant, and be conversant therein, and wax old in thy work. ²¹Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich. ²²The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing flourish. ²³Say not, What profit is there of my service? and what good things shall I have hereafter? ²⁴Again, say not, I have enough, and possess many things, and what evil shall I have hereafter? ²⁵In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity. ²⁶For it is an easy thing unto the Lord in the day of death to reward a man according to his ways. ²⁷The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered. ²⁸Judge none blessed before his death: for a man shall be known in his children. ²⁹Bring not every man into thine house: for the deceitful man hath many trains. ³⁰Like as a partridge taken and kept in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall: ³¹For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee. ³²Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood. ³³Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot. ³⁴Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

Sirach 12

¹When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits. ²Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High. ³There can no good come to him that is always occupied in evil, nor to him that giveth no alms. ⁴Give to the godly man, and help not a sinner. ⁵Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for else thou shalt receive twice as much evil for all the good thou shalt have done unto him. ⁶For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment. ⁷Give unto the good, and help not the sinner. ⁸A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. ⁹In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart. ¹⁰Never trust thine enemy: for like as iron rusteth, so is his wickedness. ¹¹Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away. ¹²Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith. ¹³Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts? ¹⁴So one that goeth to a sinner, and is defiled with him in his sins, who will pity? ¹⁵For a while he will abide with thee, but if thou begin to fall, he will not tarry. ¹⁶An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be

satisfied with blood. ¹⁷If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee. ¹⁸He will shake his head, and clap his hands, and whisper much, and change his countenance.

Sirach 13

¹He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him. ²Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken. ³The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also. ⁴If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee. ⁵If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it. ⁶If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou? ⁷And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee. ⁸Beware that thou be not deceived and brought down in thy jollity. ⁹If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. ¹⁰Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten. ¹¹Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets: ¹²But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison. ¹³Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep. ¹⁴Love the Lord all thy life, and call upon him for thy salvation. ¹⁵Every beast loveth his like, and every man loveth his neighbor. ¹⁶All flesh consorteth according to kind, and a man will cleave to his like. ¹⁷What fellowship hath

the wolf with the lamb? so the sinner with the godly. ¹⁸What agreement is there between the hyena and a dog? and what peace between the rich and the poor? ¹⁹As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor. ²⁰As the proud hate humility: so doth the rich abhor the poor. ²¹A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends. ²²When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place. ²³When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him. ²⁴Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly. ²⁵The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance. ²⁶A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

Sirach 14

¹Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins. ²Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord. ³Riches are not comely for a niggard: and what should an envious man do with money? ⁴He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously. ⁵He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods. ⁶There is none worse than he that envieth himself; and this is a recompence of his wickedness. ⁷And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness. ⁸The envious man hath a wicked eye; he turneth away his face, and despiseth men. ⁹A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul. ¹⁰A wicked eye envieth his bread, and he is a niggard at his table. ¹¹My son, according to thy ability do good to thyself, and give the Lord his due offering. ¹²Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee. ¹³Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him. ¹⁴Defraud not thyself of the good day, and let not the part of a good desire overpass thee. ¹⁵Shalt thou not leave thy travails unto another? and thy labours to be divided by lot? ¹⁶Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave. ¹⁷All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death. ¹⁸As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born. ¹⁹Every work rotteth and consumeth away, and the worker thereof shall go withal. ²⁰Blessed is the man that doth meditate good things in wisdom, and

that reasoneth of holy things by his understanding. ²¹He that considereth her ways in his heart shall also have understanding in her secrets. ²²Go after her as one that traceth, and lie in wait in her ways. ²³He that prieth in at her windows shall also hearken at her doors. ²⁴He that doth lodge near her house shall also fasten a pin in her walls. ²⁵He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are. ²⁶He shall set his children under her shelter, and shall lodge under her branches. ²⁷By her he shall be covered from heat, and in her glory shall he dwell.

Sirach 15

¹He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her. ²And as a mother shall she meet him, and receive him as a wife married of a virgin. ³With the bread of understanding shall she feed him, and give him the water of wisdom to drink. ⁴He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded. ⁵She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth. ⁶He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name. ⁷But foolish men shall not attain unto her, and sinners shall not see her. ⁸For she is far from pride, and men that are liars cannot remember her. ⁹Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord. ¹⁰For praise shall be uttered in wisdom, and the Lord will prosper it. ¹¹Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth. ¹²Say not thou, He hath caused me to err: for he hath no need of the sinful man. ¹³The Lord hateth all abomination; and they that fear God love it not. ¹⁴He himself made man from the beginning, and left him in the hand of his counsel; ¹⁵If thou wilt, to keep the commandments, and to perform acceptable faithfulness. ¹⁶He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. ¹⁷Before man is life and death; and whether him liketh shall be given him. ¹⁸For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things: ¹⁹And his eyes are upon them that fear him, and he knoweth every work of man. ²⁰He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

Sirach 16

¹Desire not a multitude of unprofitable children, neither delight in ungodly sons. ²Though they multiply, rejoice not in them, except the fear of the Lord be with them. ³Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly. ⁴For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate. ⁵Many such things have I seen with mine eyes, and mine ear hath heard greater things than these. ⁶In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire. ⁷He was not pacified toward the old giants, who fell away in the strength of their foolishness. ⁸Neither spared he the place where Lot sojourned, but abhorred them for their pride. ⁹He pitied not the people of perdition, who were taken away in their sins: ¹⁰Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts. ¹¹And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure. ¹²As his mercy is great, so is his correction also: he judgeth a man according to his works. ¹³The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate. ¹⁴Make way for every work of mercy: for every man shall find according to his works. ¹⁵The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world. ¹⁶His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant. ¹⁷Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of

creatures? ¹⁸Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit. ¹⁹The mountains also and foundations of the earth be shaken with trembling, when the Lord looketh upon them. ²⁰No heart can think upon these things worthily: and who is able to conceive his ways? ²¹It is a tempest which no man can see: for the most part of his works are hid. ²²Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end. ²³He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies. ²⁴My son, hearken unto me, and learn knowledge, and mark my words with thy heart. ²⁵I will shew forth doctrine in weight, and declare his knowledge exactly. ²⁶The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof. ²⁷He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works. ²⁸None of them hindereth another, and they shall never disobey his word. ²⁹After this the Lord looked upon the earth, and filled it with his blessings. ³⁰With all manner of living things hath he covered the face thereof; and they shall return into it again.

Sirach 17

¹The Lord created man of the earth, and turned him into it again. ²He gave them few days, and a short time, and power also over the things therein. ³He endued them with strength by themselves, and made them according to his image, ⁴And put the fear of man upon all flesh, and gave him dominion over beasts and fowls. ⁵They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof. ⁶Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand. ⁷Withal he filled them with the knowledge of understanding, and shewed them good and evil. ⁸He set his eye upon their hearts, that he might shew them the greatness of his works. ⁹He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding. ¹⁰And the elect shall praise his holy name. ¹¹Beside this he gave them knowledge, and the law of life for an heritage. ¹²He made an everlasting covenant with them, and shewed them his judgments. ¹³Their eyes saw the majesty of his glory, and their ears heard his glorious voice. ¹⁴And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour. ¹⁵Their ways are ever before him, and shall not be hid from his eyes. ¹⁶Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony. ¹⁷For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion: ¹⁸Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him. ¹⁹Therefore all their works are as the sun before him, and his eyes are continually upon their ways. ²⁰None of their unrighteous deeds are hid from him, but all their sins are before the Lord ²¹But the Lord being

gracious and knowing his workmanship, neither left nor forsook them, but spared them. ²²The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters. ²³Afterwards he will rise up and reward them, and render their recompence upon their heads. ²⁴But unto them that repent, he granted them return, and comforted those that failed in patience. ²⁵Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less. ²⁶Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently. ²⁷Who shall praise the most High in the grave, instead of them which live and give thanks? ²⁸Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord. ²⁹How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness! ³⁰For all things cannot be in men, because the son of man is not immortal. ³¹What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil. ³²He vieweth the power of the height of heaven; and all men are but earth and ashes.

Sirach 18

¹He that liveth for ever Hath created all things in general. ²The Lord only is righteous, and there is none other but he, ³Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane. ⁴To whom hath he given power to declare his works? and who shall find out his noble acts? ⁵Who shall number the strength of his majesty? and who shall also tell out his mercies? ⁶As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out. ⁷When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful. ⁸What is man, and whereto serveth he? what is his good, and what is his evil? ⁹The number of a man's days at the most are an hundred years. ¹⁰As a drop of water unto the sea, and a gravelstone in comparison of the sand; so are a thousand years to the days of eternity. ¹¹Therefore is God patient with them, and poureth forth his mercy upon them. ¹²He saw and perceived their end to be evil; therefore he multiplied his compassion. ¹³The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth and bringeth again, as a shepherd his flock. ¹⁴He hath mercy on them that receive discipline, and that diligently seek after his judgments. ¹⁵My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. ¹⁶Shall not the dew assuage the heat? so is a word better than a gift. ¹⁷Lo, is not a word better than a gift? but both are with a gracious man. ¹⁸A fool will upbraid churlishly, and a gift of the envious consumeth the eyes. ¹⁹Learn before thou speak, and use physick or ever thou be sick. ²⁰Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

²¹Humble thyself before thou be sick, and in the time of sins shew repentance. ²²Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified. ²³Before thou prayest, prepare thyself; and be not as one that tempteth the Lord. ²⁴Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face. ²⁵When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need. ²⁶From the morning until the evening the time is changed, and all things are soon done before the Lord. ²⁷A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time. ²⁸Every man of understanding knoweth wisdom, and will give praise unto him that found her. ²⁹They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables. ³⁰Go not after thy lusts, but refrain thyself from thine appetites. ³¹If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee. ³²Take not pleasure in much good cheer, neither be tied to the expence thereof. ³³Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

Sirach 19

¹A labouring man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little. ²Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent. ³Moths and worms shall have him to heritage, and a bold man shall be taken away. ⁴He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul. ⁵Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life. ⁶He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil. ⁷Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. ⁸Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not. ⁹For he heard and observed thee, and when time cometh he will hate thee. ¹⁰If thou hast heard a word, let it die with thee; and be bold, it will not burst thee. ¹¹A fool travaileth with a word, as a woman in labour of a child. ¹²As an arrow that sticketh in a man's thigh, so is a word within a fool's belly. ¹³Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. ¹⁴Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. ¹⁵Admonish a friend: for many times it is a slander, and believe not every tale. ¹⁶There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue? ¹⁷Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High. ¹⁸The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love. ¹⁹The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of

immortality. ²⁰The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency. ²¹If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him. ²²The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence. ²³There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom. ²⁴He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High. ²⁵There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment. ²⁶There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit, ²⁷Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware. ²⁸And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil. ²⁹A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. ³⁰A man's attire, and excessive laughter, and gait, shew what he is.

Sirach 20

¹There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise. ²It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt. ³How good is it, when thou art reproved, to shew repentance! for so shalt thou escape wilful sin. ⁴As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence. ⁵There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful. ⁶Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time. ⁷A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time. ⁸He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated. ⁹There is a sinner that hath good success in evil things; and there is a gain that turneth to loss. ¹⁰There is a gift that shall not profit thee; and there is a gift whose recompence is double. ¹¹There is an abasement because of glory; and there is that lifteth up his head from a low estate. ¹²There is that buyeth much for a little, and repayeth it sevenfold. ¹³A wise man by his words maketh him beloved: but the graces of fools shall be poured out. ¹⁴The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one. ¹⁵He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is to be hated of God and man. ¹⁶The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me. ¹⁷How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not. ¹⁸To slip upon a pavement is better than to slip with the

tongue: so the fall of the wicked shall come speedily. ¹⁹An unseasonable tale will always be in the mouth of the unwise. ²⁰A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season. ²¹There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled. ²²There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself. ²³There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing. ²⁴A lie is a foul blot in a man, yet it is continually in the mouth of the untaught. ²⁵A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage. ²⁶The disposition of a liar is dishonourable, and his shame is ever with him. ²⁷A wise man shall promote himself to honour with his words: and he that hath understanding will please great men. ²⁸He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity. ²⁹Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove. ³⁰Wisdom that is hid, and treasure that is hoarded up, what profit is in them both? ³¹Better is he that hideth his folly than a man that hideth his wisdom. ³²Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

Sirach 21

¹My son, hast thou sinned? do so no more, but ask pardon for thy former sins. ²Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men. ³All iniquity is as a two edged sword, the wounds whereof cannot be healed. ⁴To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate. ⁵A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily. ⁶He that hateth to be reprov'd is in the way of sinners: but he that feareth the Lord will repent from his heart. ⁷An eloquent man is known far and near; but a man of understanding knoweth when he slippeth. ⁸He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial. ⁹The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them. ¹⁰The way of sinners is made plain with stones, but at the end thereof is the pit of hell. ¹¹He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom. ¹²He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness. ¹³The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life. ¹⁴The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth. ¹⁵If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back. ¹⁶The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise. ¹⁷They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart. ¹⁸As is a house that is destroyed, so is wisdom to a

fool: and the knowledge of the unwise is as talk without sense. ¹⁹Doctrine unto fools is as fetters on the feet, and like manacles on the right hand. ²⁰A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little. ²¹Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm. ²²A foolish man's foot is soon in his neighbour's house: but a man of experience is ashamed of him. ²³A fool will peep in at the door into the house: but he that is well nurtured will stand without. ²⁴It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace. ²⁵The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance. ²⁶The heart of fools is in their mouth: but the mouth of the wise is in their heart. ²⁷When the ungodly curseth Satan, he curseth his own soul. ²⁸A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

Sirach 22

¹A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace. ²A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand. ³An evilnurtured man is the dishonour of his father that begat him: and a foolish daughter is born to his loss. ⁴A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness. ⁵She that is bold dishonoureth both her father and her husband, but they both shall despise her. ⁶A tale out of season is as musick in mourning: but stripes and correction of wisdom are never out of time. ⁷Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep. ⁸He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter? ⁹If children live honestly, and have wherewithal, they shall cover the baseness of their parents. ¹⁰But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred. ¹¹Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death. ¹²Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life. ¹³Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness. ¹⁴What is heavier than lead? and what is the name thereof, but a fool? ¹⁵Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding. ¹⁶As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time. ¹⁷A heart settled

upon a thought of understanding is as a fair plaistering on the wall of a gallery. ¹⁸Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear. ¹⁹He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge. ²⁰Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship. ²¹Though thou drewest a sword at thy friend, yet despair not: for there may be a returning to favour. ²²If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart. ²³Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration. ²⁴As the vapour and smoke of a furnace goeth before the fire; so reviling before blood. ²⁵I will not be ashamed to defend a friend; neither will I hide myself from him. ²⁶And if any evil happen unto me by him, every one that heareth it will beware of him. ²⁷Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

Sirach 23

¹O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them. ²Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins: ³Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy. ⁴O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind. ⁵Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee. ⁶Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind. ⁷Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips. ⁸The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby. ⁹Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One. ¹⁰For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless. ¹¹A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities. ¹²There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins. ¹³Use not thy mouth to intemperate swearing, for therein is the word of sin. ¹⁴Remember thy father and thy mother, when thou sittest among great men. Be not forgetful

before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse they day of thy nativity. ¹⁵The man that is accustomed to opprobrious words will never be reformed all the days of his life. ¹⁶Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire. ¹⁷All bread is sweet to a whoremonger, he will not leave off till he die. ¹⁸A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins: ¹⁹Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts. ²⁰He knew all things ere ever they were created; so also after they were perfected he looked upon them all. ²¹This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken. ²²Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another. ²³For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man. ²⁴She shall be brought out into the congregation, and inquisition shall be made of her children. ²⁵Her children shall not take root, and her branches shall bring forth no fruit. ²⁶She shall leave her memory to be cursed, and her reproach shall not be blotted out. ²⁷And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord. ²⁸It is great glory to follow the Lord, and to be received of him is long life.

Sirach 24

¹Wisdom shall praise herself, and shall glory in the midst of her people. ²In the congregation of the most High shall she open her mouth, and triumph before his power. ³I came out of the mouth of the most High, and covered the earth as a cloud. ⁴I dwelt in high places, and my throne is in a cloudy pillar. ⁵I alone compassed the circuit of heaven, and walked in the bottom of the deep. ⁶In the waves of the sea and in all the earth, and in every people and nation, I got a possession. ⁷With all these I sought rest: and in whose inheritance shall I abide? ⁸So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. ⁹He created me from the beginning before the world, and I shall never fail. ¹⁰In the holy tabernacle I served before him; and so was I established in Sion. ¹¹Likewise in the beloved city he gave me rest, and in Jerusalem was my power. ¹²And I took root in an honourable people, even in the portion of the Lord's inheritance. ¹³I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. ¹⁴I was exalted like a palm tree in Engaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. ¹⁵I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. ¹⁶As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace. ¹⁷As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. ¹⁸I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him. ¹⁹Come unto me, all ye that be desirous of me, and fill

yourselves with my fruits. ²⁰For my memorial is sweeter than honey, and mine inheritance than the honeycomb. ²¹They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. ²²He that obeyeth me shall never be confounded, and they that work by me shall not do amiss. ²³All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob. ²⁴Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour. ²⁵He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits. ²⁶He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. ²⁷He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. ²⁸The first man knew her not perfectly: no more shall the last find her out. ²⁹For her thoughts are more than the sea, and her counsels profounder than the great deep. ³⁰I also came out as a brook from a river, and as a conduit into a garden. ³¹I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea. ³²I will yet make doctrine to shine as the morning, and will send forth her light afar off. ³³I will yet pour out doctrine as prophecy, and leave it to all ages for ever. ³⁴Behold that I have not laboured for myself only, but for all them that seek wisdom.

Sirach 25

¹In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together. ²Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth. ³If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age? ⁴O how comely a thing is judgment for gray hairs, and for ancient men to know counsel! ⁵O how comely is the wisdom of old men, and understanding and counsel to men of honour. ⁶Much experience is the crown of old men, and the fear of God is their glory. ⁷There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy: ⁸Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself: ⁹Well is him that hath found prudence, and he that speaketh in the ears of them that will hear: ¹⁰O how great is he that findeth wisdom! yet is there none above him that feareth the Lord. ¹¹But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened? ¹²The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him. ¹³Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman: ¹⁴And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies. ¹⁵There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy. ¹⁶I had rather dwell with a lion and a dragon, than to keep house with a wicked woman. ¹⁷The wickedness of a woman changeth her face, and darkeneth her countenance

like sackcloth. ¹⁸Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly. ¹⁹All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her. ²⁰As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man. ²¹Stumble not at the beauty of a woman, and desire her not for pleasure. ²²A woman, if she maintain her husband, is full of anger, impudence, and much reproach. ²³A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees. ²⁴Of the woman came the beginning of sin, and through her we all die. ²⁵Give the water no passage; neither a wicked woman liberty to gad abroad. ²⁶If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

Sirach 26

¹Blessed is the man that hath a virtuous wife, for the number of his days shall be double. ²A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace. ³A good wife is a good portion, which shall be given in the portion of them that fear the Lord. ⁴Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance. ⁵There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death. ⁶But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all. ⁷An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion. ⁸A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame. ⁹The whoredom of a woman may be known in her haughty looks and eyelids. ¹⁰If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty. ¹¹Watch over an impudent eye: and marvel not if she trespass against thee. ¹²She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow. ¹³The grace of a wife delighteth her husband, and her discretion will fatten his bones. ¹⁴A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed. ¹⁵A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued. ¹⁶As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house. ¹⁷As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age. ¹⁸As the

golden pillars are upon the sockets of silver; so are the fair feet with a constant heart. ¹⁹My son, keep the flower of thine age sound; and give not thy strength to strangers. ²⁰When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock. ²¹So thy race which thou leavest shall be magnified, having the confidence of their good descent. ²²An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband. ²³A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord. ²⁴A dishonest woman contemneth shame: but an honest woman will reverence her husband. ²⁵A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord. ²⁶A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all. ²⁷A loud crying woman and a scold shall be sought out to drive away the enemies. ²⁸There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword. ²⁹A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

Sirach 27

¹Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away. ²As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling. ³Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown. ⁴As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk. ⁵The furnace proveth the potter's vessels; so the trial of man is in his reasoning. ⁶The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man. ⁷Praise no man before thou hearest him speak; for this is the trial of men. ⁸If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe. ⁹The birds will resort unto their like; so will truth return unto them that practise in her. ¹⁰As the lion lieth in wait for the prey; so sin for them that work iniquity. ¹¹The discourse of a godly man is always with wisdom; but a fool changeth as the moon. ¹²If thou be among the indiscreet, observe the time; but be continually among men of understanding. ¹³The discourse of fools is irksome, and their sport is the wantonness of sin. ¹⁴The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears. ¹⁵The strife of the proud is bloodshedding, and their revilings are grievous to the ear. ¹⁶Whoso discovereth secrets loseth his credit; and shall never find friend to his mind. ¹⁷Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him. ¹⁸For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbor. ¹⁹As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again. ²⁰Follow after him no more, for he is too far off; he is as a roe escaped out of the snare. ²¹As for a wound, it may be bound up; and after reviling there may be reconciliation:

but he that betrayeth secrets is without hope. ²²He that winketh with the eyes worketh evil: and he that knoweth him will depart from him. ²³When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings. ²⁴I have hated many things, but nothing like him; for the Lord will hate him. ²⁵Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds. ²⁶Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein. ²⁷He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh. ²⁸Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them. ²⁹They that rejoyce at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die. ³⁰Malice and wrath, even these are abominations; and the sinful man shall have them both.

Sirach 28

¹He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance. ²Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. ³One man beareth hatred against another, and doth he seek pardon from the Lord? ⁴He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins? ⁵If he that is but flesh nourish hatred, who will intreat for pardon of his sins? ⁶Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments. ⁷Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and wink at ignorance. ⁸Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife, ⁹A sinful man disquieteth friends, and maketh debate among them that be at peace. ¹⁰As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed. ¹¹An hasty contention kindleth a fire: and an hasty fighting sheddeth blood. ¹²If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth. ¹³Curse the whisperer and doubletongued: for such have destroyed many that were at peace. ¹⁴A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men. ¹⁵A backbiting tongue hath cast out virtuous women, and deprived them of their labours. ¹⁶Whoso hearkeneth unto it shall never find rest, and never dwell quietly. ¹⁷The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones. ¹⁸Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. ¹⁹Well is he that

is defended through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands. ²⁰For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. ²¹The death thereof is an evil death, the grave were better than it. ²²It shall not have rule over them that fear God, neither shall they be burned with the flame thereof. ²³Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard. ²⁴Look that thou hedge thy possession about with thorns, and bind up thy silver and gold, ²⁵And weigh thy words in a balance, and make a door and bar for thy mouth. ²⁶Beware thou slide not by it, lest thou fall before him that lieth in wait.

Sirach 29

¹He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments. ²Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. ³Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. ⁴Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. ⁵Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time. ⁶If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace. ⁷Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. ⁸Yet have thou patience with a man in poor estate, and delay not to shew him mercy. ⁹Help the poor for the commandment's sake, and turn him not away because of his poverty. ¹⁰Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. ¹¹Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold. ¹²Shut up alms in thy storehouses: and it shall deliver thee from all affliction. ¹³It shall fight for thee against thine enemies better than a mighty shield and strong spear. ¹⁴An honest man is surety for his neighbour: but he that is impudent will forsake him. ¹⁵Forget not the friendship of thy surety, for he hath given his life for thee. ¹⁶A sinner will overthrow the good estate of his surety: ¹⁷And he that is of an unthankful mind will leave him in danger that delivered him. ¹⁸Suretiship hath undone many of good estate, and shaken them as a wave

of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations. ¹⁹A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits. ²⁰Help thy neighbour according to thy power, and beware that thou thyself fall not into the same. ²¹The chief thing for life is water, and bread, and clothing, and an house to cover shame. ²²Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. ²³Be it little or much, hold thee contented, that thou hear not the reproach of thy house. ²⁴For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth. ²⁵Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words: ²⁶Come, thou stranger, and furnish a table, and feed me of that thou hast ready. ²⁷Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house. ²⁸These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

Sirach 30

¹He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end. ²He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance. ³He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him. ⁴Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself. ⁵While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful. ⁶He left behind him an avenger against his enemies, and one that shall requite kindness to his friends. ⁷He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry. ⁸An horse not broken becometh headstrong: and a child left to himself will be wilful. ⁹Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness. ¹⁰Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. ¹¹Give him no liberty in his youth, and wink not at his follies. ¹²Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart. ¹³Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee. ¹⁴Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body. ¹⁵Health and good estate of body are above all gold, and a strong body above infinite wealth. ¹⁶There is no riches above a sound body, and no joy above the joy of the heart. ¹⁷Death is better than a bitter life or continual sickness. ¹⁸Delicates poured upon a mouth shut up are as messes of meat set upon a grave. ¹⁹What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord. ²⁰He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth. ²¹Give

not over thy mind to heaviness, and afflict not thyself in thine own counsel.

²²The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days. ²³Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein. ²⁴Envy and wrath shorten the life, and carefulness bringeth age before the time. ²⁵A cheerful and good heart will have a care of his meat and diet.

Sirach 31

¹Watching for riches consumeth the flesh, and the care thereof driveth away sleep. ²Watching care will not let a man slumber, as a sore disease breaketh sleep, ³The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates. ⁴The poor laboureth in his poor estate; and when he leaveth off, he is still needy. ⁵He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof. ⁶Gold hath been the ruin of many, and their destruction was present. ⁷It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith. ⁸Blessed is the rich that is found without blemish, and hath not gone after gold. ⁹Who is he? and we will call him blessed: for wonderful things hath he done among his people. ¹⁰Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it? ¹¹His goods shall be established, and the congregation shall declare his alms. ¹²If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it. ¹³Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion. ¹⁴Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish. ¹⁵Judge not thy neighbour by thyself: and be discreet in every point. ¹⁶Eat as it becometh a man, those things which are set before thee; and devour not, lest thou be hated. ¹⁷Leave off first for manners' sake; and be not unsatiable, lest thou offend. ¹⁸When thou sittest among many, reach not thine hand out first of all. ¹⁹A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed. ²⁰Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an

unsatiable man. ²¹And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest. ²²My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee. ²³Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed. ²⁴But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of. ²⁵Shew not thy valiantness in wine; for wine hath destroyed many. ²⁶The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness. ²⁷Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad. ²⁸Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind: ²⁹But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling. ³⁰Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds. ³¹Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him to drink.

Sirach 32

¹If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. ²And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast. ³Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick. ⁴Pour not out words where there is a musician, and shew not forth wisdom out of time. ⁵A concert of musick in a banquet of wine is as a signet of carbuncle set in gold. ⁶As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine. ⁷Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked. ⁸Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. ⁹If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words. ¹⁰Before the thunder goeth lightning; and before a shamefaced man shall go favour. ¹¹Rise up betimes, and be not the last; but get thee home without delay. ¹²There take thy pastime, and do what thou wilt: but sin not by proud speech. ¹³And for these things bless him that made thee, and hath replenished thee with his good things. ¹⁴Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour. ¹⁵He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat. ¹⁶They that fear the Lord shall find judgment, and shall kindle justice as a light. ¹⁷A sinful man will not be reprov'd, but findeth an excuse according to his will. ¹⁸A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel. ¹⁹Do nothing without advice; and when thou hast once done, repent not. ²⁰Go not in a way

wherein thou mayest fall, and stumble not among the stones. ²¹Be not confident in a plain way. ²²And beware of thine own children. ²³In every good work trust thy own soul; for this is the keeping of the commandments. ²⁴He that believeth in the Lord taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

Sirach 33

¹There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him. ²A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm. ³A man of understanding trusteth in the law; and the law is faithful unto him, as an oracle. ⁴Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer. ⁵The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree. ⁶A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him. ⁷Why doth one day excel another, when as all the light of every day in the year is of the sun? ⁸By the knowledge of the Lord they were distinguished: and he altered seasons and feasts. ⁹Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days. ¹⁰And all men are from the ground, and Adam was created of earth: ¹¹In much knowledge the Lord hath divided them, and made their ways diverse. ¹²Some of them hath he blessed and exalted and some of them he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places. ¹³As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best. ¹⁴Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly. ¹⁵So look upon all the works of the most High; and there are two and two, one against another. ¹⁶I awaked up last of all, as one that gathereth after the grapegatherers: by the blessing of the Lord I profited, and tred my winepress like a gatherer of grapes. ¹⁷Consider that I laboured not for myself only, but for all them that seek learning. ¹⁸Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

¹⁹Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again. ²⁰As long as thou livest and hast breath in thee, give not thyself over to any. ²¹For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy. ²²In all thy works keep to thyself the preeminence; leave not a stain in thine honour. ²³At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance. ²⁴Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant. ²⁵If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty. ²⁶A yoke and a collar do bow the neck: so are tortures and torments for an evil servant. ²⁷Send him to labour, that he be not idle; for idleness teacheth much evil. ²⁸Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters. ²⁹But be not excessive toward any; and without discretion do nothing. ³⁰If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price. ³¹If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

Sirach 34

¹The hopes of a man void of understanding are vain and false: and dreams lift up fools. ²Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind. ³The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face. ⁴Of an unclean thing what can be cleansed? and from that thing which is false what truth can come? ⁵Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail. ⁶If they be not sent from the most High in thy visitation, set not thy heart upon them. ⁷For dreams have deceived many, and they have failed that put their trust in them. ⁸The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth. ⁹A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom. ¹⁰He that hath no experience knoweth little: but he that hath travelled is full of prudence. ¹¹When I travelled, I saw many things; and I understand more than I can express. ¹²I was oftentimes in danger of death: yet I was delivered because of these things. ¹³The spirit of those that fear the Lord shall live; for their hope is in him that saveth them. ¹⁴Whoso feareth the Lord shall not fear nor be afraid; for he is his hope. ¹⁵Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength? ¹⁶For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling. ¹⁷He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing. ¹⁸He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted. ¹⁹The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of

sacrifices. ²⁰Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes. ²¹The bread of the needy is their life: he that defraudeth him thereof is a man of blood. ²²He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder. ²³When one buildeth, and another pulleth down, what profit have they then but labour? ²⁴When one prayeth, and another curseth, whose voice will the Lord hear? ²⁵He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? ²⁶So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

Sirach 35

¹He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering. ²He that requiteth a goodturn offereth fine flour; and he that giveth alms sacrificeth praise. ³To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation. ⁴Thou shalt not appear empty before the Lord. ⁵For all these things are to be done because of the commandment. ⁶The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High. ⁷The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten. ⁸Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands. ⁹In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. ¹⁰Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. ¹¹For the Lord recompenseth, and will give thee seven times as much. ¹²Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons. ¹³He will not accept any person against a poor man, but will hear the prayer of the oppressed. ¹⁴He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. ¹⁵Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall? ¹⁶He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. ¹⁷The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. ¹⁸For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed

vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous; ¹⁹Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. ²⁰Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

Sirach 36

¹Have mercy upon us, O Lord God of all, and behold us: ²And send thy fear upon all the nations that seek not after thee. ³Lift up thy hand against the strange nations, and let them see thy power. ⁴As thou wast sanctified in us before them: so be thou magnified among them before us. ⁵And let them know thee, as we have known thee, that there is no God but only thou, O God. ⁶Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works. ⁷Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy. ⁸Make the time short, remember the covenant, and let them declare thy wonderful works. ⁹Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people. ¹⁰Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we. ¹¹Gather all the tribes of Jacob together, and inherit thou them, as from the beginning. ¹²O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn. ¹³O be merciful unto Jerusalem, thy holy city, the place of thy rest. ¹⁴Fill Sion with thine unspeakable oracles, and thy people with thy glory: ¹⁵Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name. ¹⁶Reward them that wait for thee, and let thy prophets be found faithful. ¹⁷O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God. ¹⁸The belly devoureth all meats, yet is one meat better than another. ¹⁹As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches. ²⁰A froward heart causeth heaviness: but a man of experience will recompense him. ²¹A woman will receive every man, yet is

one daughter better than another. ²²The beauty of a woman cheereth the countenance, and a man loveth nothing better. ²³If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men. ²⁴He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest. ²⁵Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning. ²⁶Who will trust a thief well appointed, that skippeth from city to city? so who will believe a man that hath no house, and lodgeth wheresoever the night taketh him?

Sirach 37

¹Every friend saith, I am his friend also: but there is a friend, which is only a friend in name. ²Is it not a grief unto death, when a companion and friend is turned to an enemy? ³O wicked imagination, whence camest thou in to cover the earth with deceit? ⁴There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him. ⁵There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy. ⁶Forget not thy friend in thy mind, and be not unmindful of him in thy riches. ⁷Every counsellor extolleth counsel; but there is some that counselleth for himself. ⁸Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee, ⁹And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee. ¹⁰Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee. ¹¹Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel. ¹²But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry. ¹³And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it. ¹⁴For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower. ¹⁵And above all this pray to the most High, that he will direct thy way in truth. ¹⁶Let reason go before every enterprize, and

counsel before every action. ¹⁷The countenance is a sign of changing of the heart. ¹⁸Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually. ¹⁹There is one that is wise and teacheth many, and yet is unprofitable to himself. ²⁰There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food. ²¹For grace is not given, him from the Lord, because he is deprived of all wisdom. ²²Another is wise to himself; and the fruits of understanding are commendable in his mouth. ²³A wise man instructeth his people; and the fruits of his understanding fail not. ²⁴A wise man shall be filled with blessing; and all they that see him shall count him happy. ²⁵The days of the life of man may be numbered: but the days of Israel are innumerable. ²⁶A wise man shall inherit glory among his people, and his name shall be perpetual. ²⁷My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it. ²⁸For all things are not profitable for all men, neither hath every soul pleasure in every thing. ²⁹Be not unsatiable in any dainty thing, nor too greedy upon meats: ³⁰For excess of meats bringeth sickness, and surfeiting will turn into choler. ³¹By surfeiting have many perished; but he that taketh heed prolongeth his life.

Sirach 38

¹Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. ²For of the most High cometh healing, and he shall receive honour of the king. ³The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. ⁴The Lord hath created medicines out of the earth; and he that is wise will not abhor them. ⁵Was not the water made sweet with wood, that the virtue thereof might be known? ⁶And he hath given men skill, that he might be honoured in his marvellous works. ⁷With such doth he heal men, and taketh away their pains. ⁸Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth, ⁹My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. ¹⁰Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. ¹¹Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being. ¹²Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. ¹³There is a time when in their hands there is good success. ¹⁴For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life. ¹⁵He that sinneth before his Maker, let him fall into the hand of the physician. ¹⁶My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. ¹⁷Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness. ¹⁸For of heaviness cometh death, and the heaviness of the heart breaketh strength. ¹⁹In affliction also sorrow remaineth: and the life of the poor is the

curse of the heart. ²⁰Take no heaviness to heart: drive it away, and remember the last end. ²¹Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself. ²²Remember my judgment: for thine also shall be so; yesterday for me, and to day for thee. ²³When the dead is at rest, let his remembrance rest; and be comforted for him, when his Spirit is departed from him. ²⁴The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. ²⁵How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? ²⁶He giveth his mind to make furrows; and is diligent to give the kine fodder. ²⁷So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work: ²⁸The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly: ²⁹So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number; ³⁰He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace: ³¹All these trust to their hands: and every one is wise in his work. ³²Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down: ³³They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken. ³⁴But

they will maintain the state of the world, and all their desire is in the work of their craft.

Sirach 39

¹But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies. ²He will keep the sayings of the renowned men: and where subtil parables are, he will be there also. ³He will seek out the secrets of grave sentences, and be conversant in dark parables. ⁴He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men. ⁵He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins. ⁶When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer. ⁷He shall direct his counsel and knowledge, and in his secrets shall he meditate. ⁸He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord. ⁹Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation. ¹⁰Nations shall shew forth his wisdom, and the congregation shall declare his praise. ¹¹If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it. ¹²Yet have I more to say, which I have thought upon; for I am filled as the moon at the full. ¹³Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field: ¹⁴And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works. ¹⁵Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner: ¹⁶All the works of the Lord are

exceeding good, and whatsoever he commandeth shall be accomplished in due season. ¹⁷And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters. ¹⁸At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save. ¹⁹The works of all flesh are before him, and nothing can be hid from his eyes. ²⁰He seeth from everlasting to everlasting; and there is nothing wonderful before him. ²¹A man need not to say, What is this? wherefore is that? for he hath made all things for their uses. ²²His blessing covered the dry land as a river, and watered it as a flood. ²³As he hath turned the waters into saltness: so shall the heathen inherit his wrath. ²⁴As his ways are plain unto the holy; so are they stumblingblocks unto the wicked. ²⁵For the good are good things created from the beginning: so evil things for sinners. ²⁶The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing. ²⁷All these things are for good to the godly: so to the sinners they are turned into evil. ²⁸There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them. ²⁹Fire, and hail, and famine, and death, all these were created for vengeance; ³⁰Teeth of wild beasts, and scorpions, serpents, and the sword punishing the wicked to destruction. ³¹They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word. ³²Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing. ³³All the works of the Lord are good: and he will give every needful thing in due season. ³⁴So that a man cannot say, This is worse than that: for in time they shall all be well approved.

³⁵And therefore praise ye the Lord with the whole heart and mouth, and
bless the name of the Lord.

Sirach 40

¹Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things. ²Their imagination of things to come, and the day of death, trouble their thoughts, and cause fear of heart; ³From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes; ⁴From him that weareth purple and a crown, unto him that is clothed with a linen frock. ⁵Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge. ⁶A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle. ⁷When all is safe, he awaketh, and marvelleth that the fear was nothing. ⁸Such things happen unto all flesh, both man and beast, and that is sevenfold more upon sinners. ⁹Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge; ¹⁰These things are created for the wicked, and for their sakes came the flood. ¹¹All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea. ¹²All bribery and injustice shall be blotted out: but true dealing shall endure for ever. ¹³The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain. ¹⁴While he openeth his hand he shall rejoyce: so shall transgressors come to nought. ¹⁵The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock. ¹⁶The weed growing upon every water and bank of a river shall be pulled up before all grass. ¹⁷Bountifulness is as a most fruitful garden, and mercifulness endureth for ever. ¹⁸To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

¹⁹Children and the building of a city continue a man's name: but a blameless wife is counted above them both. ²⁰Wine and musick rejoice the heart: but the love of wisdom is above them both. ²¹The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both. ²²Thine eye desireth favour and beauty: but more than both corn while it is green. ²³A friend and companion never meet amiss: but above both is a wife with her husband. ²⁴Brethren and help are against time of trouble: but alms shall deliver more than them both. ²⁵Gold and silver make the foot stand sure: but counsel is esteemed above them both. ²⁶Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help. ²⁷The fear of the Lord is a fruitful garden, and covereth him above all glory. ²⁸My son, lead not a beggar's life; for better it is to die than to beg. ²⁹The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof. ³⁰Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

Sirach 41

¹O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat! ²O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience! ³Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh. ⁴And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years. ⁵The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly. ⁶The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach. ⁷The children will complain of an ungodly father, because they shall be reproached for his sake. ⁸Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction: ⁹And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion. ¹⁰All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction. ¹¹The mourning of men is about their bodies: but an ill name of sinners shall be blotted out. ¹²Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold. ¹³A good life hath but few days: but a good name endureth for ever. ¹⁴My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both? ¹⁵A man that hideth his foolishness is better than a man that hideth his wisdom. ¹⁶Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it

altogether approved in every thing. ¹⁷Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man; ¹⁸Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend; ¹⁹And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take; ²⁰And of silence before them that salute thee; and to look upon an harlot; ²¹And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife. ²²Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not; ²³Or of iterating and speaking again that which thou hast heard; and of revealing of secrets. ²⁴So shalt thou be truly shamefaced and find favour before all men.

Sirach 42

¹Of these things be not thou ashamed, and accept no person to sin thereby: ²Of the law of the most High, and his covenant; and of judgment to justify the ungodly; ³Of reckoning with thy partners and travellers; or of the gift of the heritage of friends; ⁴Of exactness of balance and weights; or of getting much or little; ⁵And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed. ⁶Sure keeping is good, where an evil wife is; and shut up, where many hands are. ⁷Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in. ⁸Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living. ⁹The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated: ¹⁰In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren. ¹¹Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude. ¹²Behold not every body's beauty, and sit not in the midst of women. ¹³For from garments cometh a moth, and from women wickedness. ¹⁴Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach. ¹⁵I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works. ¹⁶The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord. ¹⁷The Lord hath not given

power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

¹⁸He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world. ¹⁹He declareth the things that are past, and for to come, and revealeth the steps of hidden things. ²⁰No thought escapeth him, neither any word is hidden from him. ²¹He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor. ²²Oh how desirable are all his works! and that a man may see even to a spark. ²³All these things live and remain for ever for all uses, and they are all obedient. ²⁴All things are double one against another: and he hath made nothing imperfect. ²⁵One thing establisheth the good or another: and who shall be filled with beholding his glory?

Sirach 43

¹The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew; ²The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High: ³At noon it parcheth the country, and who can abide the burning heat thereof? ⁴A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes. ⁵Great is the Lord that made it; and at his commandment runneth hastily. ⁶He made the moon also to serve in her season for a declaration of times, and a sign of the world. ⁷From the moon is the sign of feasts, a light that decreaseth in her perfection. ⁸The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven; ⁹The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord. ¹⁰At the commandment of the Holy One they will stand in their order, and never faint in their watches. ¹¹Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof. ¹²It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it. ¹³By his commandment he maketh the snow to fall aplace, and sendeth swiftly the lightnings of his judgment. ¹⁴Through this the treasures are opened: and clouds fly forth as fowls. ¹⁵By his great power he maketh the clouds firm, and the hailstones are broken small. ¹⁶At his sight the mountains are shaken, and at his will the south wind bloweth. ¹⁷The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers: ¹⁸The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished

at the raining of it. ¹⁹The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes. ²⁰When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate. ²¹It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire. ²²A present remedy of all is a mist coming speedily, a dew coming after heat refresheth. ²³By his counsel he appeaseth the deep, and planteth islands therein. ²⁴They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat. ²⁵For therein be strange and wondrous works, variety of all kinds of beasts and whales created. ²⁶By him the end of them hath prosperous success, and by his word all things consist. ²⁷We may speak much, and yet come short: wherefore in sum, he is all. ²⁸How shall we be able to magnify him? for he is great above all his works. ²⁹The Lord is terrible and very great, and marvellous is his power. ³⁰When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough. ³¹Who hath seen him, that he might tell us? and who can magnify him as he is? ³²There are yet hid greater things than these be, for we have seen but a few of his works. ³³For the Lord hath made all things; and to the godly hath he given wisdom.

Sirach 44

¹Let us now praise famous men, and our fathers that begat us. ²The Lord hath wrought great glory by them through his great power from the beginning. ³Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies: ⁴Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions: ⁵Such as found out musical tunes, and recited verses in writing: ⁶Rich men furnished with ability, living peaceably in their habitations: ⁷All these were honoured in their generations, and were the glory of their times. ⁸There be of them, that have left a name behind them, that their praises might be reported. ⁹And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them. ¹⁰But these were merciful men, whose righteousness hath not been forgotten. ¹¹With their seed shall continually remain a good inheritance, and their children are within the covenant. ¹²Their seed standeth fast, and their children for their sakes. ¹³Their seed shall remain for ever, and their glory shall not be blotted out. ¹⁴Their bodies are buried in peace; but their name liveth for evermore. ¹⁵The people will tell of their wisdom, and the congregation will shew forth their praise. ¹⁶Enoch pleased the Lord, and was translated, being an example of repentance to all generations. ¹⁷Noah was found perfect and righteous; in the time of wrath he was taken in exchange for the world; therefore was he left as a remnant unto the earth, when the flood came. ¹⁸An everlasting covenant was made with him, that all flesh should perish no more by the flood. ¹⁹Abraham was a great father of many people: in glory was there none like unto him; ²⁰Who kept the law of the most High,

and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful. ²¹Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land. ²²With Isaac did he establish likewise for Abraham his father's sake the blessing of all men, and the covenant, And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

Sirach 45

¹And he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed. ²He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him. ³By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory. ⁴He sanctified him in his faithfulness and meekness, and chose him out of all men. ⁵He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments. ⁶He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi. ⁷An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory. ⁸He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod. ⁹And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people; ¹⁰With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim; ¹¹With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel. ¹²He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful. ¹³Before him there were none such, neither did

ever any stranger put them on, but only his children and his children's children perpetually. ¹⁴Their sacrifices shall be wholly consumed every day twice continually. ¹⁵Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name. ¹⁶He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people. ¹⁷He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws. ¹⁸Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath. ¹⁹This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame. ²⁰But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance: ²¹For they eat of the sacrifices of the Lord, which he gave unto him and his seed. ²²Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance. ²³The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart: when the people were turned back, and made reconciliation for Israel. ²⁴Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever: ²⁵According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of

Aaron should also be unto his seed. ²⁶God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

Sirach 46

¹Jesus the son a Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance. ²How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities! ³Who before him so stood to it? for the Lord himself brought his enemies unto him. ⁴Did not the sun go back by his means? and was not one day as long as two? ⁵He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him. ⁶And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent of Beth-horon he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One. ⁷In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring. ⁸And of six hundred thousand people on foot, they two were preserved to bring them in to the heritage, even unto the land that floweth with milk and honey. ⁹The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage: ¹⁰That all the children of Israel might see that it is good to follow the Lord. ¹¹And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed. ¹²Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children. ¹³Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

¹⁴By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob. ¹⁵By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision. ¹⁶He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb. ¹⁷And the Lord thundered from heaven, and with a great noise made his voice to be heard. ¹⁸And he destroyed the rulers of the Tyrians, and all the princes of the Philistines. ¹⁹And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him. ²⁰And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

Sirach 47

¹And after him rose up Nathan to prophesy in the time of David. ²As is the fat taken away from the peace offering, so was David chosen out of the children of Israel. ³He played with lions as with kids, and with bears as with lambs. ⁴Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath? ⁵For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people. ⁶So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory. ⁷For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day. ⁸In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him. ⁹He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. ¹⁰He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning. ¹¹The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel. ¹²After him rose up a wise son, and for his sake he dwelt at large. ¹³Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever. ¹⁴How wise wast thou in thy youth and, as a flood, filled with understanding! ¹⁵Thy soul covered the whole earth, and thou filledst it with dark parables. ¹⁶Thy name went far unto the islands; and for thy peace thou wast beloved. ¹⁷The countries marvelled at thee for

thy songs, and proverbs, and parables, and interpretations. ¹⁸By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin and didst multiply silver as lead. ¹⁹Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection. ²⁰Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly. ²¹So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom. ²²But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David. ²³Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin: ²⁴And their sins were multiplied exceedingly, that they were driven out of the land. ²⁵For they sought out all wickedness, till the vengeance came upon them.

Sirach 48

¹Then stood up Elias the prophet as fire, and his word burned like a lamp. ²He brought a sore famine upon them, and by his zeal he diminished their number. ³By the word of the Lord he shut up the heaven, and also three times brought down fire. ⁴O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee! ⁵Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High: ⁶Who broughtest kings to destruction, and honorable men from their bed: ⁷Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance: ⁸Who annointedst kings to take revenge, and prophets to succeed after him: ⁹Who was taken up in a whirlwind of fire, and in a chariot of fiery horses: ¹⁰Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob. ¹¹Blessed are they that saw thee, and slept in love; for we shall surely live. ¹²Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection. ¹³No word could overcome him; and after his death his body prophesied. ¹⁴He did wonders in his life, and at his death were his works marvellous. ¹⁵For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David: ¹⁶Of whom some did that which was pleasing to God, and some multiplied sins. ¹⁷Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters. ¹⁸In his time Sennacherib came up, and sent Rabsaces, and lifted up his

hand against Sion, and boasted proudly. ¹⁹Then trembled their hearts and hands, and they were in pain, as women in travail. ²⁰But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay. ²¹He smote the host of the Assyrians, and his angel destroyed them. ²²For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him. ²³In his time the sun went backward, and he lengthened the king's life. ²⁴He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion. ²⁵He shewed what should come to pass for ever, and secret things or ever they came.

Sirach 49

¹The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine. ²He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity. ³He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God. ⁴All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed. ⁵Therefore he gave their power unto others, and their glory to a strange nation. ⁶They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias. ⁷For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant. ⁸It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims. ⁹For he made mention of the enemies under the figure of the rain, and directed them that went right. ¹⁰And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope. ¹¹How shall we magnify Zorobabel? even he was as a signet on the right hand: ¹²So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory. ¹³And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again. ¹⁴But upon the earth was no man created like Enoch; for he was taken from the earth. ¹⁵Neither was there a young man born like Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

¹⁶Sem and Seth were in great honour among men, and so was Adam above every living thing in creation.

Sirach 50

¹Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple: ²And by him was built from the foundation the double height, the high fortress of the wall about the temple: ³In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass: ⁴He took care of the temple that it should not fall, and fortified the city against besieging: ⁵How was he honoured in the midst of the people in his coming out of the sanctuary! ⁶He was as the morning star in the midst of a cloud, and as the moon at the full: ⁷As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds: ⁸And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer: ⁹As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones: ¹⁰And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds. ¹¹When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable. ¹²When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed about, as a young cedar in Libanus; and as palm trees compassed they him round about. ¹³So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel. ¹⁴And finishing the service at the altar, that he might adorn the offering of the most high Almighty, ¹⁵He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all. ¹⁶Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a

remembrance before the most High. ¹⁷Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High. ¹⁸The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. ¹⁹And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service. ²⁰Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name. ²¹And they bowed themselves down to worship the second time, that they might receive a blessing from the most High. ²²Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy. ²³He grant us joyfulness of heart, and that peace may be in our days in Israel for ever: ²⁴That he would confirm his mercy with us, and deliver us at his time! ²⁵There be two manner of nations which my heart abhorreth, and the third is no nation: ²⁶They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem. ²⁷Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom. ²⁸Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise. ²⁹For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the name of the Lord for ever. Amen, Amen.

Sirach 51

¹I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name: ²For thou art my defender and helper, and has preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and has been mine helper against mine adversaries: ³And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; ⁴From the choking of fire on every side, and from the midst of the fire which I kindled not; ⁵From the depth of the belly of hell, from an unclean tongue, and from lying words. ⁶By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath. ⁷They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. ⁸Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. ⁹Then lifted I up my supplications from the earth, and prayed for deliverance from death. ¹⁰I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. ¹¹I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard: ¹²For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord. ¹³When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. ¹⁴I prayed for her before the temple, and will seek her out even to the end. ¹⁵Even from the flower till the grape was ripe hath my heart delighted in

her: my foot went the right way, from my youth up sought I after her. ¹⁶I bowed down mine ear a little, and received her, and gat much learning. ¹⁷I profited therein, therefore will I ascribe glory unto him that giveth me wisdom. ¹⁸For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded. ¹⁹My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. ²⁰I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be foresaken. ²¹My heart was troubled in seeking her: therefore have I gotten a good possession. ²²The Lord hath given me a tongue for my reward, and I will praise him therewith. ²³Draw near unto me, ye unlearned, and dwell in the house of learning. ²⁴Wherefore are ye slow, and what say ye to these things, seeing your souls are very thirsty? ²⁵I opened my mouth, and said, Buy her for yourselves without money. ²⁶Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. ²⁷Behold with your eyes, how that I have but little labour, and have gotten unto me much rest. ²⁸Get learning with a great sum of money, and get much gold by her. ²⁹Let your soul rejoice in his mercy, and be not ashamed of his praise. ³⁰Work your work betimes, and in his time he will give you your reward.

Baruch 1

¹And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadiah, the son of Chelcias, wrote in Babylon, ²In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

³And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book, ⁴And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

⁵Whereupon they wept, fasted, and prayed before the Lord. ⁶They made also a collection of money according to every man's power: ⁷And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem, ⁸At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Jada had made, ⁹After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon. ¹⁰And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God; ¹¹And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven: ¹²And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under

the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight. ¹³Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us. ¹⁴And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days. ¹⁵And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem, ¹⁶And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers: ¹⁷For we have sinned before the Lord, ¹⁸And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: ¹⁹Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice. ²⁰Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day. ²¹Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us: ²²But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

Baruch 2

¹Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda, ²To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses; ³That a man should eat the flesh of his own son, and the flesh of his own daughter. ⁴Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them. ⁵Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice. ⁶To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day. ⁷For all these plagues are come upon us, which the Lord hath pronounced against us ⁸Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. ⁹Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us. ¹⁰Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us. ¹¹And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day: ¹²O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances. ¹³Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us. ¹⁴Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake,

and give us favour in the sight of them which have led us away: ¹⁵That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name. ¹⁶O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us. ¹⁷Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness: ¹⁸But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord. ¹⁹Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings. ²⁰For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying, ²¹Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers. ²²But if ye will not hear the voice of the Lord, to serve the king of Babylon, ²³I will cause to cease out of the cities of Judah, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants. ²⁴But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their place. ²⁵And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence. ²⁶And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda. ²⁷O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine, ²⁸As thou spakest by thy servant Moses in the day when thou didst command him to

write the law before the children of Israel, saying, ²⁹If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them. ³⁰For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves. ³¹And shall know that I am the Lord their God: for I will give them an heart, and ears to hear: ³²And they shall praise me in the land of their captivity, and think upon my name, ³³And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord. ³⁴And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished. ³⁵And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

Baruch 3

¹O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, crieth unto thee. ²Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee. ³For thou endurest for ever, and we perish utterly. ⁴O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us. ⁵Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. ⁶For thou art the Lord our God, and thee, O Lord, will we praise. ⁷And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee. ⁸Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God. ⁹Hear, Israel, the commandments of life: give ear to understand wisdom. ¹⁰How happeneth it Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead, ¹¹That thou art counted with them that go down into the grave? ¹²Thou hast forsaken the fountain of wisdom. ¹³For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever. ¹⁴Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. ¹⁵Who hath found out her place? or who hath come into her treasures? ¹⁶Where are the princes of the heathen become, and such as ruled the beasts upon the earth; ¹⁷They that had their pastime with the fowls of

the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting? ¹⁸For they that wrought in silver, and were so careful, and whose works are unsearchable, ¹⁹They are vanished and gone down to the grave, and others are come up in their steads. ²⁰Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known, ²¹Nor understood the paths thereof, nor laid hold of it: their children were far off from that way. ²²It hath not been heard of in Chanaan, neither hath it been seen in Theman. ²³The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths. ²⁴O Israel, how great is the house of God! and how large is the place of his possession! ²⁵Great, and hath none end; high, and unmeasurable. ²⁶There were the giants famous from the beginning, that were of so great stature, and so expert in war. ²⁷Those did not the Lord choose, neither gave he the way of knowledge unto them: ²⁸But they were destroyed, because they had no wisdom, and perished through their own foolishness. ²⁹Who hath gone up into heaven, and taken her, and brought her down from the clouds? ³⁰Who hath gone over the sea, and found her, and will bring her for pure gold? ³¹No man knoweth her way, nor thinketh of her path. ³²But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts: ³³He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear. ³⁴The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them. ³⁵This is our God, and there shall none other be accounted of in comparison of him ³⁶He hath found out all the way of knowledge, and hath

given it unto Jacob his servant, and to Israel his beloved. ³⁷Afterward did he shew himself upon earth, and conversed with men.

Baruch 4

¹This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die. ²Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated. ³Give not thine honour to another, nor the things that are profitable unto thee to a strange nation. ⁴O Israel, happy are we: for things that are pleasing to God are made known unto us. ⁵Be of good cheer, my people, the memorial of Israel. ⁶Ye were sold to the nations, not for your destruction: but because ye moved God to wrath, ye were delivered unto the enemies. ⁷For ye provoked him that made you by sacrificing unto devils, and not to God. ⁸Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you. ⁹For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning; ¹⁰For I saw the captivity of my sons and daughters, which the Everlasting brought upon them. ¹¹With joy did I nourish them; but sent them away with weeping and mourning. ¹²Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God. ¹³They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness. ¹⁴Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them. ¹⁵For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither revered old man, nor pitied child. ¹⁶These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters. ¹⁷But what can I help you? ¹⁸For he that brought these plagues

upon you will deliver you from the hands of your enemies. ¹⁹Go your way, O my children, go your way: for I am left desolate. ²⁰I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days. ²¹Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies. ²²For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour. ²³For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever. ²⁴Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting. ²⁵My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck. ²⁶My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies. ²⁷Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you. ²⁸For as it was your mind to go astray from God: so, being returned, seek him ten times more. ²⁹For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation. ³⁰Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee. ³¹Miserable are they that afflicted thee, and rejoiced at thy fall. ³²Miserable are the cities which thy children served: miserable is she that received thy sons. ³³For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation. ³⁴For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning. ³⁵For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time. ³⁶O

Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God. ³⁷Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

Baruch 5

¹Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever. ²Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting. ³For God will shew thy brightness unto every country under heaven. ⁴For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship. ⁵Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. ⁶For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom. ⁷For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God, ⁸Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God. ⁹For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

1 Maccabees 1

¹And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, ²And made many wars, and won many strong holds, and slew the kings of the earth, ³And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up. ⁴And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him. ⁵And after these things he fell sick, and perceived that he should die. ⁶Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. ⁷So Alexander reigned twelve years, and then died. ⁸And his servants bare rule every one in his place. ⁹And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth. ¹⁰And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks. ¹¹In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. ¹²So this device pleased them well. ¹³Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: ¹⁴Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: ¹⁵And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were

sold to do mischief. ¹⁶Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms. ¹⁷Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, ¹⁸And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. ¹⁹Thus they got the strong cities in the land of Egypt and he took the spoils thereof. ²⁰And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, ²¹And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, ²²And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off. ²³He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. ²⁴And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. ²⁵Therefore there was a great mourning in Israel, in every place where they were; ²⁶So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. ²⁷Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness, ²⁸The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion. ²⁹And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, ³⁰And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. ³¹And when he had taken the spoils of the city, he set it on fire, and pulled

down the houses and walls thereof on every side. ³²But the women and children took them captive, and possessed the cattle. ³³Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them. ³⁴And they put therein a sinful nation, wicked men, and fortified themselves therein. ³⁵They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: ³⁶For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel. ³⁷Thus they shed innocent blood on every side of the sanctuary, and defiled it: ³⁸Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. ³⁹Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt. ⁴⁰As had been her glory, so was her dishonour increased, and her excellency was turned into mourning. ⁴¹Moreover king Antiochus wrote to his whole kingdom, that all should be one people, ⁴²And every one should leave his laws: so all the heathen agreed according to the commandment of the king. ⁴³Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. ⁴⁴For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, ⁴⁵And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: ⁴⁶And pollute the sanctuary and holy people: ⁴⁷Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: ⁴⁸That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: ⁴⁹To the end they might forget the law, and change all the

ordinances. ⁵⁰And whosoever would not do according to the commandment of the king, he said, he should die. ⁵¹In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. ⁵²Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land; ⁵³And drove the Israelites into secret places, even wheresoever they could flee for succour. ⁵⁴Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side; ⁵⁵And burnt incense at the doors of their houses, and in the streets. ⁵⁶And when they had rent in pieces the books of the law which they found, they burnt them with fire. ⁵⁷And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death. ⁵⁸Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. ⁵⁹Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. ⁶⁰At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. ⁶¹And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. ⁶²Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. ⁶³Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. ⁶⁴And there was very great wrath upon Israel.

1 Maccabees 2

¹In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. ²And he had five sons, Joannan, called Caddis: ³Simon; called Thassi: ⁴Judas, who was called Maccabeus: ⁵Eleazar, called Avaran: and Jonathan, whose surname was Apphus. ⁶And when he saw the blasphemies that were committed in Juda and Jerusalem, ⁷He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? ⁸Her temple is become as a man without glory. ⁹Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. ¹⁰What nation hath not had a part in her kingdom and gotten of her spoils? ¹¹All her ornaments are taken away; of a free woman she is become a bondslave. ¹²And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. ¹³To what end therefore shall we live any longer? ¹⁴Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore. ¹⁵In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. ¹⁶And when many of Israel came unto them, Mattathias also and his sons came together. ¹⁷Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: ¹⁸Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

¹⁹Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: ²⁰Yet will I and my sons and my brethren walk in the covenant of our fathers. ²¹God forbid that we should forsake the law and the ordinances. ²²We will not hearken to the king's words, to go from our religion, either on the right hand, or the left. ²³Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. ²⁴Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar. ²⁵Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. ²⁶Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom. ²⁷And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me. ²⁸So he and his sons fled into the mountains, and left all that ever they had in the city. ²⁹Then many that sought after justice and judgment went down into the wilderness, to dwell there: ³⁰Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them. ³¹Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, ³²They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day. ³³And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live. ³⁴But they

said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day. ³⁵So then they gave them the battle with all speed. ³⁶Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; ³⁷But said, Let us die all in our innocency: heaven and earth will testify for us, that ye put us to death wrongfully. ³⁸So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people. ³⁹Now when Mattathias and his friends understood hereof, they mourned for them right sore. ⁴⁰And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth. ⁴¹At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places. ⁴²Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law. ⁴³Also all they that fled for persecution joined themselves unto them, and were a stay unto them. ⁴⁴So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour. ⁴⁵Then Mattathias and his friends went round about, and pulled down the altars: ⁴⁶And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly. ⁴⁷They pursued also after the proud men, and the work prospered in their hand. ⁴⁸So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph. ⁴⁹Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: ⁵⁰Now therefore, my sons, be ye zealous for the law, and give

your lives for the covenant of your fathers. ⁵¹Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name. ⁵²Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? ⁵³Joseph in the time of his distress kept the commandment and was made lord of Egypt. ⁵⁴Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood. ⁵⁵Jesus for fulfilling the word was made a judge in Israel. ⁵⁶Caleb for bearing witness before the congregation received the heritage of the land. ⁵⁷David for being merciful possessed the throne of an everlasting kingdom. ⁵⁸Elias for being zealous and fervent for the law was taken up into heaven. ⁵⁹Ananias, Azarias, and Misael, by believing were saved out of the flame. ⁶⁰Daniel for his innocency was delivered from the mouth of lions. ⁶¹And thus consider ye throughout all ages, that none that put their trust in him shall be overcome. ⁶²Fear not then the words of a sinful man: for his glory shall be dung and worms. ⁶³To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing. ⁶⁴Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory. ⁶⁵And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. ⁶⁶As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people. ⁶⁷Take also unto you all those that observe the law, and avenge ye the wrong of your people. ⁶⁸Recompense fully the heathen, and take heed to the commandments of the law. ⁶⁹So he blessed them, and was gathered to his fathers. ⁷⁰And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

1 Maccabees 3

¹Then his son Judas, called Maccabeus, rose up in his stead. ²And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. ³So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. ⁴In his acts he was like a lion, and like a lion's whelp roaring for his prey. ⁵For He pursued the wicked, and sought them out, and burnt up those that vexed his people. ⁶Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. ⁷He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. ⁸Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel: ⁹So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish. ¹⁰Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. ¹¹Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. ¹²Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long. ¹³Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war; ¹⁴He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment. ¹⁵So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel. ¹⁶And when he came near to the going up of Bethhoron, Judas went forth to meet him with a

small company: ¹⁷Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day? ¹⁸Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company: ¹⁹For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven. ²⁰They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: ²¹But we fight for our lives and our laws. ²²Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them. ²³Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. ²⁴And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines. ²⁵Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: ²⁶Insomuch as his fame came unto the king, and all nations talked of the battles of Judas. ²⁷Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. ²⁸He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them. ²⁹Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time; ³⁰He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him. ³¹Wherefore, being greatly perplexed

in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money. ³²So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt: ³³And to bring up his son Antiochus, until he came again. ³⁴Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem: ³⁵To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; ³⁶And that he should place strangers in all their quarters, and divide their land by lot. ³⁷So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries. ³⁸Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends: ³⁹And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded. ⁴⁰So they went forth with all their power, and came and pitched by Emmaus in the plain country. ⁴¹And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them. ⁴²Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them; ⁴³They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary. ⁴⁴Then was the congregation gathered together, that they might be ready for battle, and that they might

pray, and ask mercy and compassion. ⁴⁵Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased. ⁴⁶Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel. ⁴⁷Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, ⁴⁸And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images. ⁴⁹They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days. ⁵⁰Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away? ⁵¹For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low. ⁵²And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest. ⁵³How shall we be able to stand against them, except thou, O God, be our help? ⁵⁴Then sounded they with trumpets, and cried with a loud voice. ⁵⁵And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. ⁵⁶But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law. ⁵⁷So the camp removed, and pitched upon the south side of Emmaus. ⁵⁸And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: ⁵⁹For it is

better for us to die in battle, than to behold the calamities of our people and our sanctuary. ⁶⁰Nevertheless, as the will of God is in heaven, so let him do.

1 Maccabees 4

¹Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; ²To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. ³Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, ⁴While as yet the forces were dispersed from the camp. ⁵In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us ⁶But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds. ⁷And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war. ⁸Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault. ⁹Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army. ¹⁰Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day: ¹¹That so all the heathen may know that there is one who delivereth and saveth Israel. ¹²Then the strangers lifted up their eyes, and saw them coming over against them. ¹³Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. ¹⁴So they joined battle, and the heathen being discomfited fled into the plain. ¹⁵Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men. ¹⁶This done, Judas

returned again with his host from pursuing them, ¹⁷And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us, ¹⁸And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils. ¹⁹As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: ²⁰Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done: ²¹When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, ²²They fled every one into the land of strangers. ²³Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. ²⁴After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever. ²⁵Thus Israel had a great deliverance that day. ²⁶Now all the strangers that had escaped came and told Lysias what had happened: ²⁷Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass. ²⁸The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. ²⁹So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men. ³⁰And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer; ³¹Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen: ³²Make them to be of no courage, and cause the boldness of their strength

to fall away, and let them quake at their destruction: ³³Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving. ³⁴So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain. ³⁵Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea. ³⁶Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. ³⁷Upon this all the host assembled themselves together, and went up into mount Sion. ³⁸And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; ³⁹They rent their clothes, and made great lamentation, and cast ashes upon their heads, ⁴⁰And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven. ⁴¹Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. ⁴²So he chose priests of blameless conversation, such as had pleasure in the law: ⁴³Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. ⁴⁴And when as they consulted what to do with the altar of burnt offerings, which was profaned; ⁴⁵They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, ⁴⁶And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. ⁴⁷Then they took whole stones according to the law, and built a new altar according to the former; ⁴⁸And made up the sanctuary, and the things that were within the temple,

and hallowed the courts. ⁴⁹They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. ⁵⁰And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. ⁵¹Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make. ⁵²Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, ⁵³And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. ⁵⁴Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. ⁵⁵Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. ⁵⁶And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. ⁵⁷They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. ⁵⁸Thus was there very great gladness among the people, for that the reproach of the heathen was put away. ⁵⁹Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness. ⁶⁰At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before. ⁶¹And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

1 Maccabees 5

¹Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much. ²Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people. ³Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils. ⁴Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways. ⁵He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein. ⁶Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain. ⁷So he fought many battles with them, till at length they were discomfited before him; and he smote them. ⁸And when he had taken Jazar, with the towns belonging thereto, he returned into Judea. ⁹Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema. ¹⁰And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us: ¹¹And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host. ¹²Come now therefore, and deliver us from their hands, for many of us are slain: ¹³Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men. ¹⁴While these letters were yet reading, behold, there came other

messengers from Galilee with their clothes rent, who reported on this wise,
¹⁵And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of
the Gentiles, are assembled together against us to consume us. ¹⁶Now when
Judas and the people heard these words, there assembled a great
congregation together, to consult what they should do for their brethren, that
were in trouble, and assaulted of them. ¹⁷Then said Judas unto Simon his
brother, Choose thee out men, and go and deliver thy brethren that are in
Galilee, for I and Jonathan my brother will go into the country of Galaad.
¹⁸So he left Joseph the son of Zacharias, and Azarias, captains of the
people, with the remnant of the host in Judea to keep it. ¹⁹Unto whom he
gave commandment, saying, Take ye the charge of this people, and see that
ye make not war against the heathen until the time that we come again.
²⁰Now unto Simon were given three thousand men to go into Galilee, and
unto Judas eight thousand men for the country of Galaad. ²¹Then went
Simon into Galilee, where he fought many battles with the heathen, so that
the heathen were discomfited by him. ²²And he pursued them unto the gate
of Ptolemais; and there were slain of the heathen about three thousand men,
whose spoils he took. ²³And those that were in Galilee, and in Arbattis, with
their wives and their children, and all that they had, took he away with him,
and brought them into Judea with great joy. ²⁴Judas Maccabeus also and his
brother Jonathan went over Jordan, and travelled three days' journey in the
wilderness, ²⁵Where they met with the Nabathites, who came unto them in a
peaceable manner, and told them every thing that had happened to their
brethren in the land of Galaad: ²⁶And how that many of them were shut up
in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these
cities are strong and great: ²⁷And that they were shut up in the rest of the
cities of the country of Galaad, and that against to morrow they had
appointed to bring their host against the forts, and to take them, and to

destroy them all in one day. ²⁸Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire, ²⁹From whence he removed by night, and went till he came to the fortress. ³⁰And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them. ³¹When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound, ³²He said unto his host, Fight this day for your brethren. ³³So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer. ³⁴Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men. ³⁵This done, Judas turned aside to Maspha; and after he had assaulted it he took and slew all the males therein, and received the spoils thereof and and burnt it with fire. ³⁶From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad. ³⁷After these things gathered Timotheus another host and encamped against Raphon beyond the brook. ³⁸So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host. ³⁹He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them. ⁴⁰Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us: ⁴¹But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him. ⁴²Now when Judas came near the brook, he caused the scribes

of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle. ⁴³So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim. ⁴⁴But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas. ⁴⁵Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea. ⁴⁶Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it. ⁴⁷Then they of the city shut them out, and stopped up the gates with stones. ⁴⁸Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him. ⁴⁹Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. ⁵⁰So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands: ⁵¹Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain. ⁵²After this went they over Jordan into the great plain before Bethsan. ⁵³And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea. ⁵⁴So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace. ⁵⁵Now what time as Judas and

Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, ⁵⁶Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. ⁵⁷Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us. ⁵⁸So when they had given charge unto the garrison that was with them, they went toward Jamnia. ⁵⁹Then came Gorgias and his men out of the city to fight against them. ⁶⁰And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men. ⁶¹Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. ⁶²Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel. ⁶³Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of; ⁶⁴Insomuch as the people assembled unto them with joyful acclamations. ⁶⁵Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about. ⁶⁶From thence he removed to go into the land of the Philistines, and passed through Samaria. ⁶⁷At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly. ⁶⁸So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

1 Maccabees 6

¹About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; ²And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there. ³Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, ⁴Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon. ⁵Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight: ⁶And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed: ⁷Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura. ⁸Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. ⁹And there he continued many days: for his grief was ever more and more, and he made account that he should die. ¹⁰Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care. ¹¹And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power. ¹²But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and

silver that were therein, and sent to destroy the inhabitants of Judea without a cause. ¹³I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land. ¹⁴Then called he for Philip, one of his friends, who he made ruler over all his realm, ¹⁵And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. ¹⁶So king Antiochus died there in the hundred forty and ninth year. ¹⁷Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator. ¹⁸About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. ¹⁹Wherefore Judas, purposing to destroy them, called all the people together to besiege them. ²⁰So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines. ²¹Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: ²²And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren? ²³We have been willing to serve thy father, and to do as he would have us, and to obey his commandments; ²⁴For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance. ²⁵Neither have they stretched out their hand against us only, but also against their borders. ²⁶And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified. ²⁷Wherefore if thou dost not prevent them quickly, they will do the greater things than these, neither shalt thou be able to rule them. ²⁸Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had

charge of the horse. ²⁹There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. ³⁰So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. ³¹These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly. ³²Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp. ³³Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets. ³⁴And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries. ³⁵Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best. ³⁶These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him. ³⁷And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him. ³⁸As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving them signs what to do, and being harnessed all over amidst the ranks. ³⁹Now when the sun shone upon the shields of gold and brass, the mountains glistened therewith, and shined like lamps of fire. ⁴⁰So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order. ⁴¹Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the

harness, were moved: for the army was very great and mighty. ⁴²Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men. ⁴³Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him, ⁴⁴Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name: ⁴⁵Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides. ⁴⁶Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died. ⁴⁷Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them. ⁴⁸Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion. ⁴⁹But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land. ⁵⁰So the king took Bethsura, and set a garrison there to keep it. ⁵¹As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings. ⁵²Whereupon they also made engines against their engines, and held them battle a long season. ⁵³Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;) ⁵⁴There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place. ⁵⁵At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king, ⁵⁶Was returned out of Persia and Media, and the king's host also that went with

him, and that he sought to take unto him the ruling of the affairs.

⁵⁷Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us: ⁵⁸Now therefore let us be friends with these men, and make peace with them, and with all their nation; ⁵⁹And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws. ⁶⁰So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof. ⁶¹Also the king and the princes made an oath unto them: whereupon they went out of the strong hold. ⁶²Then the king entered into mount Sion; but when he saw the strength of the place, he broke his oath that he had made, and gave commandment to pull down the wall round about. ⁶³Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

1 Maccabees 7

¹In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there. ²And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him. ³Wherefore, when he knew it, he said, Let me not see their faces. ⁴So his host slew them. Now when Demetrius was set upon the throne of his kingdom, ⁵There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain: ⁶And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land. ⁷Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them. ⁸Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king, ⁹And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel. ¹⁰So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully. ¹¹But they gave no heed to their words; for they saw that they were come with a great power. ¹²Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. ¹³Now the Assideans were the first among the children of Israel that sought peace of them: ¹⁴For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong. ¹⁵So he spake unto them, peaceably, and sware unto them, saying, we will procure the harm neither of you nor your friends. ¹⁶Whereupon they believed him:

howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote, ¹⁷The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them. ¹⁸Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made. ¹⁹After this, removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit. ²⁰Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king. ²¹But Alcimus contended for the high priesthood. ²²And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel. ²³Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, ²⁴He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country. ²⁵On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could. ²⁶Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. ²⁷So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying, ²⁸Let there be no battle between me and you; I will come with a few men, that I may see you in peace. ²⁹He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence. ³⁰Which thing after it was known to Judas, to wit, that he came

unto him with deceit, he was sore afraid of him, and would see his face no more. ³¹Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama: ³²Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David. ³³After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king. ³⁴But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, ³⁵And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage. ³⁶Then the priests entered in, and stood before the altar and the temple, weeping, and saying, ³⁷Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people: ³⁸Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer. ³⁹So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him. ⁴⁰But Judas pitched in Adasa with three thousand men, and there he prayed, saying, ⁴¹O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them. ⁴²Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness. ⁴³So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle. ⁴⁴Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled. ⁴⁵Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

⁴⁶Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left. ⁴⁷Afterwards they took the spoils, and the prey, and smote off Nicanors head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem. ⁴⁸For this cause the people rejoiced greatly, and they kept that day a day of great gladness. ⁴⁹Moreover they ordained to keep yearly this day, being the thirteenth of Adar. ⁵⁰Thus the land of Juda was in rest a little while.

1 Maccabees 8

¹Now Judas had heard of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; ²And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; ³And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; ⁴And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year: ⁵Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them: ⁶How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; ⁷And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, ⁸And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes: ⁹Moreover how the Grecians had determined to come and destroy them; ¹⁰And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day: ¹¹It was told him besides, how they

destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them; ¹²But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: ¹³Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: ¹⁴Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby: ¹⁵Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: ¹⁶And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them. ¹⁷In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, ¹⁸And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude. ¹⁹They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said. ²⁰Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends. ²¹So that matter pleased the Romans well. ²²And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy: ²³Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them, ²⁴If there come first any war upon the Romans or any of their confederates throughout all their dominion,

²⁵The people of the Jews shall help them, as the time shall be appointed, with all their heart: ²⁶Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore. ²⁷In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: ²⁸Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit. ²⁹According to these articles did the Romans make a covenant with the people of the Jews. ³⁰Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified. ³¹And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews? ³²If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

1 Maccabees 9

¹Furthermore, when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host: ²Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people. ³Also the first month of the hundred fifty and second year they encamped before Jerusalem: ⁴From whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen. ⁵Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him: ⁶Who seeing the multitude of the other army to be so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men. ⁷When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together. ⁸Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them. ⁹But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few. ¹⁰Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour. ¹¹With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host and they that marched in the foreward were all mighty men. ¹²As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets. ¹³They also of Judas'

side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night. ¹⁴Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, ¹⁵Who discomfited the right wing, and pursued them unto the mount Azotus. ¹⁶But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind: ¹⁷Whereupon there was a sore battle, insomuch as many were slain on both parts. ¹⁸Judas also was killed, and the remnant fled. ¹⁹Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin. ²⁰Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying, ²¹How is the valiant man fallen, that delivered Israel! ²²As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many. ²³Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity. ²⁴In those days also was there a very great famine, by reason whereof the country revolted, and went with them. ²⁵Then Bacchides chose the wicked men, and made them lords of the country. ²⁶And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully. ²⁷So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them. ²⁸For this cause all Judas' friends came together, and said unto Jonathan, ²⁹Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us. ³⁰Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles. ³¹Upon

this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas. ³²But when Bacchides gat knowledge thereof, he sought for to slay him ³³Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar. ³⁴Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day. ³⁵Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much. ³⁶But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it. ³⁷After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan. ³⁸Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain: ³⁹Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons. ⁴⁰Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils. ⁴¹Thus was the marriage turned into mourning, and the noise of their melody into lamentation. ⁴²So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan. ⁴³Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power. ⁴⁴Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past: ⁴⁵For, behold, the battle is before us and behind us, and the water of

Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. ⁴⁶Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies. ⁴⁷With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him. ⁴⁸Then Jonathan and they that were with him leapt into Jordan, and swam over unto the other bank: howbeit the other passed not over Jordan unto them. ⁴⁹So there were slain of Bacchides' side that day about a thousand men. ⁵⁰Afterward returned Bacchides to Jerusalem and repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Beth-el, and Thamnatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates and with bars. ⁵¹And in them he set a garrison, that they might work malice upon Israel. ⁵²He fortified also the city Bethsura, and Gazera, and the tower, and put forces in them, and provision of victuals. ⁵³Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept. ⁵⁴Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets ⁵⁵And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house. ⁵⁶So Alcimus died at that time with great torment. ⁵⁷Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years. ⁵⁸Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night. ⁵⁹So they went and consulted with him. ⁶⁰Then removed he, and came with a great host, and sent letters privily to his

adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them. ⁶¹Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them. ⁶²Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong. ⁶³Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea. ⁶⁴Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war. ⁶⁵But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. ⁶⁶And he smote Odonarkes and his brethren, and the children of Phasiron in their tent. ⁶⁷And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war, ⁶⁸And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain. ⁶⁹Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country. ⁷⁰Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners. ⁷¹Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life. ⁷²When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders. ⁷³Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

1 Maccabees 10

¹In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there, ²Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight. ³Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him. ⁴For said he, Let us first make peace with him, before he join with Alexander against us: ⁵Else he will remember all the evils that we have done against him, and against his brethren and his people. ⁶Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him. ⁷Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower: ⁸Who were sore afraid, when they heard that the king had given him authority to gather together an host. ⁹Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents. ¹⁰This done, Jonathan settled himself in Jerusalem, and began to build and repair the city. ¹¹And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so. ¹²Then the strangers, that were in the fortresses which Bacchides had built, fled away; ¹³Insomuch as every man left his place, and went into his own country. ¹⁴Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge. ¹⁵Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured, ¹⁶He

said, Shall we find such another man? now therefore we will make him our friend and confederate. ¹⁷Upon this he wrote a letter, and sent it unto him, according to these words, saying, ¹⁸King Alexander to his brother Jonathan sendeth greeting: ¹⁹We have heard of thee, that thou art a man of great power, and meet to be our friend. ²⁰Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us. ²¹So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour. ²²Whereof when Demetrius heard, he was very sorry, and said, ²³What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself? ²⁴I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid. ²⁵He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting: ²⁶Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad. ²⁷Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf, ²⁸And will grant you many immunities, and give you rewards. ²⁹And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes, ³⁰And from that which appertaineth unto me to receive for the third part or the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore. ³¹Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes. ³²And as for

the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it.

³³Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle. ³⁴Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm. ³⁵Also no man shall have authority to meddle with or to molest any of them in any matter. ³⁶I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all king's forces. ³⁷And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea. ³⁸And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's. ³⁹As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expences of the sanctuary. ⁴⁰Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. ⁴¹And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple. ⁴²And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister. ⁴³And whosoever they be that flee unto the temple at Jerusalem, or be within the

liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm. ⁴⁴For the building also and repairing of the works of the sanctuary expences shall be given of the king's accounts. ⁴⁵Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea. ⁴⁶Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore. ⁴⁷But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always. ⁴⁸Then gathered king Alexander great forces, and camped over against Demetrius. ⁴⁹And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them. ⁵⁰And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

⁵¹Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect: ⁵²Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country; ⁵³For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom: ⁵⁴Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her as according to thy dignity. ⁵⁵Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom. ⁵⁶And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire. ⁵⁷So Ptolemee went out of Egypt

with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year: ⁵⁸Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is. ⁵⁹Now king Alexander had written unto Jonathan, that he should come and meet him. ⁶⁰Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight. ⁶¹At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them. ⁶²Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so. ⁶³And he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause. ⁶⁴Now when his accusers saw that he was honored according to the proclamation, and clothed in purple, they fled all away. ⁶⁵So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion. ⁶⁶Afterward Jonathan returned to Jerusalem with peace and gladness. ⁶⁷Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers: ⁶⁸Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch. ⁶⁹Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying, ⁷⁰Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains? ⁷¹Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

⁷²Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land. ⁷³Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto. ⁷⁴So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him. ⁷⁵And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there. ⁷⁶Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa. ⁷⁷Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust. ⁷⁸Then Jonathan followed after him to Azotus, where the armies joined battle. ⁷⁹Now Apollonius had left a thousand horsemen in ambush. ⁸⁰And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening. ⁸¹But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired. ⁸²Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent) who were discomfited by him, and fled. ⁸³The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety. ⁸⁴But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire. ⁸⁵Thus there were burned and slain with the sword well nigh eight thousand men. ⁸⁶And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met

him with great pomp. ⁸⁷After this returned Jonathan and his host unto Jerusalem, having any spoils. ⁸⁸Now when king Alexander heard these things, he honoured Jonathan yet more. ⁸⁹And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

1 Maccabees 11

¹And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own. ²Whereupon he took his journey into Spain in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his brother in law. ³Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it. ⁴And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass. ⁵Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace. ⁶Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged. ⁷Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem. ⁸King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander. ⁹Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom: ¹⁰For I repent that I gave my daughter unto him, for he sought to slay me. ¹¹Thus did he slander him, because he was desirous of his kingdom. ¹²Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known. ¹³Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt. ¹⁴In the mean season was king

Alexander in Cilicia, because those that dwelt in those parts had revolted from him. ¹⁵But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight. ¹⁶So Alexander fled into Arabia there to be defended; but king Ptolemee was exalted: ¹⁷For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee. ¹⁸King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another. ¹⁹By this means Demetrius reigned in the hundred threescore and seventh year. ²⁰At the same time Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem: and he made many engines of war against it. ²¹Then came ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower, ²²Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste. ²³Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril; ²⁴And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight. ²⁵And though certain ungodly men of the people had made complaints against him, ²⁶Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends, ²⁷And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends. ²⁸Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents. ²⁹So the king consented, and wrote letters unto Jonathan of all these things after this manner: ³⁰King

Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting: ³¹We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

³²King Demetrius unto his father Lasthenes sendeth greeting: ³³We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us. ³⁴Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees. ³⁵And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief. ³⁶And nothing hereof shall be revoked from this time forth for ever. ³⁷Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place. ³⁸After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him. ³⁹Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander, ⁴⁰And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season. ⁴¹In the mean time Jonathan sent unto king Demetrius, that he would cast those

of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel. ⁴²So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve. ⁴³Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me. ⁴⁴Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming. ⁴⁵Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king. ⁴⁶Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight. ⁴⁷Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand. ⁴⁸Also they set fire on the city, and gat many spoils that day, and delivered the king. ⁴⁹So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying, ⁵⁰Grant us peace, and let the Jews cease from assaulting us and the city. ⁵¹With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils. ⁵²So king Demetrius sat on the throne of his kingdom, and the land was quiet before him. ⁵³Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore. ⁵⁴After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned. ⁵⁵Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled. ⁵⁶Moreover

Tryphon took the elephants, and won Antioch. ⁵⁷At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends. ⁵⁸Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle. ⁵⁹His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt. ⁶⁰Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably. ⁶¹From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them. ⁶²Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus. ⁶³Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country, ⁶⁴He went to meet them, and left Simon his brother in the country. ⁶⁵Then Simon encamped against Bethsura and fought against it a long season, and shut it up: ⁶⁶But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it. ⁶⁷As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor. ⁶⁸And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him. ⁶⁹So when they that lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled; ⁷⁰Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the

son of Calphi, the captains of the host. ⁷¹Then Jonathan rent his clothes, and cast earth upon his head, and prayed. ⁷²Afterwards turning again to battle, he put them to flight, and so they ran away. ⁷³Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped. ⁷⁴So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

1 Maccabees 12

¹Now when Jonathan saw that time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them. ²He sent letters also to the Lacedemonians, and to other places, for the same purpose. ³So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time. ⁴Upon this the Romans gave them letters unto the governors of every place that they should bring them into the land of Judea peaceably. ⁵And this is the copy of the letters which Jonathan wrote to the Lacedemonians: ⁶Jonathan the high priest, and the elders of the nation, and the priests, and the other of the Jews, unto the Lacedemonians their brethren send greeting: ⁷There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify. ⁸At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship. ⁹Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us, ¹⁰Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us. ¹¹We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren: ¹²And we are right glad of your honour. ¹³As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round

about us have fought against us. ¹⁴Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars: ¹⁵For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot. ¹⁶For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league. ¹⁷We commanded them also to go unto you, and to salute and to deliver you our letters concerning the renewing of our brotherhood. ¹⁸Wherefore now ye shall do well to give us an answer thereto. ¹⁹And this is the copy of the letters which Oniases sent. ²⁰Areus king of the Lacedemonians to Onias the high priest, greeting: ²¹It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham: ²²Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity. ²³We do write back again to you, that your cattle and goods are our's, and our's are your's We do command therefore our ambassadors to make report unto you on this wise. ²⁴Now when Jonathan heard that Demebius' princes were come to fight against him with a greater host than afore, ²⁵He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country. ²⁶He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season. ²⁷Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host. ²⁸But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp. ²⁹Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning. ³⁰Then Jonathan pursued after them, but overtook them not:

for they were gone over the river Eleutherus. ³¹Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils. ³²And removing thence, he came to Damascus, and so passed through all the country, ³³Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it. ³⁴For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it. ³⁵After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea, ³⁶And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it. ³⁷Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha. ³⁸Simon also set up Adida in Sephela, and made it strong with gates and bars. ³⁹Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head. ⁴⁰Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan. ⁴¹Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan. ⁴²Now when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him; ⁴³But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself. ⁴⁴Unto Jonathan also he said, Why hast thou brought all this people to so great trouble, seeing there is no war betwixt us? ⁴⁵Therefore send them now home again, and choose a few men to wait on thee, and

come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming. ⁴⁶So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea. ⁴⁷And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him. ⁴⁸Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him, and all them that came with him they slew with the sword. ⁴⁹Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company. ⁵⁰But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another; and went close together, prepared to fight. ⁵¹They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. ⁵²Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation. ⁵³Then all the heathen that were round about then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

1 Maccabees 13

¹Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it, ²And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together, ³And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen. ⁴By reason whereof all my brethren are slain for Israel's sake, and I am left alone. ⁵Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren. ⁶Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice. ⁷Now as soon as the people heard these words, their spirit revived. ⁸And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother. ⁹Fight thou our battles, and whatsoever, thou commandest us, that will we do. ¹⁰So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. ¹¹Also he sent Jonathan the son of Absolom, and with him a great power, to Joppa: who casting out them that were therein remained there in it. ¹²So Tryphon removed from Ptolemaus with a great power to invade the land of Judea, and Jonathan was with him in ward. ¹³But Simon pitched his tents at Adida, over against the plain. ¹⁴Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying, ¹⁵Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him. ¹⁶Wherefore now send an hundred talents of silver, and two of his

sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go. ¹⁷Hereupon Simon, albeit he perceived that they spake deceitfully unto him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people: ¹⁸Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead. ¹⁹So he sent them the children and the hundred talents: howbeit Tryphon dissembled neither would he let Jonathan go. ²⁰And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went. ²¹Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals. ²²Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad. ²³And when he came near to Bascama he slew Jonathan, who was buried there. ²⁴Afterward Tryphon returned and went into his own land. ²⁵Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. ²⁶And all Israel made great lamentation for him, and bewailed him many days. ²⁷Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. ²⁸Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren. ²⁹And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea. ³⁰This is the sepulchre which he made at Modin, and it standeth yet unto this day. ³¹Now Tryphon dealt deceitfully with the young king Antiochus, and slew him. ³²And he

reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land. ³³Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein. ³⁴Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil. ³⁵Unto whom king Demetrius answered and wrote after this manner: ³⁶King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting: ³⁷The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted. ³⁸And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own. ³⁹As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid. ⁴⁰And look who are meet among you to be in our court, let then be enrolled, and let there be peace betwixt us. ⁴¹Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year. ⁴²Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews. ⁴³In those days Simon camped against Gaza and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it. ⁴⁴And they that were in the engine leaped into the city; whereupon there was a great uproar in the city: ⁴⁵Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. ⁴⁶And they said, Deal not with us according to our wickedness, but according to thy mercy. ⁴⁷So Simon was

appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving. ⁴⁸Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself. ⁴⁹They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine. ⁵⁰Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions: ⁵¹And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel. ⁵²He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company. ⁵³And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazera.

1 Maccabees 14

¹Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media to get him help to fight against Tryphone. ²But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive: ³Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward. ⁴As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well. ⁵And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea, ⁶And enlarged the bounds of his nation, and recovered the country, ⁷And gathered together a great number of captives, and had the dominion of Gazera, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him. ⁸Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. ⁹The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel. ¹⁰He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world. ¹¹He made peace in the land, and Israel rejoiced with great joy: ¹²For every man sat under his vine and his fig tree, and there was none to fray them: ¹³Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days. ¹⁴Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away. ¹⁵He beautified the sanctuary, and multiplied vessels of the temple. ¹⁶Now when it was heard at

Rome, and as far as Sparta, that Jonathan was dead, they were very sorry. ¹⁷But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein: ¹⁸They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren: ¹⁹Which writings were read before the congregation at Jerusalem. ²⁰And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting: ²¹The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming, ²²And did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us. ²³And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest. ²⁴After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them. ²⁵Whereof when the people heard, they said, What thanks shall we give to Simon and his sons? ²⁶For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty. ²⁷So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest, ²⁸At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us. ²⁹Forasmuch as oftentimes there have

been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour: ³⁰(For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people, ³¹Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary: ³²At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages, ³³And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there: ³⁴Moreover he fortified Joppa, which lieth upon the sea, and Gazera, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.) ³⁵The people therefore sang the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people. ³⁶For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place: ³⁷But he placed Jews therein. and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem. ³⁸King Demetrius also confirmed him in the high priesthood according to those things, ³⁹And made him one of his friends, and honoured him with great honour. ⁴⁰For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the

ambassadors of Simon honourably; ⁴¹Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet; ⁴²Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary; ⁴³Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold: ⁴⁴Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold; ⁴⁵And whosoever should do otherwise, or break any of these things, he should be punished. ⁴⁶Thus it liked all the people to deal with Simon, and to do as hath been said. ⁴⁷Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all. ⁴⁸So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place; ⁴⁹Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

1 Maccabees 15

¹Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people; ²The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting: ³Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war; ⁴My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate: ⁵Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted. ⁶I give thee leave also to coin money for thy country with thine own stamp. ⁷And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee. ⁸And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore. ⁹Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world. ¹⁰In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon. ¹¹Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side: ¹²For he saw that troubles came upon him all at once, and that his forces had forsaken him. ¹³Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen. ¹⁴And when he had compassed

the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

¹⁵In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

¹⁶Lucius, consul of the Romans unto king Ptolemee, greeting: ¹⁷The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews: ¹⁸And they brought a shield of gold of a thousand pound. ¹⁹We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them. ²⁰It seemed also good to us to receive the shield of them. ²¹If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law. ²²The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces, ²³And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Aradus, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. ²⁴And the copy hereof they wrote to Simon the high priest. ²⁵So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in. ²⁶At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour. ²⁷Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him. ²⁸Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazera; with the tower

that is in Jerusalem, which are cities of my realm. ²⁹The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom. ³⁰Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea: ³¹Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you ³²So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message. ³³Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time. ³⁴Wherefore we, having opportunity, hold the inheritance of our fathers. ³⁵And whereas thou demandest Joppa and Gazera, albeit they did great harm unto the people in our country, yet will we give thee an hundred talents for them. Hereunto Athenobius answered him not a word; ³⁶But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth. ³⁷In the mean time fled Tryphon by ship unto Orthosias. ³⁸Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen, ³⁹And commanded him to remove his host toward Judea; also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon. ⁴⁰So Cendebeus came to Jamnia and began to provoke the people and to invade Judea, and to take the people prisoners, and slay them. ⁴¹And when he had built up Cedrou, he set horsemen there,

and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

1 Maccabees 16

¹Then came up John from Gazera, and told Simon his father what Cendebeus had done. ²Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from my youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes. ³But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you. ⁴So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin. ⁵And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them. ⁶So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him. ⁷That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many. ⁸Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold. ⁹At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built. ¹⁰So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace. ¹¹Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold: ¹²For he was the high priest's son in law. ¹³Wherefore his

heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them. ¹⁴Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat: ¹⁵Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there. ¹⁶So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants. ¹⁷In which doing he committed a great treachery, and recompensed evil for good. ¹⁸Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities. ¹⁹He sent others also to Gazera to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. ²⁰And others he sent to take Jerusalem, and the mountain of the temple. ²¹Now one had run afore to Gazera and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also. ²²Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away. ²³As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings, ²⁴Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

2 Maccabees 1

¹The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace: ²God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants; ³And give you all an heart to serve him, and to do his will, with a good courage and a willing mind; ⁴And open your hearts in his law and commandments, and send you peace, ⁵And hear your prayers, and be at one with you, and never forsake you in time of trouble. ⁶And now we be here praying for you. ⁷What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom, ⁸And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves. ⁹And now see that ye keep the feast of tabernacles in the month Casleu. ¹⁰In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt: ¹¹Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king. ¹²For he cast them out that fought within the holy city. ¹³For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests. ¹⁴For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry. ¹⁵Which when the priests of Nanea had set forth, and he was entered with a small company into the

compass of the temple, they shut the temple as soon as Antiochus was come in: ¹⁶And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without. ¹⁷Blessed be our God in all things, who hath delivered up the ungodly. ¹⁸Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar. ¹⁹For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men. ²⁰Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water; ²¹Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water. ²²When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled. ²³And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did. ²⁴And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, ²⁵The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them: ²⁶Receive the sacrifice for thy whole people Israel, and

preserve thine own portion, and sanctify it. ²⁷Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God. ²⁸Punish them that oppress us, and with pride do us wrong. ²⁹Plant thy people again in thy holy place, as Moses hath spoken. ³⁰And the priests sung psalms of thanksgiving. ³¹Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones. ³²When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar. ³³So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith. ³⁴Then the king, inclosing the place, made it holy, after he had tried the matter. ³⁵And the king took many gifts, and bestowed thereof on those whom he would gratify. ³⁶And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2 Maccabees 2

¹It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified: ²And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. ³And with other such speeches exhorted he them, that the law should not depart from their hearts. ⁴It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. ⁵And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. ⁶And some of those that followed him came to mark the way, but they could not find it. ⁷Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. ⁸Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified. ⁹It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple. ¹⁰And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings. ¹¹And Moses said, Because the sin offering was not to be eaten, it was consumed. ¹²So Solomon kept those eight days. ¹³The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the

kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts. ¹⁴In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us, ¹⁵Wherefore if ye have need thereof, send some to fetch them unto you. ¹⁶Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days. ¹⁷We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary, ¹⁸As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place. ¹⁹Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar, ²⁰And the wars against Antiochus Epiphanes, and Eupator his son, ²¹And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes, ²²And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour: ²³All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume. ²⁴For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter, ²⁵We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit. ²⁶Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching; ²⁷Even as it is no ease unto him that prepareth a banquet, and seeketh the

benefit of others: yet for the pleasuring of many we will undertake gladly this great pains; ²⁸Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement. ²⁹For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us. ³⁰To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story: ³¹But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment. ³²Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

2 Maccabees 3

¹Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, ²It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts; ³Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices. ⁴But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city. ⁵And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice, ⁶And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand. ⁷Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money. ⁸So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose. ⁹And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed. ¹⁰Then the high priest told him that there was such money laid up for the relief of widows and fatherless children: ¹¹And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold: ¹²And that it was altogether impossible that such wrongs should be done

unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world. ¹³But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury. ¹⁴So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city. ¹⁵But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept. ¹⁶Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind. ¹⁷For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart. ¹⁸Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt. ¹⁹And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows. ²⁰And all, holding their hands toward heaven, made supplication. ²¹Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony. ²²They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them. ²³Nevertheless Heliodorus executed that which was decreed. ²⁴Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. ²⁵For there appeared unto them an horse with a terrible rider upon him, and

adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold. ²⁶Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes. ²⁷And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter. ²⁸Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God. ²⁹For he by the hand of God was cast down, and lay speechless without all hope of life. ³⁰But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness. ³¹Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost. ³²So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man. ³³Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life: ³⁴And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more. ³⁵So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king. ³⁶Then testified he to all men the works of the great God, which he had seen with his eyes. ³⁷And when the

king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said, ³⁸If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God. ³⁹For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it. ⁴⁰And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

2 Maccabees 4

¹This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils. ²Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws. ³But when their hatred went so far, that by one of Simon's faction murders were committed, ⁴Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice, ⁵He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private: ⁶For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto. ⁷But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, ⁸Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents: ⁹Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. ¹⁰Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion. ¹¹And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law: ¹²For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made

them wear a hat. ¹³Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest; ¹⁴That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth; ¹⁵Not setting by the honours of their fathers, but liking the glory of the Grecians best of all. ¹⁶By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things. ¹⁷For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things. ¹⁸Now when the game that was used every fifth year was kept at Tyrus, the king being present, ¹⁹This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges. ²⁰This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies. ²¹Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem: ²²Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice. ²³Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters. ²⁴But he being brought to the presence of the king, when he had

magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver. ²⁵So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast. ²⁶Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. ²⁷So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it: ²⁸For unto him appertained the gathering of the customs. Wherefore they were both called before the king. ²⁹Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians. ³⁰While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus. ³¹Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy. ³²Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about. ³³Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia. ³⁴Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice. ³⁵For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man. ³⁶And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of

the Greeks that abhorred the fact also, complained because Onias was slain without cause. ³⁷Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead. ³⁸And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved. ³⁹Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away. ⁴⁰Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly. ⁴¹They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them. ⁴²Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury. ⁴³Of these matters therefore there was an accusation laid against Menelaus. ⁴⁴Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him: ⁴⁵But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him. ⁴⁶Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind: ⁴⁷Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their

cause, yea, before the Scythians, should have been judged innocent, them he condemned to death. ⁴⁸Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment. ⁴⁹Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried. ⁵⁰And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

2 Maccabees 5

¹About the same time Antiochus prepared his second voyage into Egypt: ²And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers, ³And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts. ⁴Wherefore every man prayed that that apparition might turn to good. ⁵Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle: ⁶But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered. ⁷Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites. ⁸In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt. ⁹Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred: ¹⁰And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers. ¹¹Now when this that was done came to the king's ear, he thought that Judea had revolted:

whereupon removing out of Egypt in a furious mind, he took the city by force of arms, ¹²And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. ¹³Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. ¹⁴And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain. ¹⁵Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide: ¹⁶And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away. ¹⁷And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place. ¹⁸For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury. ¹⁹Nevertheless God did not choose the people for the place's sake, but the place for the people's sake. ²⁰And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory. ²¹So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind. ²²And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there; ²³And

at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews. ²⁴He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort: ²⁵Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. ²⁶And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes. ²⁷But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

2 Maccabees 6

¹Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: ²And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place. ³The coming in of this mischief was sore and grievous to the people: ⁴For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. ⁵The altar also was filled with profane things, which the law forbiddeth. ⁶Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew. ⁷And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy. ⁸Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: ⁹And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery. ¹⁰For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. ¹¹And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day. ¹²Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge

those punishments not to be for destruction, but for a chastening of our nation. ¹³For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished. ¹⁴For not as with other nations, whom the Lord patiently forbearth to punish, till they be come to the fulness of their sins, so dealeth he with us, ¹⁵Lest that, being come to the height of sin, afterwards he should take vengeance of us. ¹⁶And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people. ¹⁷But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words. ¹⁸Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh. ¹⁹But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment, ²⁰As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted. ²¹But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king; ²²That in so doing he might be delivered from death, and for the old friendship with them find favour. ²³But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave. ²⁴For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; ²⁵And so they through mine hypocrisy,

and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. ²⁶For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

²⁷Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, ²⁸And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws.

And when he had said these words, immediately he went to the torment:

²⁹They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind. ³⁰But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him. ³¹And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

2 Maccabees 7

¹It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips. ²But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers. ³Then the king, being in a rage, commanded pans and caldrons to be made hot: ⁴Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. ⁵Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, ⁶The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants. ⁷So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body? ⁸But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. ⁹And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life. ¹⁰After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully. ¹¹And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again. ¹²Insomuch that

the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains. ¹³Now when this man was dead also, they tormented and mangled the fourth in like manner. ¹⁴So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life. ¹⁵Afterward they brought the fifth also, and mangled him. ¹⁶Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God; ¹⁷But abide a while, and behold his great power, how he will torment thee and thy seed. ¹⁸After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us. ¹⁹But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished. ²⁰But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord. ²¹Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them, ²²I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you; ²³But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake. ²⁴Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he

would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs. ²⁵But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. ²⁶And when he had exhorted her with many words, she promised him that she would counsel her son. ²⁷But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. ²⁸I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. ²⁹Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren. ³⁰Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. ³¹And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God. ³²For we suffer because of our sins. ³³And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. ³⁴But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: ³⁵For thou hast not yet escaped the judgment of Almighty God, who seeth all things. ³⁶For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. ³⁷But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would

speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God; ³⁸And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease. ³⁹Then the king being in a rage, handed him worse than all the rest, and took it grievously that he was mocked. ⁴⁰So this man died undefiled, and put his whole trust in the Lord. ⁴¹Last of all after the sons the mother died. ⁴²Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

2 Maccabees 8

¹Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men. ²And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men; ³And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him, ⁴And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked. ⁵Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy. ⁶Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies. ⁷But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where. ⁸So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs. ⁹Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience. ¹⁰So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans. ¹¹Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and

promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God. ¹²Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand, ¹³They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away. ¹⁴Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together: ¹⁵And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called. ¹⁶So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully, ¹⁷And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers: ¹⁸For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world. ¹⁹Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished. ²⁰And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty. ²¹Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts; ²²And joined with himself his own brethren, leaders of each

band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. ²³Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band, ²⁴And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight; ²⁵And took their money that came to buy them, and pursued them far: but lacking time they returned: ²⁶For it was the day before the sabbath, and therefore they would no longer pursue them. ²⁷So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them. ²⁸And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants. ²⁹When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever. ³⁰Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves. ³¹And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem. ³²They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways. ³³Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness. ³⁴As for that most ungracious Nicanor, who had brought a

thousand merchants to buy the Jews, ³⁵He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed. ³⁶Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

2 Maccabees 9

¹About that time came Antiochus with dishonour out of the country of Persia ²For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame. ³Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus. ⁴Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews. ⁵But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; ⁶And that most justly: for he had tormented other men's bowels with many and strange torments. ⁷Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained. ⁸And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God. ⁹So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the

filthiness of his smell was noisome to all his army. ¹⁰And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink. ¹¹Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment. ¹²And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God. ¹³This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus, ¹⁴That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty: ¹⁵And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens: ¹⁶And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices: ¹⁷Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God. ¹⁸But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner: ¹⁹Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity: ²⁰If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven. ²¹As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

²²Not distrusting mine health, but having great hope to escape this sickness.

²³But considering that even my father, at what time he led an army into the high countries, appointed a successor, ²⁴To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

²⁵Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth: ²⁶Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son. ²⁷For I am persuaded that he understanding my mind will favourably and graciously yield to your desires. ²⁸Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. ²⁹And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

2 Maccabees 10

¹Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city: ²But the altars which the heathen had built in the open street, and also the chapels, they pulled down. ³And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread. ⁴When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations. ⁵Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu. ⁶And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. ⁷Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. ⁸They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews. ⁹And this was the end of Antiochus, called Epiphanes. ¹⁰Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars. ¹¹So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice. ¹²For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them. ¹³Whereupon being accused of the king's friends before

Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died. ¹⁴But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews: ¹⁵And therewithall the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war. ¹⁶Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans, ¹⁷And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand. ¹⁸And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege, ¹⁹Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help. ²⁰Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape. ²¹But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them. ²²So he slew those that were found traitors, and immediately took the two castles. ²³And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand. ²⁴Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as

though he would take Jewry by force of arms. ²⁵But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth, ²⁶And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth. ²⁷So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves. ²⁸Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle. ²⁹But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews, ³⁰And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed. ³¹And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen. ³²As for Timotheus himself, he fled into a very strong hold, called Gawra, where Chereas was governor. ³³But they that were with Maccabeus laid siege against the fortress courageously four days. ³⁴And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words. ³⁵Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal. ³⁶Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

³⁷And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes. ³⁸When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

2 Maccabees 11

¹Not long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done. ²And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles, ³And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year: ⁴Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants. ⁵So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it. ⁶Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel. ⁷Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind. ⁸And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold. ⁹Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron. ¹⁰Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them. ¹¹And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight. ¹²Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped. ¹³Who, as he was a man of understanding, casting with himself what loss he had had, and

considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them, ¹⁴And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them. ¹⁵Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it. ¹⁶For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting: ¹⁷John and Absolom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof. ¹⁸Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. ¹⁹And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. ²⁰But of the particulars I have given order both to these and the other that came from me, to commune with you. ²¹Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius. ²²Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting: ²³Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. ²⁴We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws. ²⁵Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers. ²⁶Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own

affairs. ²⁷And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews: ²⁸If ye fare well, we have our desire; we are also in good health. ²⁹Menelaus declared unto us, that your desire was to return home, and to follow your own business: ³⁰Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security. ³¹And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done. ³²I have sent also Menelaus, that he may comfort you. ³³Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus. ³⁴The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews. ³⁵Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased. ³⁶But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch. ³⁷Therefore send some with speed, that we may know what is your mind. ³⁸Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

2 Maccabees 12

¹When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry. ²But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace. ³The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. ⁴Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them. ⁵When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready. ⁶And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew. ⁷And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa. ⁸But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, ⁹He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off. ¹⁰Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him. ¹¹Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise. ¹²Then Judas,

thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

¹³He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis. ¹⁴But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

¹⁵Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls, ¹⁶And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood. ¹⁷Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

¹⁸But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold. ¹⁹Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men. ²⁰And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen. ²¹Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places. ²²But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running

into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords. ²³Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men. ²⁴Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded. ²⁵So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren. ²⁶Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons. ²⁷And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts. ²⁸But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within, ²⁹From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem, ³⁰But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity; ³¹They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching. ³²And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea, ³³Who came out with three thousand men of foot and four hundred horsemen. ³⁴And it happened that in their fighting together a few of the Jews were slain. ³⁵At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong

man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa. ³⁶Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle. ³⁷And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight. ³⁸So Judas gathered his host, and came into the city of Odollam, And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place. ³⁹And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. ⁴⁰Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. ⁴¹All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid, ⁴²Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain. ⁴³And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: ⁴⁴For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. ⁴⁵And also in that he perceived that there was great favour laid up for those that

died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

2 Maccabees 13

¹In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, ²And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks. ³Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor. ⁴But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place. ⁵Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes. ⁶And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death. ⁷Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly: ⁸For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes. ⁹Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time. ¹⁰Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple: ¹¹And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations. ¹²So when they had all done this together, and

besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness. ¹³And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord. ¹⁴So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin: ¹⁵And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him. ¹⁶And at last they filled the camp with fear and tumult, and departed with good success. ¹⁷This was done in the break of the day, because the protection of the Lord did help him. ¹⁸Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy, ¹⁹And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men: ²⁰For Judas had conveyed unto them that were in it such things as were necessary. ²¹But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison. ²²The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome; ²³Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place, ²⁴And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians; ²⁵Came to Ptolemais: the people there were grieved

for the covenants; for they stormed, because they would make their covenants void: ²⁶Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

2 Maccabees 14

¹After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy, ²Had taken the country, and killed Antiochus, and Lysias his protector. ³Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar, ⁴Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace. ⁵Howbeit having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto: ⁶Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace. ⁷Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither: ⁸First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid. ⁹Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all. ¹⁰For as long as Judas liveth, it is not possible that the state should be quiet. ¹¹This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius. ¹²And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth, ¹³Commanding him to

slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple. ¹⁴Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare. ¹⁵Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence. ¹⁶So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau. ¹⁷Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies. ¹⁸Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword. ¹⁹Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace. ²⁰So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants, ²¹And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them, ²²Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference. ²³Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him. ²⁴And he would not willingly have Judas out of his sight: for he loved the man from his heart. ²⁵He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life. ²⁶But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had

ordained Judas, a traitor to his realm, to be the king's successor. ²⁷Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch. ²⁸When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault. ²⁹But because there was no dealing against the king, he watched his time to accomplish this thing by policy. ³⁰Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor. ³¹But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man. ³²And when they sware that they could not tell where the man was whom he sought, ³³He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus. ³⁴After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner; ³⁵Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us: ³⁶Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth. ³⁷Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

³⁸For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews. ³⁹So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him: ⁴⁰For he thought by taking him to do the Jews much hurt. ⁴¹Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword; ⁴²Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth: ⁴³But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them. ⁴⁴But they quickly giving back, and a space being made, he fell down into the midst of the void place. ⁴⁵Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock, ⁴⁶When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

2 Maccabees 15

¹But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day. ²Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days. ³Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept. ⁴And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept: ⁵Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done. ⁶So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him. ⁷But Maccabeus had ever sure confidence that the Lord would help him: ⁸Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty. ⁹And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful. ¹⁰And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falsehood of the heathen, and the breach of oaths. ¹¹Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them. ¹²And this was his vision: That Onias, who had been high priest, a virtuous and a good man,

reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews. ¹³This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty. ¹⁴Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God. ¹⁵Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus, ¹⁶Take this holy sword, a gift from God, with the which thou shalt wound the adversaries. ¹⁷Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger. ¹⁸For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple. ¹⁹Also they that were in the city took not the least care, being troubled for the conflict abroad. ²⁰And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings, ²¹Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy: ²²Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand: ²³Wherefore now also, O Lord of heaven, send

a good angel before us for a fear and dread unto them; ²⁴And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus. ²⁵Then Nicanor and they that were with him came forward with trumpets and songs. ²⁶But Judas and his company encountered the enemies with invocation and prayer. ²⁷So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered. ²⁸Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness. ²⁹Then they made a great shout and a noise, praising the Almighty in their own language. ³⁰And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem. ³¹So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower, ³²And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty. ³³And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple. ³⁴So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled. ³⁵He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord. ³⁶And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day. ³⁷Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

³⁸And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

³⁹For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

1 Esdras 1

¹And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month; ²Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord. ³And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built: ⁴And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds, ⁵According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel, ⁶Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses. ⁷And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites. ⁸And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves. ⁹And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves. ¹⁰And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, ¹¹And according to the several dignities of the fathers, before the people, to

offer to the Lord, as it is written in the book of Moses: and thus did they in the morning. ¹²And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour, ¹³And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron. ¹⁴For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron. ¹⁵The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue. ¹⁶Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them. ¹⁷Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover, ¹⁸And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias. ¹⁹So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days. ²⁰And such a passover was not kept in Israel since the time of the prophet Samuel. ²¹Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem. ²²In the eighteenth year of the reign of Josias was this passover kept. ²³And the works of Josias were upright before his Lord with an heart full of godliness. ²⁴As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel. ²⁵Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him. ²⁶But the king of Egypt sent to him, saying, What have I to do with

thee, O king of Judea? ²⁷I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord. ²⁸Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord: ²⁹But joined battle with him in the plain of Magiddo, and the princes came against king Josias. ³⁰Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle. ³¹Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre. ³²And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel. ³³These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea. ³⁴And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old. ³⁵And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem. ³⁶And he set a tax upon the land of an hundred talents of silver and one talent of gold. ³⁷The king of Egypt also made king Joacim his brother king of Judea and Jerusalem. ³⁸And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt. ³⁹Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord. ⁴⁰Wherefore against him Nabuchodonosor the king of Babylon came

up, and bound him with a chain of brass, and carried him into Babylon. ⁴¹Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon. ⁴²But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings. ⁴³And Joacim his son reigned in his stead: he was made king being eighteen years old; ⁴⁴And reigned but three months and ten days in Jerusalem; and did evil before the Lord. ⁴⁵So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord; ⁴⁶And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years: ⁴⁷And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord. ⁴⁸And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel. ⁴⁹The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem. ⁵⁰Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also. ⁵¹But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets: ⁵²So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them; ⁵³Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands. ⁵⁴And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away

into Babylon. ⁵⁵As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers: ⁵⁶And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon: ⁵⁷Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy: ⁵⁸Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

1 Esdras 2

¹In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;
²The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing, ³Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world, ⁴And commanded me to build him an house at Jerusalem in Jewry. ⁵If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem. ⁶Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver, ⁷With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem. ⁸Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem, ⁹And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto. ¹⁰King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols. ¹¹Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer: ¹²And by him they were delivered to Sanabassar the governor of Judea. ¹³And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand

other vessels. ¹⁴So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine. ¹⁵These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem. ¹⁶But in the time of Artexerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following; ¹⁷To king Artexerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice. ¹⁸Be it now known to the lord king, that the Jews that are come up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it and do lay the foundation of the temple. ¹⁹Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings. ²⁰And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter, ²¹But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers: ²²And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities: ²³And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate. ²⁴Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice. ²⁵Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this

manner; ²⁶I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings; ²⁷And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice. ²⁸Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it; ²⁹And that those wicked workers proceed no further to the annoyance of kings. ³⁰Then king Artexerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

1 Esdras 3

¹Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,
²And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces. ³And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.
⁴Then three young men, that were of the guard that kept the king's body, spake one to another; ⁵Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:
⁶As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck: ⁷And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin. ⁸And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow; ⁹And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed. ¹⁰The first wrote, Wine is the strongest. ¹¹The second wrote, The king is strongest. ¹²The third wrote, Women are strongest: but above all things Truth beareth away the victory.
¹³Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them: ¹⁴And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers; ¹⁵And sat him down in the royal seat of judgment; and the writings were read before them. ¹⁶And he said, Call the young men, and they shall declare their own sentences. So they were called,

and came in. ¹⁷And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine; ¹⁸And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it: ¹⁹It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: ²⁰It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: ²¹And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents: ²²And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords: ²³But when they are from the wine, they remember not what they have done. ²⁴O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

1 Esdras 4

¹Then the second, that had spoken of the strength of the king, began to say, ²O ye men, do not men excel in strength that bear rule over sea and land and all things in them? ³But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do. ⁴If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers. ⁵They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else. ⁶Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. ⁷And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare; ⁸If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; ⁹If he command to cut down, they cut down; if he command to plant, they plant. ¹⁰So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest: ¹¹And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing. ¹²O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue. ¹³Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak. ¹⁴O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women? ¹⁵Women have borne the king and all the people that bear rule by sea and land. ¹⁶Even of them came they: and they

nourished them up that planted the vineyards, from whence the wine cometh. ¹⁷These also make garments for men; these bring glory unto men; and without women cannot men be. ¹⁸Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty? ¹⁹And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever? ²⁰A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. ²¹He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country. ²²By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman? ²³Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers; ²⁴And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. ²⁵Wherefore a man loveth his wife better than father or mother. ²⁶Yea, many there be that have run out of their wits for women, and become servants for their sakes. ²⁷Many also have perished, have erred, and sinned, for women. ²⁸And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? ²⁹Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, ³⁰And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand. ³¹And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. ³²O ye men, how can it be but women should be strong, seeing they do thus? ³³Then the king and the princes looked one upon another: so he began

to speak of the truth. ³⁴O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. ³⁵Is he not great that maketh these things? therefore great is the truth, and stronger than all things. ³⁶All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. ³⁷Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish. ³⁸As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore. ³⁹With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. ⁴⁰Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth. ⁴¹And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things. ⁴²Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin. ⁴³Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom, ⁴⁴And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither. ⁴⁵Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees. ⁴⁶And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine

own mouth thou hast vowed to the King of heaven. ⁴⁷Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem. ⁴⁸He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him. ⁴⁹Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors; ⁵⁰And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held: ⁵¹Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built; ⁵²And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen: ⁵³And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away. ⁵⁴He wrote also concerning the charges, and the priests' vestments wherein they minister; ⁵⁵And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up. ⁵⁶And he commanded to give to all that kept the city pensions and wages. ⁵⁷He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem. ⁵⁸Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, ⁵⁹And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant. ⁶⁰Blessed art thou, who hast given me wisdom: for to thee I give

thanks, O Lord of our fathers. ⁶¹And so he took the letters, and went out, and came unto Babylon, and told it all his brethren. ⁶²And they praised the God of their fathers, because he had given them freedom and liberty ⁶³To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

1 Esdras 5

¹After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. ²And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes. ³And all their brethren played, and he made them go up together with them. ⁴And these are the names of the men which went up, according to their families among their tribes, after their several heads. ⁵The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah; ⁶Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month. ⁷And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon. ⁸And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus. Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides. ⁹The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two: ¹⁰The sons of Ares, seven hundred fifty and six: ¹¹The sons of Phaath Moab, two thousand eight hundred and twelve: ¹²The sons of Elam, a thousand two hundred fifty and four: the sons of Zathul, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight: ¹³The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred

twenty and two: ¹⁴The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four: ¹⁵The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two: ¹⁶The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two: ¹⁷The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three: ¹⁸They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two: ¹⁹They of Kiriatharius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred: ²⁰They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one: ²¹They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six: ²²The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five: ²³The sons of Annas, three thousand three hundred and thirty. ²⁴The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two: ²⁵The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen. ²⁶The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four. ²⁷The holy singers: the sons of Asaph, an hundred twenty and eight. ²⁸The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine. ²⁹The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba, ³⁰The sons of Acua, the sons of Uta, the sons of Cetab, the

sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur, ³¹The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azare, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth, ³²The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha. ³³The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth, ³⁴The sons of Hagia, the sons of Pharacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom. ³⁵All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two. ³⁶These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar; ³⁷Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two. ³⁸And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus, and was named after his name. ³⁹And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood: ⁴⁰For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth. ⁴¹So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and

sixty. ⁴²Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five: ⁴³Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke. ⁴⁴And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability, ⁴⁵And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments. ⁴⁶And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages. ⁴⁷But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east. ⁴⁸Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel, ⁴⁹To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God. ⁵⁰And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening. ⁵¹Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet: ⁵²And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts. ⁵³And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built. ⁵⁴And they gave unto the masons and carpenters

money, meat, and drink, with cheerfulness. ⁵⁵Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians. ⁵⁶And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity: ⁵⁷And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem. ⁵⁸And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord. ⁵⁹And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals, ⁶⁰Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained. ⁶¹And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel. ⁶²And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord. ⁶³Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying. ⁶⁴But many with trumpets and joy shouted with loud voice, ⁶⁵Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off. ⁶⁶Wherefore when the enemies of the tribe of

Judah and Benjamin heard it, they came to know what that noise of trumpets should mean. ⁶⁷And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel. ⁶⁸So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you. ⁶⁹For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbarezth the king of the Assyrians, who brought us hither. ⁷⁰Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God. ⁷¹We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us. ⁷²But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building; ⁷³And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

1 Esdras 6

¹Now in the second year of the reign of Darius, Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them. ²Then stood up Zorobabel the son of Salatiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them. ³At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them, ⁴By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things? ⁵Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity; ⁶And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received. ⁷The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting: ⁸Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity ⁹Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls. ¹⁰And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made. ¹¹Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works? ¹²Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

¹³So they gave us this answer, We are the servants of the Lord which made heaven and earth. ¹⁴And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished. ¹⁵But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees; ¹⁶Who pulled down the house, and burned it, and carried away the people captives unto Babylon. ¹⁷But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house. ¹⁸And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler, ¹⁹With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place. ²⁰Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended. ²¹Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus: ²²And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof. ²³Then commanded king Darius to seek among the records at Babylon: and so at Ecbatane the palace, which is in the country of Media, there was found a roll wherein these things were recorded. ²⁴In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire: ²⁵Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the

expences thereof to be given out of the house of king Cyrus: ²⁶And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before. ²⁷And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place. ²⁸I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished: ²⁹And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs; ³⁰And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent: ³¹That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives. ³²And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king. ³³The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem. ³⁴I Darius the king have ordained that according unto these things it be done with diligence.

1 Esdras 7

¹Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius, ²Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple. ³And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied. ⁴And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artexerxes, kings of Persia. ⁵And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians. ⁶And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses. ⁷And to the dedication of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs; ⁸And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel. ⁹The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate. ¹⁰And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified. ¹¹They that were of the captivity were not all sanctified together: but the Levites were all sanctified together. ¹²And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves. ¹³And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord. ¹⁴And they kept the feast of unleavened bread seven days, making merry before the Lord, ¹⁵For that he had turned the counsel of

the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

1 Esdras 8

¹And after these things, when Artexerxes the king of the Persians reigned, came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum, ²The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zariaias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest. ³This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel. ⁴And the king did him honour: for he found grace in his sight in all his requests. ⁵There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem, ⁶In the seventh year of the reign of Artexerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them. ⁷For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments. ⁸Now the copy of the commission, which was written from Artexerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth; ⁹King Artexerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting: ¹⁰Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem. ¹¹As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors; ¹²That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

¹³And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem, ¹⁴With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining; ¹⁵To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem. ¹⁶And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God. ¹⁷And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem. ¹⁸And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury. ¹⁹And I king Artexerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed, ²⁰To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance. ²¹Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons. ²²I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them. ²³And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach. ²⁴And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by

death, or other punishment, by penalty of money, or by imprisonment.

²⁵Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem: ²⁶And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles. ²⁷Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me. ²⁸And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artexerxes: ²⁹Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias: ³⁰Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men: ³¹Of the sons of Pahath Moab, Eliaonias, the son of Zariaias, and with him two hundred men: ³²Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men: ³³Of the sons of Elam, Josias son of Gotholias, and with him seventy men: ³⁴Of the sons of Saphatias, Zariaias son of Michael, and with him threescore and ten men: ³⁵Of the sons of Joab, Abadiah son of Jezelus, and with him two hundred and twelve men: ³⁶Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men: ³⁷Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men: ³⁸Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men: ³⁹Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men: ⁴⁰Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men. ⁴¹And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them. ⁴²But when I had found there none of the priests and Levites, ⁴³Then sent I unto Eleazar, and Iduel, and Masman,

⁴⁴And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned. ⁴⁵And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury: ⁴⁶And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord. ⁴⁷And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen. ⁴⁸And Asebia, and Annus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men. ⁴⁹And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed. ⁵⁰And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle: ⁵¹For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries. ⁵²For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways. ⁵³And again we besought our Lord as touching these things, and found him favourable unto us. ⁵⁴Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them: ⁵⁵And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given. ⁵⁶And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold, ⁵⁷And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold. ⁵⁸And I said unto them, Both ye are holy unto the Lord,

and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers. ⁵⁹Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God. ⁶⁰So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord. ⁶¹And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem. ⁶²And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri. ⁶³And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight. ⁶⁴And all the weight of them was written up the same hour. ⁶⁵Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams, ⁶⁶Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord. ⁶⁷And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God. ⁶⁸Now when these things were done, the rulers came unto me, and said, ⁶⁹The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites. ⁷⁰For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men

have been partakers of this iniquity. ⁷¹And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy. ⁷²So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice. ⁷³Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord, ⁷⁴I said, O Lord, I am confounded and ashamed before thy face; ⁷⁵For our sins are multiplied above our heads, and our ignorances have reached up unto heaven. ⁷⁶For ever since the time of our fathers we have been and are in great sin, even unto this day. ⁷⁷And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day. ⁷⁸And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary; ⁷⁹And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude. ⁸⁰Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food; ⁸¹Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem. ⁸²And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying, ⁸³That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness. ⁸⁴Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons. ⁸⁵Moreover ye shall never seek to have peace

with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore. ⁸⁶And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light, ⁸⁷And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land. ⁸⁸Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name? ⁸⁹O Lord of Israel, thou art true: for we are left a root this day. ⁹⁰Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee. ⁹¹And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude. ⁹²Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft. ⁹³Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children, ⁹⁴Like as thou hast decreed, and as many as do obey the law of the Lord. ⁹⁵Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly. ⁹⁶So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

1 Esdras 9

¹Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib, ²And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude. ³And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem: ⁴And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity. ⁵And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month. ⁶And all the multitude sat trembling in the broad court of the temple because of the present foul weather. ⁷So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel. ⁸And now by confessing give glory unto the Lord God of our fathers, ⁹And do his will, and separate yourselves from the heathen of the land, and from the strange women. ¹⁰Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do. ¹¹But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far: ¹²Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed, ¹³And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter. ¹⁴Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them. ¹⁵And they that were of the captivity did according to all these things.

¹⁶And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter. ¹⁷So their cause that held strange wives was brought to an end in the first day of the first month. ¹⁸And of the priests that were come together, and had strange wives, there were found: ¹⁹Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus. ²⁰And they gave their hands to put away their wives and to offer rams to make reconcilment for their errors. ²¹And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias. ²²And of the sons of Phaisur; Elionas, Massias, Israel, and Nathanael, and Ocidelus, and Talsas. ²³And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas. ²⁴Of the holy singers; Eleazurus, Bacchurus. ²⁵Of the porters; Sallumus, and Tolbanes. ²⁶Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias. ²⁷Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias. ²⁸And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus. ²⁹Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis. ³⁰Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasacl, and Hieremoth. ³¹And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas. ³²And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus. ³³And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei. ³⁴And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

³⁵And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias. ³⁶All these had taken strange wives, and they put them away with their children. ³⁷And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations. ³⁸And the whole multitude came together with one accord into the broad place of the holy porch toward the east: ³⁹And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel. ⁴⁰So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month. ⁴¹And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law. ⁴²And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose. ⁴³And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezeccias, Balasamus, upon the right hand: ⁴⁴And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias. ⁴⁵Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all. ⁴⁶And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty. ⁴⁷And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord. ⁴⁸Also Jesus, Anus, Sarabias, Adinus, Jacobus, Sabateas, Auteas, Maianear, and Calitas, Asrias, and Joazabdu, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it. ⁴⁹Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying, ⁵⁰This day is holy unto the Lord; (for they all wept when they heard the law:) ⁵¹Go then, and eat the fat, and drink the sweet, and send part to

them that have nothing; ⁵²For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour. ⁵³So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful. ⁵⁴Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer; ⁵⁵Because they understood the words wherein they were instructed, and for the which they had been assembled.

Prayer of Manasses 1

¹O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; ²who hast made heaven and earth, with all the ornament thereof; ³who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; ⁴whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: ⁵but thy merciful promise is unmeasurable and unsearchable; ⁶for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. ⁷Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: ⁸for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. ⁹I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. ¹⁰Now therefore I bow the knee of mine heart, beseeching thee of grace. ¹¹I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: ¹²wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by

reserving evil for me; neither condemn me to the lower parts of the earth. For thou art the God, even the God of them that repent; ¹³and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. ¹⁴Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

Matthew 1

¹The book of the generation of Jesus Christ, the son of David, the son of Abraham. ²Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; ³And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; ⁴And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; ⁵And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; ⁶And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; ⁷And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; ⁸And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; ⁹And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; ¹⁰And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; ¹¹And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: ¹²And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; ¹³And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; ¹⁴And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; ¹⁵And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; ¹⁶And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. ¹⁷So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. ¹⁸Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. ¹⁹Then Joseph her husband, being a just man, and not willing to make her a publick example,

was minded to put her away privily. ²⁰But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. ²¹And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. ²²Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ²³Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. ²⁴Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: ²⁵And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Matthew 2

¹Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, ²Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. ³When Herod the king had heard these things, he was troubled, and all Jerusalem with him. ⁴And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. ⁵And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, ⁶And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. ⁷Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. ⁸And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. ⁹When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. ¹⁰When they saw the star, they rejoiced with exceeding great joy. ¹¹And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. ¹²And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. ¹³And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. ¹⁴When he arose, he

took the young child and his mother by night, and departed into Egypt:

¹⁵And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. ¹⁶Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

¹⁷Then was fulfilled that which was spoken by Jeremy the prophet, saying,

¹⁸In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. ¹⁹But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, ²⁰Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. ²¹And he arose, and took the young child and his mother, and came into the land of Israel. ²²But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: ²³And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Matthew 3

¹In those days came John the Baptist, preaching in the wilderness of Judaea, ²And saying, Repent ye: for the kingdom of heaven is at hand. ³For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁴And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. ⁵Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, ⁶And were baptized of him in Jordan, confessing their sins. ⁷But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? ⁸Bring forth therefore fruits meet for repentance: ⁹And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. ¹⁰And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. ¹¹I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: ¹²Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. ¹³Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. ¹⁴But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. ¹⁶And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove,

and lighting upon him: ¹⁷And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 4

¹Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. ²And when he had fasted forty days and forty nights, he was afterward an hungred. ³And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. ⁴But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. ⁵Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, ⁶And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ⁷Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. ⁸Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ¹⁰Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ¹¹Then the devil leaveth him, and, behold, angels came and ministered unto him. ¹²Now when Jesus had heard that John was cast into prison, he departed into Galilee; ¹³And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: ¹⁴That it might be fulfilled which was spoken by Esaias the prophet, saying, ¹⁵The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; ¹⁶The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. ¹⁷From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. ¹⁸And

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

¹⁹And he saith unto them, Follow me, and I will make you fishers of men.

²⁰And they straightway left their nets, and followed him. ²¹And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. ²²And they immediately left the ship and their father, and followed him. ²³And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. ²⁴And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. ²⁵And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

Matthew 5

¹And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: ²And he opened his mouth, and taught them, saying, ³Blessed are the poor in spirit: for theirs is the kingdom of heaven. ⁴Blessed are they that mourn: for they shall be comforted. ⁵Blessed are the meek: for they shall inherit the earth. ⁶Blessed are they which do hunger and thirst after righteousness: for they shall be filled. ⁷Blessed are the merciful: for they shall obtain mercy. ⁸Blessed are the pure in heart: for they shall see God. ⁹Blessed are the peacemakers: for they shall be called the children of God. ¹⁰Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. ¹¹Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. ¹²Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. ¹³Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. ¹⁴Ye are the light of the world. A city that is set on an hill cannot be hid. ¹⁵Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. ¹⁶Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. ¹⁷Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. ¹⁸For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. ¹⁹Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall

be called great in the kingdom of heaven. ²⁰For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. ²¹Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: ²²But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. ²³Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; ²⁴Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. ²⁵Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ²⁶Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. ²⁷Ye have heard that it was said by them of old time, Thou shalt not commit adultery: ²⁸But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. ²⁹And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. ³⁰And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. ³¹It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: ³²But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. ³³Again, ye have heard that it hath been said

by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: ³⁴But I say unto you, Swear not at all; neither by heaven; for it is God's throne: ³⁵Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. ³⁶Neither shalt thou swear by thy head, because thou canst not make one hair white or black. ³⁷But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. ³⁸Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: ³⁹But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. ⁴⁰And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. ⁴¹And whosoever shall compel thee to go a mile, go with him twain. ⁴²Give to him that asketh thee, and from him that would borrow of thee turn not thou away. ⁴³Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. ⁴⁴But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ⁴⁵That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. ⁴⁶For if ye love them which love you, what reward have ye? do not even the publicans the same? ⁴⁷And if ye salute your brethren only, what do ye more than others? do not even the publicans so? ⁴⁸Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 6

¹Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. ²Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. ³But when thou doest alms, let not thy left hand know what thy right hand doeth: ⁴That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. ⁵And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. ⁶But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. ⁷But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. ⁸Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. ⁹After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. ¹⁰Thy kingdom come. Thy will be done in earth, as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we forgive our debtors. ¹³And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. ¹⁴For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. ¹⁶Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They

have their reward. ¹⁷But thou, when thou fastest, anoint thine head, and wash thy face; ¹⁸That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. ¹⁹Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: ²¹For where your treasure is, there will your heart be also. ²²The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. ²³But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! ²⁴No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. ²⁵Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? ²⁶Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ²⁷Which of you by taking thought can add one cubit unto his stature? ²⁸And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: ²⁹And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. ³⁰Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? ³¹Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ³²(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. ³³But seek ye first the kingdom of God, and

his righteousness; and all these things shall be added unto you. ³⁴Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matthew 7

¹Judge not, that ye be not judged. ²For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. ³And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? ⁴Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? ⁵Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. ⁶Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. ⁷Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: ⁸For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. ⁹Or what man is there of you, whom if his son ask bread, will he give him a stone? ¹⁰Or if he ask a fish, will he give him a serpent? ¹¹If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? ¹²Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. ¹³Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: ¹⁴Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. ¹⁵Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. ¹⁶Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? ¹⁷Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. ¹⁸A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth

good fruit. ¹⁹Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. ²⁰Wherefore by their fruits ye shall know them. ²¹Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²²Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. ²⁴Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: ²⁵And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. ²⁶And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: ²⁷And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. ²⁸And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: ²⁹For he taught them as one having authority, and not as the scribes.

Matthew 8

¹When he was come down from the mountain, great multitudes followed him. ²And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. ³And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. ⁴And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. ⁵And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, ⁶And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. ⁷And Jesus saith unto him, I will come and heal him. ⁸The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. ⁹For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. ¹⁰When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. ¹¹And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. ¹²But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. ¹³And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. ¹⁴And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. ¹⁵And he touched her hand, and the fever left her: and she arose, and ministered unto them. ¹⁶When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with

his word, and healed all that were sick: ¹⁷That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. ¹⁸Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. ¹⁹And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. ²⁰And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. ²¹And another of his disciples said unto him, Lord, suffer me first to go and bury my father. ²²But Jesus said unto him, Follow me; and let the dead bury their dead. ²³And when he was entered into a ship, his disciples followed him. ²⁴And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. ²⁵And his disciples came to him, and awoke him, saying, Lord, save us: we perish. ²⁶And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. ²⁷But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! ²⁸And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. ²⁹And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? ³⁰And there was a good way off from them an herd of many swine feeding. ³¹So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. ³²And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. ³³And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

³⁴And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

Matthew 9

¹And he entered into a ship, and passed over, and came into his own city. ²And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. ³And, behold, certain of the scribes said within themselves, This man blasphemeth. ⁴And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? ⁵For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? ⁶But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. ⁷And he arose, and departed to his house. ⁸But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. ⁹And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. ¹⁰And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. ¹¹And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? ¹²But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. ¹³But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. ¹⁴Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? ¹⁵And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. ¹⁶No man putteth a piece of new cloth unto an old garment, for that which

is put in to fill it up taketh from the garment, and the rent is made worse.

¹⁷Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. ¹⁸While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. ¹⁹And Jesus arose, and followed him, and so did his disciples.

²⁰And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: ²¹For she said within herself, If I may but touch his garment, I shall be whole. ²²But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. ²³And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, ²⁴He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. ²⁵But when the people were put forth, he went in, and took her by the hand, and the maid arose. ²⁶And the fame hereof went abroad into all that land. ²⁷And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. ²⁸And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. ²⁹Then touched he their eyes, saying, According to your faith be it unto you. ³⁰And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. ³¹But they, when they were departed, spread abroad his fame in all that country. ³²As they went out, behold, they brought to him a dumb man possessed with a devil. ³³And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. ³⁴But the Pharisees said, He casteth out devils through the prince of the

devils. ³⁵And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. ³⁶But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. ³⁷Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; ³⁸Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Matthew 10

¹And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. ²Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; ⁴Simon the Canaanite, and Judas Iscariot, who also betrayed him. ⁵These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: ⁶But go rather to the lost sheep of the house of Israel. ⁷And as ye go, preach, saying, The kingdom of heaven is at hand. ⁸Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. ⁹Provide neither gold, nor silver, nor brass in your purses, ¹⁰Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. ¹¹And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. ¹²And when ye come into an house, salute it. ¹³And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. ¹⁴And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. ¹⁵Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city. ¹⁶Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. ¹⁷But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; ¹⁸And ye shall be brought before governors and kings for my

sake, for a testimony against them and the Gentiles. ¹⁹But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. ²⁰For it is not ye that speak, but the Spirit of your Father which speaketh in you. ²¹And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. ²²And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. ²³But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. ²⁴The disciple is not above his master, nor the servant above his lord. ²⁵It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? ²⁶Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. ²⁷What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. ²⁸And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. ²⁹Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. ³⁰But the very hairs of your head are all numbered. ³¹Fear ye not therefore, ye are of more value than many sparrows. ³²Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. ³³But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. ³⁴Think not that I am come to send peace on earth: I came not to send peace, but a sword. ³⁵For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. ³⁶And a man's foes shall be they of his own

household. ³⁷He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. ³⁸And he that taketh not his cross, and followeth after me, is not worthy of me. ³⁹He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. ⁴⁰He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. ⁴¹He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. ⁴²And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matthew 11

¹And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

²Now when John had heard in the prison the works of Christ, he sent two of his disciples, ³And said unto him, Art thou he that should come, or do we look for another? ⁴Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: ⁵The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. ⁶And blessed is he, whosoever shall not be offended in me. ⁷And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? ⁸But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. ⁹But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. ¹⁰For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ¹¹Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. ¹²And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. ¹³For all the prophets and the law prophesied until John. ¹⁴And if ye will receive it, this is Elias, which was for to come. ¹⁵He that hath ears to hear, let him hear. ¹⁶But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, ¹⁷And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. ¹⁸For John came neither eating nor drinking, and they say, He hath a devil.

¹⁹The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. ²⁰Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: ²¹Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ²²But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. ²³And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. ²⁴But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. ²⁵At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. ²⁶Even so, Father: for so it seemed good in thy sight. ²⁷All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. ²⁸Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰For my yoke is easy, and my burden is light.

Matthew 12

¹At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. ²But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. ³But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; ⁴How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? ⁵Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? ⁶But I say unto you, That in this place is one greater than the temple. ⁷But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. ⁸For the Son of man is Lord even of the sabbath day. ⁹And when he was departed thence, he went into their synagogue: ¹⁰And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. ¹¹And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? ¹²How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. ¹³Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. ¹⁴Then the Pharisees went out, and held a council against him, how they might destroy him. ¹⁵But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; ¹⁶And charged them that they should not make him known: ¹⁷That it might be fulfilled which was spoken by Esaias the prophet, saying, ¹⁸Behold my servant, whom I have

chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. ¹⁹He shall not strive, nor cry; neither shall any man hear his voice in the streets. ²⁰A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. ²¹And in his name shall the Gentiles trust. ²²Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. ²³And all the people were amazed, and said, Is not this the son of David? ²⁴But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. ²⁵And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: ²⁶And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? ²⁷And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. ²⁸But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. ²⁹Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. ³⁰He that is not with me is against me; and he that gathereth not with me scattereth abroad. ³¹Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. ³²And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. ³³Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. ³⁴O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. ³⁵A

good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. ³⁶But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. ³⁷For by thy words thou shalt be justified, and by thy words thou shalt be condemned. ³⁸Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. ³⁹But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: ⁴⁰For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. ⁴¹The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. ⁴²The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. ⁴³When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. ⁴⁴Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. ⁴⁵Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. ⁴⁶While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. ⁴⁷Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. ⁴⁸But he answered and said unto him that told him, Who is my mother? and who are my brethren? ⁴⁹And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! ⁵⁰For

whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matthew 13

¹The same day went Jesus out of the house, and sat by the sea side.
²And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. ³And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; ⁴And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: ⁵Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: ⁶And when the sun was up, they were scorched; and because they had no root, they withered away. ⁷And some fell among thorns; and the thorns sprung up, and choked them: ⁸But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. ⁹Who hath ears to hear, let him hear. ¹⁰And the disciples came, and said unto him, Why speakest thou unto them in parables? ¹¹He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. ¹²For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. ¹³Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. ¹⁴And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: ¹⁵For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. ¹⁶But blessed are your eyes, for they see: and your ears, for they hear. ¹⁷For verily I say unto you, That many

prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. ¹⁸Hear ye therefore the parable of the sower. ¹⁹When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. ²⁰But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; ²¹Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. ²²He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. ²³But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. ²⁴Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: ²⁵But while men slept, his enemy came and sowed tares among the wheat, and went his way. ²⁶But when the blade was sprung up, and brought forth fruit, then appeared the tares also. ²⁷So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? ²⁸He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? ²⁹But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. ³⁰Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. ³¹Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: ³²Which

indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. ³³Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. ³⁴All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: ³⁵That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. ³⁶Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. ³⁷He answered and said unto them, He that soweth the good seed is the Son of man; ³⁸The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; ³⁹The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. ⁴⁰As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. ⁴¹The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; ⁴²And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. ⁴³Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. ⁴⁴Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. ⁴⁵Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: ⁴⁶Who, when he had found one pearl of great price, went and sold all that he had, and bought it. ⁴⁷Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: ⁴⁸Which, when it was full, they drew to shore, and sat down, and gathered the good

into vessels, but cast the bad away. ⁴⁹So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, ⁵⁰And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. ⁵¹Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. ⁵²Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. ⁵³And it came to pass, that when Jesus had finished these parables, he departed thence. ⁵⁴And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? ⁵⁵Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? ⁵⁶And his sisters, are they not all with us? Whence then hath this man all these things? ⁵⁷And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. ⁵⁸And he did not many mighty works there because of their unbelief.

Matthew 14

¹At that time Herod the tetrarch heard of the fame of Jesus, ²And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. ³For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. ⁴For John said unto him, It is not lawful for thee to have her. ⁵And when he would have put him to death, he feared the multitude, because they counted him as a prophet. ⁶But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. ⁷Whereupon he promised with an oath to give her whatsoever she would ask. ⁸And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. ⁹And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. ¹⁰And he sent, and beheaded John in the prison. ¹¹And his head was brought in a charger, and given to the damsel: and she brought it to her mother. ¹²And his disciples came, and took up the body, and buried it, and went and told Jesus. ¹³When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. ¹⁴And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. ¹⁵And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. ¹⁶But Jesus said unto them, They need not depart; give ye them to eat. ¹⁷And they say unto him, We have here but five loaves, and two fishes. ¹⁸He said, Bring them hither to me. ¹⁹And he commanded the multitude to sit down on the grass, and took the

five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. ²⁰And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. ²¹And they that had eaten were about five thousand men, beside women and children. ²²And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. ²³And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. ²⁴But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. ²⁵And in the fourth watch of the night Jesus went unto them, walking on the sea. ²⁶And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. ²⁷But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. ²⁸And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. ²⁹And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. ³⁰But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. ³¹And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? ³²And when they were come into the ship, the wind ceased. ³³Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. ³⁴And when they were gone over, they came into the land of Gennesaret. ³⁵And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; ³⁶And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Matthew 15

¹Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, ²Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. ³But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? ⁴For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. ⁵But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; ⁶And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. ⁷Ye hypocrites, well did Esaias prophesy of you, saying, ⁸This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. ⁹But in vain they do worship me, teaching for doctrines the commandments of men. ¹⁰And he called the multitude, and said unto them, Hear, and understand: ¹¹Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. ¹²Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? ¹³But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. ¹⁴Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. ¹⁵Then answered Peter and said unto him, Declare unto us this parable. ¹⁶And Jesus said, Are ye also yet without understanding? ¹⁷Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? ¹⁸But those things which proceed out of the mouth come forth from the heart; and they defile the man. ¹⁹For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts,

false witness, blasphemies: ²⁰These are the things which defile a man: but to eat with unwashen hands defileth not a man. ²¹Then Jesus went thence, and departed into the coasts of Tyre and Sidon. ²²And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. ²³But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. ²⁴But he answered and said, I am not sent but unto the lost sheep of the house of Israel. ²⁵Then came she and worshipped him, saying, Lord, help me. ²⁶But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. ²⁷And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. ²⁸Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. ²⁹And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. ³⁰And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: ³¹Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. ³²Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. ³³And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? ³⁴And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. ³⁵And he commanded the multitude to sit down on the ground. ³⁶And he took the seven loaves and the fishes, and gave thanks,

and brake them, and gave to his disciples, and the disciples to the multitude.
³⁷And they did all eat, and were filled: and they took up of the broken meat
that was left seven baskets full. ³⁸And they that did eat were four thousand
men, beside women and children. ³⁹And he sent away the multitude, and
took ship, and came into the coasts of Magdala.

Matthew 16

¹The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. ²He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. ³And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? ⁴A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. ⁵And when his disciples were come to the other side, they had forgotten to take bread. ⁶Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. ⁷And they reasoned among themselves, saying, It is because we have taken no bread. ⁸Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? ⁹Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? ¹⁰Neither the seven loaves of the four thousand, and how many baskets ye took up? ¹¹How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? ¹²Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. ¹³When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? ¹⁴And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. ¹⁵He saith unto them, But whom say ye that I am? ¹⁶And Simon Peter answered and said, Thou art the Christ, the Son of the living God. ¹⁷And Jesus answered and said unto him,

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. ¹⁸And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. ¹⁹And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. ²⁰Then charged he his disciples that they should tell no man that he was Jesus the Christ. ²¹From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. ²²Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. ²³But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. ²⁴Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. ²⁵For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. ²⁶For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? ²⁷For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. ²⁸Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Matthew 17

¹And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, ²And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. ³And, behold, there appeared unto them Moses and Elias talking with him. ⁴Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. ⁵While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. ⁶And when the disciples heard it, they fell on their face, and were sore afraid. ⁷And Jesus came and touched them, and said, Arise, and be not afraid. ⁸And when they had lifted up their eyes, they saw no man, save Jesus only. ⁹And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. ¹⁰And his disciples asked him, saying, Why then say the scribes that Elias must first come? ¹¹And Jesus answered and said unto them, Elias truly shall first come, and restore all things. ¹²But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. ¹³Then the disciples understood that he spake unto them of John the Baptist. ¹⁴And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, ¹⁵Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. ¹⁶And I brought him to thy disciples, and they could not cure him. ¹⁷Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to

me. ¹⁸And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. ¹⁹Then came the disciples to Jesus apart, and said, Why could not we cast him out? ²⁰And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. ²¹Howbeit this kind goeth not out but by prayer and fasting. ²²And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: ²³And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. ²⁴And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? ²⁵He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? ²⁶Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. ²⁷Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Matthew 18

¹At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? ²And Jesus called a little child unto him, and set him in the midst of them, ³And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ⁴Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. ⁵And whoso shall receive one such little child in my name receiveth me. ⁶But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. ⁷Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! ⁸Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. ⁹And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. ¹⁰Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. ¹¹For the Son of man is come to save that which was lost. ¹²How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? ¹³And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. ¹⁴Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. ¹⁵Moreover if thy brother shall trespass against thee, go and tell him his

fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. ¹⁶But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. ¹⁷And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. ¹⁸Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. ¹⁹Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. ²⁰For where two or three are gathered together in my name, there am I in the midst of them. ²¹Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? ²²Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. ²³Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. ²⁴And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. ²⁵But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. ²⁶The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. ²⁷Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. ²⁸But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. ²⁹And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. ³⁰And he would not: but went and cast him into prison, till he should pay the debt. ³¹So when his fellowservants saw what was done, they were very sorry, and came and told

unto their lord all that was done. ³²Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: ³³Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? ³⁴And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. ³⁵So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matthew 19

¹And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; ²And great multitudes followed him; and he healed them there. ³The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? ⁴And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, ⁵And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? ⁶Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. ⁷They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? ⁸He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. ⁹And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. ¹⁰His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. ¹¹But he said unto them, All men cannot receive this saying, save they to whom it is given. ¹²For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. ¹³Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. ¹⁴But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. ¹⁵And he laid his hands on them,

and departed thence. ¹⁶And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? ¹⁷And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. ¹⁸He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, ¹⁹Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. ²⁰The young man saith unto him, All these things have I kept from my youth up: what lack I yet? ²¹Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. ²²But when the young man heard that saying, he went away sorrowful: for he had great possessions. ²³Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. ²⁴And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. ²⁵When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? ²⁶But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. ²⁷Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? ²⁸And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. ²⁹And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. ³⁰But many that are first shall be last; and the last shall be first.

Matthew 20

¹For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. ²And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. ³And he went out about the third hour, and saw others standing idle in the marketplace, ⁴And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. ⁵Again he went out about the sixth and ninth hour, and did likewise. ⁶And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? ⁷They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. ⁸So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. ⁹And when they came that were hired about the eleventh hour, they received every man a penny. ¹⁰But when the first came, they supposed that they should have received more; and they likewise received every man a penny. ¹¹And when they had received it, they murmured against the goodman of the house, ¹²Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. ¹³But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? ¹⁴Take that thine is, and go thy way: I will give unto this last, even as unto thee. ¹⁵Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? ¹⁶So the last shall be first, and the first last: for many be called, but few chosen. ¹⁷And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, ¹⁸Behold, we go up to Jerusalem; and the Son of man shall be

betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, ¹⁹And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. ²⁰Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. ²¹And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. ²²But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. ²³And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. ²⁴And when the ten heard it, they were moved with indignation against the two brethren. ²⁵But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. ²⁶But it shall not be so among you: but whosoever will be great among you, let him be your minister; ²⁷And whosoever will be chief among you, let him be your servant: ²⁸Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. ²⁹And as they departed from Jericho, a great multitude followed him. ³⁰And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. ³¹And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. ³²And Jesus stood still, and called them, and said, What will ye that I shall do unto you? ³³They say unto him, Lord, that our eyes may be opened. ³⁴So Jesus had compassion on them,

and touched their eyes: and immediately their eyes received sight, and they followed him.

Matthew 21

¹And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, ²Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. ³And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. ⁴All this was done, that it might be fulfilled which was spoken by the prophet, saying, ⁵Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. ⁶And the disciples went, and did as Jesus commanded them, ⁷And brought the ass, and the colt, and put on them their clothes, and they set him thereon. ⁸And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. ⁹And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. ¹⁰And when he was come into Jerusalem, all the city was moved, saying, Who is this? ¹¹And the multitude said, This is Jesus the prophet of Nazareth of Galilee. ¹²And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, ¹³And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. ¹⁴And the blind and the lame came to him in the temple; and he healed them. ¹⁵And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, ¹⁶And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth

of babes and sucklings thou hast perfected praise? ¹⁷And he left them, and went out of the city into Bethany; and he lodged there. ¹⁸Now in the morning as he returned into the city, he hungered. ¹⁹And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. ²⁰And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! ²¹Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. ²²And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. ²³And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? ²⁴And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. ²⁵The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? ²⁶But if we shall say, Of men; we fear the people; for all hold John as a prophet. ²⁷And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. ²⁸But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. ²⁹He answered and said, I will not: but afterward he repented, and went. ³⁰And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. ³¹Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go

into the kingdom of God before you. ³²For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. ³³Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: ³⁴And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. ³⁵And the husbandmen took his servants, and beat one, and killed another, and stoned another. ³⁶Again, he sent other servants more than the first: and they did unto them likewise. ³⁷But last of all he sent unto them his son, saying, They will reverence my son. ³⁸But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. ³⁹And they caught him, and cast him out of the vineyard, and slew him. ⁴⁰When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? ⁴¹They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. ⁴²Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? ⁴³Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. ⁴⁴And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. ⁴⁵And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. ⁴⁶But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Matthew 22

¹And Jesus answered and spake unto them again by parables, and said, ²The kingdom of heaven is like unto a certain king, which made a marriage for his son, ³And sent forth his servants to call them that were bidden to the wedding: and they would not come. ⁴Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. ⁵But they made light of it, and went their ways, one to his farm, another to his merchandise: ⁶And the remnant took his servants, and entreated them spitefully, and slew them. ⁷But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. ⁸Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. ⁹Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. ¹⁰So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. ¹¹And when the king came in to see the guests, he saw there a man which had not on a wedding garment: ¹²And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. ¹³Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. ¹⁴For many are called, but few are chosen. ¹⁵Then went the Pharisees, and took counsel how they might entangle him in his talk. ¹⁶And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. ¹⁷Tell us therefore, What thinkest thou? Is it lawful to give tribute unto

Caesar, or not? ¹⁸But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? ¹⁹Shew me the tribute money. And they brought unto him a penny. ²⁰And he saith unto them, Whose is this image and superscription? ²¹They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. ²²When they had heard these words, they marvelled, and left him, and went their way. ²³The same day came to him the Sadducees, which say that there is no resurrection, and asked him, ²⁴Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. ²⁵Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: ²⁶Likewise the second also, and the third, unto the seventh. ²⁷And last of all the woman died also. ²⁸Therefore in the resurrection whose wife shall she be of the seven? for they all had her. ²⁹Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. ³⁰For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. ³¹But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, ³²I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. ³³And when the multitude heard this, they were astonished at his doctrine. ³⁴But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. ³⁵Then one of them, which was a lawyer, asked him a question, tempting him, and saying, ³⁶Master, which is the great commandment in the law? ³⁷Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸This is the first and great commandment. ³⁹And the second is like unto it, Thou shalt love thy neighbour as thyself.

⁴⁰On these two commandments hang all the law and the prophets. ⁴¹While the Pharisees were gathered together, Jesus asked them, ⁴²Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. ⁴³He saith unto them, How then doth David in spirit call him Lord, saying, ⁴⁴The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? ⁴⁵If David then call him Lord, how is he his son? ⁴⁶And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Matthew 23

¹Then spake Jesus to the multitude, and to his disciples, ²Saying, The scribes and the Pharisees sit in Moses' seat: ³All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. ⁴For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. ⁵But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, ⁶And love the uppermost rooms at feasts, and the chief seats in the synagogues, ⁷And greetings in the markets, and to be called of men, Rabbi, Rabbi. ⁸But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. ⁹And call no man your father upon the earth: for one is your Father, which is in heaven. ¹⁰Neither be ye called masters: for one is your Master, even Christ. ¹¹But he that is greatest among you shall be your servant. ¹²And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. ¹³But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. ¹⁴Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. ¹⁵Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. ¹⁶Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! ¹⁷Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? ¹⁸And, Whosoever shall swear by the altar,

it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. ¹⁹Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? ²⁰Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. ²¹And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. ²²And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. ²³Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. ²⁴Ye blind guides, which strain at a gnat, and swallow a camel. ²⁵Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. ²⁶Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. ²⁷Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. ²⁸Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. ²⁹Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, ³⁰And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. ³¹Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. ³²Fill ye up then the measure of your fathers. ³³Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? ³⁴Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: ³⁵That

upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. ³⁶Verily I say unto you, All these things shall come upon this generation. ³⁷O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! ³⁸Behold, your house is left unto you desolate. ³⁹For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 24

¹And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. ²And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. ³And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? ⁴And Jesus answered and said unto them, Take heed that no man deceive you. ⁵For many shall come in my name, saying, I am Christ; and shall deceive many. ⁶And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. ⁷For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. ⁸All these are the beginning of sorrows. ⁹Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. ¹⁰And then shall many be offended, and shall betray one another, and shall hate one another. ¹¹And many false prophets shall rise, and shall deceive many. ¹²And because iniquity shall abound, the love of many shall wax cold. ¹³But he that shall endure unto the end, the same shall be saved. ¹⁴And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. ¹⁵When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ¹⁶Then let them which be in Judaea flee into the mountains: ¹⁷Let him which is on the housetop not come down to take any thing out of his house: ¹⁸Neither let him which is in the field return back to take his clothes. ¹⁹And woe unto them that are with

child, and to them that give suck in those days! ²⁰But pray ye that your flight be not in the winter, neither on the sabbath day: ²¹For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. ²²And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. ²³Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. ²⁴For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. ²⁵Behold, I have told you before. ²⁶Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. ²⁷For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. ²⁸For wheresoever the carcase is, there will the eagles be gathered together. ²⁹Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: ³⁰And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. ³¹And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ³²Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: ³³So likewise ye, when ye shall see all these things, know that it is near, even at the doors. ³⁴Verily I say unto you, This generation shall not pass, till all these things be fulfilled. ³⁵Heaven and earth shall pass away, but my words shall not pass away. ³⁶But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. ³⁷But as the days of Noe were, so shall also the coming of the Son of man

be. ³⁸For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, ³⁹And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. ⁴⁰Then shall two be in the field; the one shall be taken, and the other left. ⁴¹Two women shall be grinding at the mill; the one shall be taken, and the other left. ⁴²Watch therefore: for ye know not what hour your Lord doth come. ⁴³But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. ⁴⁴Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. ⁴⁵Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? ⁴⁶Blessed is that servant, whom his lord when he cometh shall find so doing. ⁴⁷Verily I say unto you, That he shall make him ruler over all his goods. ⁴⁸But and if that evil servant shall say in his heart, My lord delayeth his coming; ⁴⁹And shall begin to smite his fellowservants, and to eat and drink with the drunken; ⁵⁰The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, ⁵¹And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Matthew 25

¹Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. ²And five of them were wise, and five were foolish. ³They that were foolish took their lamps, and took no oil with them: ⁴But the wise took oil in their vessels with their lamps. ⁵While the bridegroom tarried, they all slumbered and slept. ⁶And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. ⁷Then all those virgins arose, and trimmed their lamps. ⁸And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. ⁹But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. ¹⁰And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. ¹¹Afterward came also the other virgins, saying, Lord, Lord, open to us. ¹²But he answered and said, Verily I say unto you, I know you not. ¹³Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. ¹⁴For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. ¹⁵And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. ¹⁶Then he that had received the five talents went and traded with the same, and made them other five talents. ¹⁷And likewise he that had received two, he also gained other two. ¹⁸But he that had received one went and digged in the earth, and hid his lord's money. ¹⁹After a long time the lord of those servants cometh, and reckoneth with them. ²⁰And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five

talents more. ²¹His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ²²He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. ²³His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ²⁴Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: ²⁵And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. ²⁶His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: ²⁷Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. ²⁸Take therefore the talent from him, and give it unto him which hath ten talents. ²⁹For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. ³⁰And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. ³¹When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ³²And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: ³³And he shall set the sheep on his right hand, but the goats on the left. ³⁴Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

³⁶Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ³⁷Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? ³⁸When saw we thee a stranger, and took thee in? or naked, and clothed thee? ³⁹Or when saw we thee sick, or in prison, and came unto thee? ⁴⁰And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. ⁴¹Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ⁴²For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: ⁴³I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. ⁴⁴Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? ⁴⁵Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. ⁴⁶And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew 26

¹And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, ²Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. ³Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, ⁴And consulted that they might take Jesus by subtilty, and kill him. ⁵But they said, Not on the feast day, lest there be an uproar among the people. ⁶Now when Jesus was in Bethany, in the house of Simon the leper, ⁷There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. ⁸But when his disciples saw it, they had indignation, saying, To what purpose is this waste? ⁹For this ointment might have been sold for much, and given to the poor. ¹⁰When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. ¹¹For ye have the poor always with you; but me ye have not always. ¹²For in that she hath poured this ointment on my body, she did it for my burial. ¹³Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. ¹⁴Then one of the twelve, called Judas Iscariot, went unto the chief priests, ¹⁵And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. ¹⁶And from that time he sought opportunity to betray him. ¹⁷Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? ¹⁸And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. ¹⁹And the disciples did as Jesus

had appointed them; and they made ready the passover. ²⁰Now when the even was come, he sat down with the twelve. ²¹And as they did eat, he said, Verily I say unto you, that one of you shall betray me. ²²And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? ²³And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. ²⁴The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. ²⁵Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. ²⁶And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. ²⁷And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; ²⁸For this is my blood of the new testament, which is shed for many for the remission of sins. ²⁹But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. ³⁰And when they had sung an hymn, they went out into the mount of Olives. ³¹Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. ³²But after I am risen again, I will go before you into Galilee. ³³Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. ³⁴Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. ³⁵Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. ³⁶Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. ³⁷And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. ³⁸Then saith he unto them, My soul

is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

³⁹And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. ⁴⁰And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

⁴¹Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. ⁴²He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. ⁴³And he came and found them asleep again: for their eyes were heavy. ⁴⁴And he left them, and went away again, and prayed the third time, saying the same words. ⁴⁵Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. ⁴⁶Rise, let us be going: behold, he is at hand that doth betray me. ⁴⁷And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

⁴⁸Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. ⁴⁹And forthwith he came to Jesus, and said, Hail, master; and kissed him. ⁵⁰And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. ⁵¹And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. ⁵²Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

⁵³Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? ⁵⁴But how then shall the scriptures be fulfilled, that thus it must be? ⁵⁵In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves

for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. ⁵⁶But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. ⁵⁷And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. ⁵⁸But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. ⁵⁹Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; ⁶⁰But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, ⁶¹And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. ⁶²And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? ⁶³But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. ⁶⁴Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. ⁶⁵Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. ⁶⁶What think ye? They answered and said, He is guilty of death. ⁶⁷Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, ⁶⁸Saying, Prophecy unto us, thou Christ, Who is he that smote thee? ⁶⁹Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. ⁷⁰But he denied before them all, saying, I know not what thou sayest. ⁷¹And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. ⁷²And again he denied with an oath, I do not know the man. ⁷³And after a while came unto him they that stood by, and

said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. ⁷⁴Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. ⁷⁵And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

Matthew 27

¹When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: ²And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. ³Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, ⁴Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. ⁵And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. ⁶And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. ⁷And they took counsel, and bought with them the potter's field, to bury strangers in. ⁸Wherefore that field was called, The field of blood, unto this day. ⁹Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; ¹⁰And gave them for the potter's field, as the Lord appointed me. ¹¹And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. ¹²And when he was accused of the chief priests and elders, he answered nothing. ¹³Then said Pilate unto him, Hearest thou not how many things they witness against thee? ¹⁴And he answered him to never a word; insomuch that the governor marvelled greatly. ¹⁵Now at that feast the governor was wont to release unto the people a prisoner, whom they would. ¹⁶And they had then a notable prisoner, called Barabbas. ¹⁷Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? ¹⁸For he knew that for envy they had delivered

him. ¹⁹When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. ²⁰But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. ²¹The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. ²²Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. ²³And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. ²⁴When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. ²⁵Then answered all the people, and said, His blood be on us, and on our children. ²⁶Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. ²⁷Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. ²⁸And they stripped him, and put on him a scarlet robe. ²⁹And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! ³⁰And they spit upon him, and took the reed, and smote him on the head. ³¹And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. ³²And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. ³³And when they were come unto a place called Golgotha, that is to say, a place of a skull, ³⁴They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. ³⁵And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the

prophet, They parted my garments among them, and upon my vesture did they cast lots. ³⁶And sitting down they watched him there; ³⁷And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. ³⁸Then were there two thieves crucified with him, one on the right hand, and another on the left. ³⁹And they that passed by reviled him, wagging their heads, ⁴⁰And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. ⁴¹Likewise also the chief priests mocking him, with the scribes and elders, said, ⁴²He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. ⁴³He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. ⁴⁴The thieves also, which were crucified with him, cast the same in his teeth. ⁴⁵Now from the sixth hour there was darkness over all the land unto the ninth hour. ⁴⁶And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? ⁴⁷Some of them that stood there, when they heard that, said, This man calleth for Elias. ⁴⁸And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. ⁴⁹The rest said, Let be, let us see whether Elias will come to save him. ⁵⁰Jesus, when he had cried again with a loud voice, yielded up the ghost. ⁵¹And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; ⁵²And the graves were opened; and many bodies of the saints which slept arose, ⁵³And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. ⁵⁴Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. ⁵⁵And many women were there beholding

afar off, which followed Jesus from Galilee, ministering unto him:

⁵⁶Among which was Mary Magdalene, and Mary the mother of James and

Joses, and the mother of Zebedee's children. ⁵⁷When the even was come,

there came a rich man of Arimathæa, named Joseph, who also himself was

Jesus' disciple: ⁵⁸He went to Pilate, and begged the body of Jesus. Then

Pilate commanded the body to be delivered. ⁵⁹And when Joseph had taken

the body, he wrapp'd it in a clean linen cloth, ⁶⁰And laid it in his own new

tomb, which he had hewn out in the rock: and he rolled a great stone to the

door of the sepulchre, and departed. ⁶¹And there was Mary Magdalene, and

the other Mary, sitting over against the sepulchre. ⁶²Now the next day, that

followed the day of the preparation, the chief priests and Pharisees came

together unto Pilate, ⁶³Saying, Sir, we remember that that deceiver said,

while he was yet alive, After three days I will rise again. ⁶⁴Command

therefore that the sepulchre be made sure until the third day, lest his

disciples come by night, and steal him away, and say unto the people, He is

risen from the dead: so the last error shall be worse than the first. ⁶⁵Pilate

said unto them, Ye have a watch: go your way, make it as sure as ye can.

⁶⁶So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Matthew 28

¹In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. ²And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. ³His countenance was like lightning, and his raiment white as snow: ⁴And for fear of him the keepers did shake, and became as dead men. ⁵And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. ⁶He is not here: for he is risen, as he said. Come, see the place where the Lord lay. ⁷And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. ⁸And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. ⁹And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. ¹⁰Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. ¹¹Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. ¹²And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, ¹³Saying, Say ye, His disciples came by night, and stole him away while we slept. ¹⁴And if this come to the governor's ears, we will persuade him, and secure you. ¹⁵So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. ¹⁶Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. ¹⁷And when they saw him, they worshipped him: but some doubted. ¹⁸And Jesus came and spake unto

them, saying, All power is given unto me in heaven and in earth. ¹⁹Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Mark 1

¹The beginning of the gospel of Jesus Christ, the Son of God; ²As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ³The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁴John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. ⁵And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. ⁶And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; ⁷And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. ⁸I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. ⁹And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. ¹⁰And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: ¹¹And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. ¹²And immediately the Spirit driveth him into the wilderness. ¹³And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. ¹⁴Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, ¹⁵And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. ¹⁶Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. ¹⁷And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. ¹⁸And straightway they forsook their nets, and

followed him. ¹⁹And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. ²⁰And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. ²¹And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. ²²And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. ²³And there was in their synagogue a man with an unclean spirit; and he cried out, ²⁴Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. ²⁵And Jesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. ²⁷And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. ²⁸And immediately his fame spread abroad throughout all the region round about Galilee. ²⁹And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. ³⁰But Simon's wife's mother lay sick of a fever, and anon they tell him of her. ³¹And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. ³²And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. ³³And all the city was gathered together at the door. ³⁴And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. ³⁵And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. ³⁶And Simon and they that were with him followed after him.

³⁷And when they had found him, they said unto him, All men seek for thee.
³⁸And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. ³⁹And he preached in their synagogues throughout all Galilee, and cast out devils. ⁴⁰And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. ⁴¹And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. ⁴²And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. ⁴³And he straitly charged him, and forthwith sent him away; ⁴⁴And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. ⁴⁵But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark 2

¹And again he entered into Capernaum after some days; and it was noised that he was in the house. ²And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. ³And they come unto him, bringing one sick of the palsy, which was borne of four. ⁴And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. ⁵When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. ⁶But there were certain of the scribes sitting there, and reasoning in their hearts, ⁷Why doth this man thus speak blasphemies? who can forgive sins but God only? ⁸And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? ⁹Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? ¹⁰But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) ¹¹I say unto thee, Arise, and take up thy bed, and go thy way into thine house. ¹²And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. ¹³And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. ¹⁴And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. ¹⁵And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. ¹⁶And when the scribes and

Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? ¹⁷When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. ¹⁸And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? ¹⁹And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. ²⁰But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. ²¹No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. ²²And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. ²³And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. ²⁴And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? ²⁵And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? ²⁶How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? ²⁷And he said unto them, The sabbath was made for man, and not man for the sabbath: ²⁸Therefore the Son of man is Lord also of the sabbath.

Mark 3

¹And he entered again into the synagogue; and there was a man there which had a withered hand. ²And they watched him, whether he would heal him on the sabbath day; that they might accuse him. ³And he saith unto the man which had the withered hand, Stand forth. ⁴And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. ⁵And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. ⁶And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. ⁷But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, ⁸And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. ⁹And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. ¹⁰For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. ¹¹And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. ¹²And he straitly charged them that they should not make him known. ¹³And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. ¹⁴And he ordained twelve, that they should be with him, and that he might send them forth to preach, ¹⁵And to have power to heal sicknesses, and to cast out devils: ¹⁶And Simon he surnamed Peter; ¹⁷And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: ¹⁸And Andrew, and Philip, and

Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, ¹⁹And Judas Iscariot, which also betrayed him: and they went into an house. ²⁰And the multitude cometh together again, so that they could not so much as eat bread. ²¹And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. ²²And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. ²³And he called them unto him, and said unto them in parables, How can Satan cast out Satan? ²⁴And if a kingdom be divided against itself, that kingdom cannot stand. ²⁵And if a house be divided against itself, that house cannot stand. ²⁶And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. ²⁷No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. ²⁸Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: ²⁹But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: ³⁰Because they said, He hath an unclean spirit. ³¹There came then his brethren and his mother, and, standing without, sent unto him, calling him. ³²And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. ³³And he answered them, saying, Who is my mother, or my brethren? ³⁴And he looked round about on them which sat about him, and said, Behold my mother and my brethren! ³⁵For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Mark 4

¹And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. ²And he taught them many things by parables, and said unto them in his doctrine, ³Hearken; Behold, there went out a sower to sow: ⁴And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. ⁵And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: ⁶But when the sun was up, it was scorched; and because it had no root, it withered away. ⁷And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. ⁸And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. ⁹And he said unto them, He that hath ears to hear, let him hear. ¹⁰And when he was alone, they that were about him with the twelve asked of him the parable. ¹¹And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: ¹²That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. ¹³And he said unto them, Know ye not this parable? and how then will ye know all parables? ¹⁴The sower soweth the word. ¹⁵And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. ¹⁶And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; ¹⁷And have no root in themselves, and so endure but for a time: afterward, when affliction

or persecution ariseth for the word's sake, immediately they are offended.

¹⁸And these are they which are sown among thorns; such as hear the word,

¹⁹And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

²⁰And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. ²¹And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? ²²For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. ²³If any man have ears to hear, let him hear. ²⁴And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. ²⁵For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. ²⁶And he said, So is the kingdom of God, as if a man should cast seed into the ground; ²⁷And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. ²⁸For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. ²⁹But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. ³⁰And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? ³¹It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: ³²But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. ³³And with many such parables spake he the word unto them, as they were able to hear it. ³⁴But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. ³⁵And the same day, when the even was come, he saith unto them,

Let us pass over unto the other side. ³⁶And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. ³⁷And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. ³⁸And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? ³⁹And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. ⁴⁰And he said unto them, Why are ye so fearful? how is it that ye have no faith? ⁴¹And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Mark 5

¹And they came over unto the other side of the sea, into the country of the Gadarenes. ²And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, ³Who had his dwelling among the tombs; and no man could bind him, no, not with chains: ⁴Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. ⁵And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. ⁶But when he saw Jesus afar off, he ran and worshipped him, ⁷And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. ⁸For he said unto him, Come out of the man, thou unclean spirit. ⁹And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. ¹⁰And he besought him much that he would not send them away out of the country. ¹¹Now there was there nigh unto the mountains a great herd of swine feeding. ¹²And all the devils besought him, saying, Send us into the swine, that we may enter into them. ¹³And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. ¹⁴And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. ¹⁵And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. ¹⁶And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. ¹⁷And they began to pray him to depart out of their coasts. ¹⁸And

when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. ¹⁹Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. ²⁰And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel. ²¹And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. ²²And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, ²³And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. ²⁴And Jesus went with him; and much people followed him, and thronged him. ²⁵And a certain woman, which had an issue of blood twelve years, ²⁶And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, ²⁷When she had heard of Jesus, came in the press behind, and touched his garment. ²⁸For she said, If I may touch but his clothes, I shall be whole. ²⁹And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. ³⁰And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? ³¹And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? ³²And he looked round about to see her that had done this thing. ³³But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. ³⁴And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. ³⁵While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the

Master any further? ³⁶As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. ³⁷And he suffered no man to follow him, save Peter, and James, and John the brother of James. ³⁸And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. ³⁹And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. ⁴⁰And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. ⁴¹And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. ⁴²And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. ⁴³And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Mark 6

¹And he went out from thence, and came into his own country; and his disciples follow him. ²And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? ³Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. ⁴But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. ⁵And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. ⁶And he marvelled because of their unbelief. And he went round about the villages, teaching. ⁷And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; ⁸And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: ⁹But be shod with sandals; and not put on two coats. ¹⁰And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. ¹¹And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city. ¹²And they went out, and preached that men should repent. ¹³And they cast out many devils, and anointed with oil many that were sick, and healed them. ¹⁴And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. ¹⁵Others said, That it is

Elias. And others said, That it is a prophet, or as one of the prophets. ¹⁶But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. ¹⁷For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. ¹⁸For John had said unto Herod, It is not lawful for thee to have thy brother's wife. ¹⁹Therefore Herodias had a quarrel against him, and would have killed him; but she could not: ²⁰For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. ²¹And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; ²²And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. ²³And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. ²⁴And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. ²⁵And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. ²⁶And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. ²⁷And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, ²⁸And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. ²⁹And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. ³⁰And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. ³¹And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going,

and they had no leisure so much as to eat. ³²And they departed into a desert place by ship privately. ³³And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. ³⁴And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. ³⁵And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: ³⁶Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. ³⁷He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? ³⁸He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. ³⁹And he commanded them to make all sit down by companies upon the green grass. ⁴⁰And they sat down in ranks, by hundreds, and by fifties. ⁴¹And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. ⁴²And they did all eat, and were filled. ⁴³And they took up twelve baskets full of the fragments, and of the fishes. ⁴⁴And they that did eat of the loaves were about five thousand men. ⁴⁵And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. ⁴⁶And when he had sent them away, he departed into a mountain to pray. ⁴⁷And when even was come, the ship was in the midst of the sea, and he alone on the land. ⁴⁸And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. ⁴⁹But when they saw him walking

upon the sea, they supposed it had been a spirit, and cried out: ⁵⁰For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. ⁵¹And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. ⁵²For they considered not the miracle of the loaves: for their heart was hardened. ⁵³And when they had passed over, they came into the land of Gennesaret, and drew to the shore. ⁵⁴And when they were come out of the ship, straightway they knew him, ⁵⁵And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. ⁵⁶And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Mark 7

¹Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. ²And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. ³For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. ⁴And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. ⁵Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? ⁶He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. ⁷Howbeit in vain do they worship me, teaching for doctrines the commandments of men. ⁸For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. ⁹And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. ¹⁰For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: ¹¹But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. ¹²And ye suffer him no more to do ought for his father or his mother; ¹³Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. ¹⁴And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: ¹⁵There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that

defile the man. ¹⁶If any man have ears to hear, let him hear. ¹⁷And when he was entered into the house from the people, his disciples asked him concerning the parable. ¹⁸And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; ¹⁹Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? ²⁰And he said, That which cometh out of the man, that defileth the man. ²¹For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ²²Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: ²³All these evil things come from within, and defile the man. ²⁴And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. ²⁵For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: ²⁶The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. ²⁷But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. ²⁸And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. ²⁹And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. ³⁰And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. ³¹And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. ³²And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. ³³And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; ³⁴And looking up to heaven, he sighed, and saith unto him,

Ephphatha, that is, Be opened. ³⁵And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. ³⁶And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; ³⁷And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Mark 8

¹In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, ²I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: ³And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. ⁴And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? ⁵And he asked them, How many loaves have ye? And they said, Seven. ⁶And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. ⁷And they had a few small fishes: and he blessed, and commanded to set them also before them. ⁸So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. ⁹And they that had eaten were about four thousand: and he sent them away. ¹⁰And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. ¹¹And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. ¹²And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. ¹³And he left them, and entering into the ship again departed to the other side. ¹⁴Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. ¹⁵And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. ¹⁶And they reasoned among themselves, saying, It is because we have no bread. ¹⁷And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye

your heart yet hardened? ¹⁸Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? ¹⁹When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. ²⁰And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. ²¹And he said unto them, How is it that ye do not understand? ²²And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. ²³And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. ²⁴And he looked up, and said, I see men as trees, walking. ²⁵After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. ²⁶And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town. ²⁷And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? ²⁸And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. ²⁹And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. ³⁰And he charged them that they should tell no man of him. ³¹And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. ³²And he spake that saying openly. And Peter took him, and began to rebuke him. ³³But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. ³⁴And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. ³⁵For whosoever will save his life shall

lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. ³⁶For what shall it profit a man, if he shall gain the whole world, and lose his own soul? ³⁷Or what shall a man give in exchange for his soul? ³⁸Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 9

¹And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. ²And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. ³And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. ⁴And there appeared unto them Elias with Moses: and they were talking with Jesus. ⁵And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. ⁶For he wist not what to say; for they were sore afraid. ⁷And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. ⁸And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. ⁹And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. ¹⁰And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. ¹¹And they asked him, saying, Why say the scribes that Elias must first come? ¹²And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. ¹³But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. ¹⁴And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. ¹⁵And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. ¹⁶And he asked the scribes, What

question ye with them? ¹⁷And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; ¹⁸And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. ¹⁹He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. ²⁰And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. ²¹And he asked his father, How long is it ago since this came unto him? And he said, Of a child. ²²And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. ²³Jesus said unto him, If thou canst believe, all things are possible to him that believeth. ²⁴And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. ²⁵When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. ²⁶And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. ²⁷But Jesus took him by the hand, and lifted him up; and he arose. ²⁸And when he was come into the house, his disciples asked him privately, Why could not we cast him out? ²⁹And he said unto them, This kind can come forth by nothing, but by prayer and fasting. ³⁰And they departed thence, and passed through Galilee; and he would not that any man should know it. ³¹For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. ³²But they understood not that saying, and were afraid to ask him. ³³And he came to Capernaum: and being in the house he asked them, What was it that ye

disputed among yourselves by the way? ³⁴But they held their peace: for by the way they had disputed among themselves, who should be the greatest. ³⁵And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. ³⁶And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, ³⁷Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. ³⁸And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. ³⁹But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. ⁴⁰For he that is not against us is on our part. ⁴¹For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. ⁴²And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. ⁴³And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: ⁴⁴Where their worm dieth not, and the fire is not quenched. ⁴⁵And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: ⁴⁶Where their worm dieth not, and the fire is not quenched. ⁴⁷And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: ⁴⁸Where their worm dieth not, and the fire is not quenched. ⁴⁹For every one shall be salted with fire, and every sacrifice shall be salted with salt. ⁵⁰Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Mark 10

¹And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. ²And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. ³And he answered and said unto them, What did Moses command you? ⁴And they said, Moses suffered to write a bill of divorcement, and to put her away. ⁵And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. ⁶But from the beginning of the creation God made them male and female. ⁷For this cause shall a man leave his father and mother, and cleave to his wife; ⁸And they twain shall be one flesh: so then they are no more twain, but one flesh. ⁹What therefore God hath joined together, let not man put asunder. ¹⁰And in the house his disciples asked him again of the same matter. ¹¹And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. ¹²And if a woman shall put away her husband, and be married to another, she committeth adultery. ¹³And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. ¹⁴But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. ¹⁵Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. ¹⁶And he took them up in his arms, put his hands upon them, and blessed them. ¹⁷And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? ¹⁸And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. ¹⁹Thou knowest the commandments, Do

not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. ²⁰And he answered and said unto him, Master, all these have I observed from my youth. ²¹Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. ²²And he was sad at that saying, and went away grieved: for he had great possessions. ²³And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! ²⁴And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! ²⁵It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. ²⁶And they were astonished out of measure, saying among themselves, Who then can be saved? ²⁷And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. ²⁸Then Peter began to say unto him, Lo, we have left all, and have followed thee. ²⁹And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, ³⁰But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. ³¹But many that are first shall be last; and the last first. ³²And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, ³³Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall

condemn him to death, and shall deliver him to the Gentiles: ³⁴And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. ³⁵And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. ³⁶And he said unto them, What would ye that I should do for you? ³⁷They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. ³⁸But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? ³⁹And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: ⁴⁰But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. ⁴¹And when the ten heard it, they began to be much displeased with James and John. ⁴²But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. ⁴³But so shall it not be among you: but whosoever will be great among you, shall be your minister: ⁴⁴And whosoever of you will be the chiefest, shall be servant of all. ⁴⁵For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. ⁴⁶And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. ⁴⁷And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. ⁴⁸And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. ⁴⁹And Jesus stood still, and commanded him to be called. And they call the

blind man, saying unto him, Be of good comfort, rise; he calleth thee.

⁵⁰And he, casting away his garment, rose, and came to Jesus. ⁵¹And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. ⁵²And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Mark 11

¹And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, ²And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. ³And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. ⁴And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. ⁵And certain of them that stood there said unto them, What do ye, loosing the colt? ⁶And they said unto them even as Jesus had commanded: and they let them go. ⁷And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. ⁸And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. ⁹And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: ¹⁰Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. ¹¹And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. ¹²And on the morrow, when they were come from Bethany, he was hungry: ¹³And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. ¹⁴And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. ¹⁵And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats

of them that sold doves; ¹⁶And would not suffer that any man should carry any vessel through the temple. ¹⁷And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. ¹⁸And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. ¹⁹And when even was come, he went out of the city. ²⁰And in the morning, as they passed by, they saw the fig tree dried up from the roots. ²¹And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. ²²And Jesus answering saith unto them, Have faith in God. ²³For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. ²⁴Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. ²⁵And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. ²⁶But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. ²⁷And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, ²⁸And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? ²⁹And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. ³⁰The baptism of John, was it from heaven, or of men? answer me. ³¹And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? ³²But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. ³³And

they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Mark 12

¹And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. ²And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. ³And they caught him, and beat him, and sent him away empty. ⁴And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. ⁵And again he sent another; and him they killed, and many others; beating some, and killing some. ⁶Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. ⁷But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. ⁸And they took him, and killed him, and cast him out of the vineyard. ⁹What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. ¹⁰And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: ¹¹This was the Lord's doing, and it is marvellous in our eyes? ¹²And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. ¹³And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. ¹⁴And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? ¹⁵Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. ¹⁶And they brought

it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. ¹⁷And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him. ¹⁸Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, ¹⁹Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. ²⁰Now there were seven brethren: and the first took a wife, and dying left no seed. ²¹And the second took her, and died, neither left he any seed: and the third likewise. ²²And the seven had her, and left no seed: last of all the woman died also. ²³In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. ²⁴And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? ²⁵For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. ²⁶And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? ²⁷He is not the God of the dead, but the God of the living: ye therefore do greatly err. ²⁸And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? ²⁹And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: ³⁰And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. ³¹And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. ³²And the scribe said unto him, Well, Master, thou hast said the

truth: for there is one God; and there is none other but he: ³³And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. ³⁴And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. ³⁵And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? ³⁶For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. ³⁷David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. ³⁸And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, ³⁹And the chief seats in the synagogues, and the uppermost rooms at feasts: ⁴⁰Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. ⁴¹And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. ⁴²And there came a certain poor widow, and she threw in two mites, which make a farthing. ⁴³And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: ⁴⁴For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Mark 13

¹And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! ²And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. ³And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, ⁴Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? ⁵And Jesus answering them began to say, Take heed lest any man deceive you: ⁶For many shall come in my name, saying, I am Christ; and shall deceive many. ⁷And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. ⁸For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. ⁹But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. ¹⁰And the gospel must first be published among all nations. ¹¹But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. ¹²Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. ¹³And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. ¹⁴But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,)

then let them that be in Judæa flee to the mountains: ¹⁵And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: ¹⁶And let him that is in the field not turn back again for to take up his garment. ¹⁷But woe to them that are with child, and to them that give suck in those days! ¹⁸And pray ye that your flight be not in the winter. ¹⁹For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. ²⁰And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. ²¹And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: ²²For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. ²³But take ye heed: behold, I have foretold you all things. ²⁴But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, ²⁵And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. ²⁶And then shall they see the Son of man coming in the clouds with great power and glory. ²⁷And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. ²⁸Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: ²⁹So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. ³⁰Verily I say unto you, that this generation shall not pass, till all these things be done. ³¹Heaven and earth shall pass away: but my words shall not pass away. ³²But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. ³³Take ye heed, watch and pray: for ye know not when the time is. ³⁴For the Son of man is as a man taking a far journey, who left his house, and gave authority to his

servants, and to every man his work, and commanded the porter to watch.

³⁵Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

³⁶Lest coming suddenly he find you sleeping. ³⁷And what I say unto you I say unto all, Watch.

Mark 14

¹After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. ²But they said, Not on the feast day, lest there be an uproar of the people. ³And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. ⁴And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? ⁵For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. ⁶And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. ⁷For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. ⁸She hath done what she could: she is come aforehand to anoint my body to the burying. ⁹Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. ¹⁰And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. ¹¹And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. ¹²And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? ¹³And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. ¹⁴And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? ¹⁵And he will shew you a

large upper room furnished and prepared: there make ready for us. ¹⁶And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. ¹⁷And in the evening he cometh with the twelve. ¹⁸And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. ¹⁹And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? ²⁰And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. ²¹The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. ²²And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. ²³And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. ²⁴And he said unto them, This is my blood of the new testament, which is shed for many. ²⁵Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. ²⁶And when they had sung an hymn, they went out into the mount of Olives. ²⁷And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. ²⁸But after that I am risen, I will go before you into Galilee. ²⁹But Peter said unto him, Although all shall be offended, yet will not I. ³⁰And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. ³¹But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. ³²And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. ³³And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; ³⁴And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

³⁵And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. ³⁶And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. ³⁷And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? ³⁸Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. ³⁹And again he went away, and prayed, and spake the same words. ⁴⁰And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. ⁴¹And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. ⁴²Rise up, let us go; lo, he that betrayeth me is at hand. ⁴³And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. ⁴⁴And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. ⁴⁵And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. ⁴⁶And they laid their hands on him, and took him. ⁴⁷And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. ⁴⁸And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? ⁴⁹I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. ⁵⁰And they all forsook him, and fled. ⁵¹And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: ⁵²And he left the linen cloth, and fled from them naked. ⁵³And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. ⁵⁴And Peter

followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. ⁵⁵And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. ⁵⁶For many bare false witness against him, but their witness agreed not together. ⁵⁷And there arose certain, and bare false witness against him, saying, ⁵⁸We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. ⁵⁹But neither so did their witness agree together. ⁶⁰And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? ⁶¹But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? ⁶²And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. ⁶³Then the high priest rent his clothes, and saith, What need we any further witnesses? ⁶⁴Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. ⁶⁵And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. ⁶⁶And as Peter was beneath in the palace, there cometh one of the maids of the high priest: ⁶⁷And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. ⁶⁸But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. ⁶⁹And a maid saw him again, and began to say to them that stood by, This is one of them. ⁷⁰And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaeen, and thy speech agreeth thereto. ⁷¹But he began to curse and to swear, saying, I know not this man of whom ye speak. ⁷²And the second time the cock crew. And Peter called

to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Mark 15

¹And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. ²And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. ³And the chief priests accused him of many things: but he answered nothing. ⁴And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. ⁵But Jesus yet answered nothing; so that Pilate marvelled. ⁶Now at that feast he released unto them one prisoner, whomsoever they desired. ⁷And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. ⁸And the multitude crying aloud began to desire him to do as he had ever done unto them. ⁹But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? ¹⁰For he knew that the chief priests had delivered him for envy. ¹¹But the chief priests moved the people, that he should rather release Barabbas unto them. ¹²And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? ¹³And they cried out again, Crucify him. ¹⁴Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. ¹⁵And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. ¹⁶And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. ¹⁷And they clothed him with purple, and platted a crown of thorns, and put it about his head, ¹⁸And began to salute him, Hail, King of the Jews! ¹⁹And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. ²⁰And when they had

mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. ²¹And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. ²²And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. ²³And they gave him to drink wine mingled with myrrh: but he received it not. ²⁴And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. ²⁵And it was the third hour, and they crucified him. ²⁶And the superscription of his accusation was written over, THE KING OF THE JEWS. ²⁷And with him they crucify two thieves; the one on his right hand, and the other on his left. ²⁸And the scripture was fulfilled, which saith, And he was numbered with the transgressors. ²⁹And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, ³⁰Save thyself, and come down from the cross. ³¹Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. ³²Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. ³³And when the sixth hour was come, there was darkness over the whole land until the ninth hour. ³⁴And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? ³⁵And some of them that stood by, when they heard it, said, Behold, he calleth Elias. ³⁶And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. ³⁷And Jesus cried with a loud voice, and gave up the ghost. ³⁸And the veil of the temple was rent in twain from the top to the bottom. ³⁹And when the centurion, which stood over against him, saw that he so cried out, and gave

up the ghost, he said, Truly this man was the Son of God. ⁴⁰There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; ⁴¹(Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. ⁴²And now when the even was come, because it was the preparation, that is, the day before the sabbath, ⁴³Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. ⁴⁴And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. ⁴⁵And when he knew it of the centurion, he gave the body to Joseph. ⁴⁶And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. ⁴⁷And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Mark 16

¹And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. ²And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. ³And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? ⁴And when they looked, they saw that the stone was rolled away: for it was very great. ⁵And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. ⁶And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. ⁷But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. ⁸And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. ⁹Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. ¹⁰And she went and told them that had been with him, as they mourned and wept. ¹¹And they, when they had heard that he was alive, and had been seen of her, believed not. ¹²After that he appeared in another form unto two of them, as they walked, and went into the country. ¹³And they went and told it unto the residue: neither believed they them. ¹⁴Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. ¹⁵And he said unto them, Go ye into all the world, and preach the gospel to every creature. ¹⁶He that believeth and is baptized shall be saved; but he that believeth not shall be damned. ¹⁷And these signs shall

follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; ¹⁸They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. ¹⁹So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. ²⁰And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Luke 1

¹Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, ²Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; ³It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, ⁴That thou mightest know the certainty of those things, wherein thou hast been instructed. ⁵There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. ⁶And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. ⁷And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. ⁸And it came to pass, that while he executed the priest's office before God in the order of his course, ⁹According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. ¹⁰And the whole multitude of the people were praying without at the time of incense. ¹¹And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. ¹²And when Zacharias saw him, he was troubled, and fear fell upon him. ¹³But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. ¹⁴And thou shalt have joy and gladness; and many shall rejoice at his birth. ¹⁵For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. ¹⁶And many of the children of Israel shall he turn to the Lord their God. ¹⁷And he shall go before him in the spirit and power of Elias, to turn the hearts of the

fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. ¹⁸And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. ¹⁹And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. ²⁰And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. ²¹And the people waited for Zacharias, and marvelled that he tarried so long in the temple. ²²And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. ²³And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. ²⁴And after those days his wife Elisabeth conceived, and hid herself five months, saying, ²⁵Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. ²⁶And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ²⁷To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. ²⁸And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. ²⁹And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. ³⁰And the angel said unto her, Fear not, Mary: for thou hast found favour with God. ³¹And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ³²He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ³³And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. ³⁴Then said Mary unto the

angel, How shall this be, seeing I know not a man? ³⁵And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. ³⁶And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. ³⁷For with God nothing shall be impossible. ³⁸And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. ³⁹And Mary arose in those days, and went into the hill country with haste, into a city of Juda; ⁴⁰And entered into the house of Zacharias, and saluted Elisabeth. ⁴¹And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: ⁴²And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. ⁴³And whence is this to me, that the mother of my Lord should come to me? ⁴⁴For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. ⁴⁵And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. ⁴⁶And Mary said, My soul doth magnify the Lord, ⁴⁷And my spirit hath rejoiced in God my Saviour. ⁴⁸For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. ⁴⁹For he that is mighty hath done to me great things; and holy is his name. ⁵⁰And his mercy is on them that fear him from generation to generation. ⁵¹He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. ⁵²He hath put down the mighty from their seats, and exalted them of low degree. ⁵³He hath filled the hungry with good things; and the rich he hath sent empty away. ⁵⁴He hath holpen his servant Israel, in remembrance of his mercy; ⁵⁵As he spake to our fathers, to

Abraham, and to his seed for ever. ⁵⁶And Mary abode with her about three months, and returned to her own house. ⁵⁷Now Elisabeth's full time came that she should be delivered; and she brought forth a son. ⁵⁸And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. ⁵⁹And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. ⁶⁰And his mother answered and said, Not so; but he shall be called John. ⁶¹And they said unto her, There is none of thy kindred that is called by this name. ⁶²And they made signs to his father, how he would have him called. ⁶³And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. ⁶⁴And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. ⁶⁵And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. ⁶⁶And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. ⁶⁷And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, ⁶⁸Blessed be the Lord God of Israel; for he hath visited and redeemed his people, ⁶⁹And hath raised up an horn of salvation for us in the house of his servant David; ⁷⁰As he spake by the mouth of his holy prophets, which have been since the world began: ⁷¹That we should be saved from our enemies, and from the hand of all that hate us; ⁷²To perform the mercy promised to our fathers, and to remember his holy covenant; ⁷³The oath which he sware to our father Abraham, ⁷⁴That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, ⁷⁵In holiness and righteousness before him, all the days of our life. ⁷⁶And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; ⁷⁷To give

knowledge of salvation unto his people by the remission of their sins,
⁷⁸Through the tender mercy of our God; whereby the dayspring from on
high hath visited us, ⁷⁹To give light to them that sit in darkness and in the
shadow of death, to guide our feet into the way of peace. ⁸⁰And the child
grew, and waxed strong in spirit, and was in the deserts till the day of his
shewing unto Israel.

Luke 2

¹And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. ²(And this taxing was first made when Cyrenius was governor of Syria.) ³And all went to be taxed, every one into his own city. ⁴And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) ⁵To be taxed with Mary his espoused wife, being great with child. ⁶And so it was, that, while they were there, the days were accomplished that she should be delivered. ⁷And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. ⁸And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. ⁹And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. ¹⁰And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. ¹¹For unto you is born this day in the city of David a Saviour, which is Christ the Lord. ¹²And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. ¹³And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, ¹⁴Glory to God in the highest, and on earth peace, good will toward men. ¹⁵And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. ¹⁶And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. ¹⁷And when they had seen it, they made known abroad the saying which was told them concerning this child.

¹⁸And all they that heard it wondered at those things which were told them by the shepherds. ¹⁹But Mary kept all these things, and pondered them in her heart. ²⁰And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. ²¹And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. ²²And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; ²³(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) ²⁴And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. ²⁵And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. ²⁶And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. ²⁷And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, ²⁸Then took he him up in his arms, and blessed God, and said, ²⁹Lord, now lettest thou thy servant depart in peace, according to thy word: ³⁰For mine eyes have seen thy salvation, ³¹Which thou hast prepared before the face of all people; ³²A light to lighten the Gentiles, and the glory of thy people Israel. ³³And Joseph and his mother marvelled at those things which were spoken of him. ³⁴And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; ³⁵(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. ³⁶And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great

age, and had lived with an husband seven years from her virginity; ³⁷And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. ³⁸And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. ³⁹And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. ⁴⁰And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. ⁴¹Now his parents went to Jerusalem every year at the feast of the passover. ⁴²And when he was twelve years old, they went up to Jerusalem after the custom of the feast. ⁴³And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. ⁴⁴But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. ⁴⁵And when they found him not, they turned back again to Jerusalem, seeking him. ⁴⁶And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. ⁴⁷And all that heard him were astonished at his understanding and answers. ⁴⁸And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. ⁴⁹And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? ⁵⁰And they understood not the saying which he spake unto them. ⁵¹And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. ⁵²And Jesus increased in wisdom and stature, and in favour with God and man.

Luke 3

¹Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, ²Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. ³And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; ⁴As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁵Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; ⁶And all flesh shall see the salvation of God. ⁷Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? ⁸Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. ⁹And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. ¹⁰And the people asked him, saying, What shall we do then? ¹¹He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. ¹²Then came also publicans to be baptized, and said unto him, Master, what shall we do? ¹³And he said unto them, Exact no more than that which is appointed you. ¹⁴And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your

wages. ¹⁵And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; ¹⁶John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: ¹⁷Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. ¹⁸And many other things in his exhortation preached he unto the people. ¹⁹But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, ²⁰Added yet this above all, that he shut up John in prison. ²¹Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, ²²And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. ²³And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, ²⁴Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, ²⁵Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, ²⁶Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, ²⁷Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, ²⁸Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, ²⁹Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the

son of Levi, ³⁰Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, ³¹Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, ³²Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, ³³Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, ³⁴Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, ³⁵Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, ³⁶Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, ³⁷Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, ³⁸Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Luke 4

¹And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, ²Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. ³And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. ⁴And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. ⁵And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. ⁶And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. ⁷If thou therefore wilt worship me, all shall be thine. ⁸And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ⁹And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: ¹⁰For it is written, He shall give his angels charge over thee, to keep thee: ¹¹And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ¹²And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. ¹³And when the devil had ended all the temptation, he departed from him for a season. ¹⁴And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. ¹⁵And he taught in their synagogues, being glorified of all. ¹⁶And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. ¹⁷And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, ¹⁸The Spirit of

the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ¹⁹To preach the acceptable year of the Lord. ²⁰And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. ²¹And he began to say unto them, This day is this scripture fulfilled in your ears. ²²And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? ²³And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. ²⁴And he said, Verily I say unto you, No prophet is accepted in his own country. ²⁵But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; ²⁶But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. ²⁷And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. ²⁸And all they in the synagogue, when they heard these things, were filled with wrath, ²⁹And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. ³⁰But he passing through the midst of them went his way, ³¹And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. ³²And they were astonished at his doctrine: for his word was with power. ³³And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, ³⁴Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. ³⁵And Jesus rebuked

him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. ³⁶And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. ³⁷And the fame of him went out into every place of the country round about. ³⁸And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. ³⁹And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. ⁴⁰Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. ⁴¹And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. ⁴²And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. ⁴³And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. ⁴⁴And he preached in the synagogues of Galilee.

Luke 5

¹And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, ²And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. ³And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. ⁴Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. ⁵And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. ⁶And when they had this done, they inclosed a great multitude of fishes: and their net brake. ⁷And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. ⁸When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. ⁹For he was astonished, and all that were with him, at the draught of the fishes which they had taken: ¹⁰And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. ¹¹And when they had brought their ships to land, they forsook all, and followed him. ¹²And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. ¹³And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. ¹⁴And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. ¹⁵But so much

the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. ¹⁶And he withdrew himself into the wilderness, and prayed. ¹⁷And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them. ¹⁸And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. ¹⁹And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. ²⁰And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. ²¹And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? ²²But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? ²³Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? ²⁴But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. ²⁵And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. ²⁶And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day. ²⁷And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. ²⁸And he left all, rose up, and followed him. ²⁹And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. ³⁰But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink

with publicans and sinners? ³¹And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. ³²I came not to call the righteous, but sinners to repentance. ³³And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? ³⁴And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? ³⁵But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. ³⁶And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. ³⁷And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. ³⁸But new wine must be put into new bottles; and both are preserved. ³⁹No man also having drunk old wine straightway desireth new: for he saith, The old is better.

Luke 6

¹And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. ²And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? ³And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; ⁴How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? ⁵And he said unto them, That the Son of man is Lord also of the sabbath. ⁶And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. ⁷And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. ⁸But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. ⁹Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? ¹⁰And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. ¹¹And they were filled with madness; and communed one with another what they might do to Jesus. ¹²And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. ¹³And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; ¹⁴Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, ¹⁵Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, ¹⁶And

Judas the brother of James, and Judas Iscariot, which also was the traitor.
¹⁷And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; ¹⁸And they that were vexed with unclean spirits: and they were healed. ¹⁹And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. ²⁰And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. ²¹Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. ²²Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. ²³Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. ²⁴But woe unto you that are rich! for ye have received your consolation. ²⁵Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. ²⁶Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. ²⁷But I say unto you which hear, Love your enemies, do good to them which hate you, ²⁸Bless them that curse you, and pray for them which despitefully use you. ²⁹And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. ³⁰Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. ³¹And as ye would that men should do to you, do ye also to them likewise. ³²For if ye love them which love you, what thank have ye? for sinners also love those that love them. ³³And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. ³⁴And if ye lend to them of whom ye hope to

receive, what thank have ye? for sinners also lend to sinners, to receive as much again. ³⁵But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. ³⁶Be ye therefore merciful, as your Father also is merciful. ³⁷Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: ³⁸Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. ³⁹And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? ⁴⁰The disciple is not above his master: but every one that is perfect shall be as his master. ⁴¹And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? ⁴²Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. ⁴³For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. ⁴⁴For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. ⁴⁵A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. ⁴⁶And why call ye me, Lord, Lord, and do not the things which I say? ⁴⁷Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: ⁴⁸He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently

upon that house, and could not shake it: for it was founded upon a rock.

⁴⁹But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Luke 7

¹Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. ²And a certain centurion's servant, who was dear unto him, was sick, and ready to die. ³And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. ⁴And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: ⁵For he loveth our nation, and he hath built us a synagogue. ⁶Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: ⁷Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. ⁸For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. ⁹When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. ¹⁰And they that were sent, returning to the house, found the servant whole that had been sick. ¹¹And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. ¹²Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. ¹³And when the Lord saw her, he had compassion on her, and said unto her, Weep not. ¹⁴And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. ¹⁵And he that was dead sat up, and began to speak. And he delivered him to his mother. ¹⁶And there came a

fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. ¹⁷And this rumour of him went forth throughout all Judæa, and throughout all the region round about. ¹⁸And the disciples of John shewed him of all these things. ¹⁹And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? ²⁰When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? ²¹And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. ²²Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. ²³And blessed is he, whosoever shall not be offended in me. ²⁴And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? ²⁵But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. ²⁶But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. ²⁷This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ²⁸For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. ²⁹And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. ³⁰But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. ³¹And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? ³²They are like unto children

sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. ³³For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. ³⁴The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! ³⁵But wisdom is justified of all her children. ³⁶And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. ³⁷And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, ³⁸And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. ³⁹Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. ⁴⁰And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. ⁴¹There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. ⁴²And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? ⁴³Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. ⁴⁴And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. ⁴⁵Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. ⁴⁶My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. ⁴⁷Wherefore I say unto thee, Her sins,

which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. ⁴⁸And he said unto her, Thy sins are forgiven. ⁴⁹And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? ⁵⁰And he said to the woman, Thy faith hath saved thee; go in peace.

Luke 8

¹And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, ²And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, ³And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. ⁴And when much people were gathered together, and were come to him out of every city, he spake by a parable: ⁵A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. ⁶And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. ⁷And some fell among thorns; and the thorns sprang up with it, and choked it. ⁸And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. ⁹And his disciples asked him, saying, What might this parable be? ¹⁰And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. ¹¹Now the parable is this: The seed is the word of God. ¹²Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. ¹³They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. ¹⁴And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. ¹⁵But that on the good ground are they, which in an honest and good heart, having heard the word,

keep it, and bring forth fruit with patience. ¹⁶No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. ¹⁷For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. ¹⁸Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. ¹⁹Then came to him his mother and his brethren, and could not come at him for the press. ²⁰And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. ²¹And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. ²²Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. ²³But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. ²⁴And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. ²⁵And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him. ²⁶And they arrived at the country of the Gadarenes, which is over against Galilee. ²⁷And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. ²⁸When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. ²⁹(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and

he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)³⁰ And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.³¹ And they besought him that he would not command them to go out into the deep.³² And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.³³ Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.³⁴ When they that fed them saw what was done, they fled, and went and told it in the city and in the country.³⁵ Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.³⁶ They also which saw it told them by what means he that was possessed of the devils was healed.³⁷ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.³⁸ Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,³⁹ Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.⁴⁰ And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.⁴¹ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:⁴² For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.⁴³ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be

healed of any, ⁴⁴Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd. ⁴⁵And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? ⁴⁶And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. ⁴⁷And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. ⁴⁸And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. ⁴⁹While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. ⁵⁰But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. ⁵¹And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. ⁵²And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. ⁵³And they laughed him to scorn, knowing that she was dead. ⁵⁴And he put them all out, and took her by the hand, and called, saying, Maid, arise. ⁵⁵And her spirit came again, and she arose straightway: and he commanded to give her meat. ⁵⁶And her parents were astonished: but he charged them that they should tell no man what was done.

Luke 9

¹Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. ²And he sent them to preach the kingdom of God, and to heal the sick. ³And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. ⁴And whatsoever house ye enter into, there abide, and thence depart. ⁵And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. ⁶And they departed, and went through the towns, preaching the gospel, and healing every where. ⁷Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; ⁸And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. ⁹And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him. ¹⁰And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. ¹¹And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. ¹²And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. ¹³But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. ¹⁴For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. ¹⁵And they did so, and made them all sit down. ¹⁶Then he took the five

loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. ¹⁷And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. ¹⁸And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? ¹⁹They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. ²⁰He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. ²¹And he straitly charged them, and commanded them to tell no man that thing; ²²Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. ²³And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. ²⁴For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. ²⁵For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? ²⁶For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. ²⁷But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. ²⁸And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. ²⁹And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. ³⁰And, behold, there talked with him two men, which were Moses and Elias: ³¹Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. ³²But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. ³³And it came to pass, as they departed from

him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. ³⁴While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. ³⁵And there came a voice out of the cloud, saying, This is my beloved Son: hear him. ³⁶And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen. ³⁷And it came to pass, that on the next day, when they were come down from the hill, much people met him. ³⁸And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. ³⁹And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. ⁴⁰And I besought thy disciples to cast him out; and they could not. ⁴¹And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. ⁴²And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. ⁴³And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, ⁴⁴Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. ⁴⁵But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. ⁴⁶Then there arose a reasoning among them, which of them should be greatest. ⁴⁷And Jesus, perceiving the thought of their heart, took a child, and set him by him, ⁴⁸And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. ⁴⁹And John answered and said,

Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. ⁵⁰And Jesus said unto him, Forbid him not: for he that is not against us is for us. ⁵¹And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, ⁵²And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. ⁵³And they did not receive him, because his face was as though he would go to Jerusalem. ⁵⁴And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? ⁵⁵But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. ⁵⁶For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. ⁵⁷And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. ⁵⁸And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. ⁵⁹And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. ⁶⁰Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. ⁶¹And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. ⁶²And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke 10

¹After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. ²Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. ³Go your ways: behold, I send you forth as lambs among wolves. ⁴Carry neither purse, nor scrip, nor shoes: and salute no man by the way. ⁵And into whatsoever house ye enter, first say, Peace be to this house. ⁶And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. ⁷And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. ⁸And into whatsoever city ye enter, and they receive you, eat such things as are set before you: ⁹And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. ¹⁰But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, ¹¹Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. ¹²But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. ¹³Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. ¹⁴But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. ¹⁵And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. ¹⁶He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. ¹⁷And the seventy returned again with joy, saying, Lord, even

the devils are subject unto us through thy name. ¹⁸And he said unto them, I beheld Satan as lightning fall from heaven. ¹⁹Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. ²⁰Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. ²¹In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. ²²All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. ²³And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: ²⁴For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. ²⁵And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? ²⁶He said unto him, What is written in the law? how readest thou? ²⁷And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. ²⁸And he said unto him, Thou hast answered right: this do, and thou shalt live. ²⁹But he, willing to justify himself, said unto Jesus, And who is my neighbour? ³⁰And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. ³¹And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. ³²And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. ³³But a certain Samaritan,

as he journeyed, came where he was: and when he saw him, he had compassion on him, ³⁴And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. ³⁵And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. ³⁶Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? ³⁷And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. ³⁸Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. ³⁹And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. ⁴⁰But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. ⁴¹And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: ⁴²But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Luke 11

¹And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. ²And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. ³Give us day by day our daily bread. ⁴And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. ⁵And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; ⁶For a friend of mine in his journey is come to me, and I have nothing to set before him? ⁷And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. ⁸I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. ⁹And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. ¹⁰For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. ¹¹If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? ¹²Or if he shall ask an egg, will he offer him a scorpion? ¹³If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? ¹⁴And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. ¹⁵But some of them said, He casteth out devils through Beelzebub the chief of the devils. ¹⁶And others, tempting him, sought of him a sign from

heaven. ¹⁷But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. ¹⁸If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. ¹⁹And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. ²⁰But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. ²¹When a strong man armed keepeth his palace, his goods are in peace: ²²But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. ²³He that is not with me is against me: and he that gathereth not with me scattereth. ²⁴When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. ²⁵And when he cometh, he findeth it swept and garnished. ²⁶Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. ²⁷And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. ²⁸But he said, Yea rather, blessed are they that hear the word of God, and keep it. ²⁹And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. ³⁰For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. ³¹The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. ³²The men of Nineve shall rise up in the judgment with this

generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. ³³No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. ³⁴The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. ³⁵Take heed therefore that the light which is in thee be not darkness. ³⁶If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. ³⁷And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. ³⁸And when the Pharisee saw it, he marvelled that he had not first washed before dinner. ³⁹And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. ⁴⁰Ye fools, did not he that made that which is without make that which is within also? ⁴¹But rather give alms of such things as ye have; and, behold, all things are clean unto you. ⁴²But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. ⁴³Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. ⁴⁴Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. ⁴⁵Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. ⁴⁶And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. ⁴⁷Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. ⁴⁸Truly ye bear witness that ye allow the deeds of your fathers: for they

indeed killed them, and ye build their sepulchres. ⁴⁹Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: ⁵⁰That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; ⁵¹From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. ⁵²Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. ⁵³And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: ⁵⁴Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Luke 12

¹In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. ²For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. ³Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. ⁴And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. ⁵But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. ⁶Are not five sparrows sold for two farthings, and not one of them is forgotten before God? ⁷But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. ⁸Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: ⁹But he that denieth me before men shall be denied before the angels of God. ¹⁰And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. ¹¹And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: ¹²For the Holy Ghost shall teach you in the same hour what ye ought to say. ¹³And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. ¹⁴And he said unto him, Man, who made me a judge or a divider over you? ¹⁵And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. ¹⁶And he spake a parable

unto them, saying, The ground of a certain rich man brought forth plentifully: ¹⁷And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? ¹⁸And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. ¹⁹And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. ²⁰But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? ²¹So is he that layeth up treasure for himself, and is not rich toward God. ²²And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. ²³The life is more than meat, and the body is more than raiment. ²⁴Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? ²⁵And which of you with taking thought can add to his stature one cubit? ²⁶If ye then be not able to do that thing which is least, why take ye thought for the rest? ²⁷Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. ²⁸If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? ²⁹And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. ³⁰For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. ³¹But rather seek ye the kingdom of God; and all these things shall be added unto you. ³²Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. ³³Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. ³⁴For

where your treasure is, there will your heart be also. ³⁵Let your loins be girded about, and your lights burning; ³⁶And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. ³⁷Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. ³⁸And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. ³⁹And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. ⁴⁰Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. ⁴¹Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? ⁴²And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? ⁴³Blessed is that servant, whom his lord when he cometh shall find so doing. ⁴⁴Of a truth I say unto you, that he will make him ruler over all that he hath. ⁴⁵But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; ⁴⁶The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. ⁴⁷And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. ⁴⁸But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. ⁴⁹I am come to send fire on the earth; and what will I, if it be already

kindled? ⁵⁰But I have a baptism to be baptized with; and how am I straitened till it be accomplished! ⁵¹Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: ⁵²For from henceforth there shall be five in one house divided, three against two, and two against three. ⁵³The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. ⁵⁴And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. ⁵⁵And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. ⁵⁶Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? ⁵⁷Yea, and why even of yourselves judge ye not what is right? ⁵⁸When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. ⁵⁹I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Luke 13

¹There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. ²And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? ³I tell you, Nay: but, except ye repent, ye shall all likewise perish. ⁴Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? ⁵I tell you, Nay: but, except ye repent, ye shall all likewise perish. ⁶He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. ⁷Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? ⁸And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: ⁹And if it bear fruit, well: and if not, then after that thou shalt cut it down. ¹⁰And he was teaching in one of the synagogues on the sabbath. ¹¹And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. ¹²And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. ¹³And he laid his hands on her: and immediately she was made straight, and glorified God. ¹⁴And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. ¹⁵The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? ¹⁶And ought not this woman, being a daughter of Abraham,

whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? ¹⁷And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. ¹⁸Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? ¹⁹It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. ²⁰And again he said, Whereunto shall I liken the kingdom of God? ²¹It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. ²²And he went through the cities and villages, teaching, and journeying toward Jerusalem. ²³Then said one unto him, Lord, are there few that be saved? And he said unto them, ²⁴Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. ²⁵When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: ²⁶Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. ²⁷But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. ²⁸There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. ²⁹And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. ³⁰And, behold, there are last which shall be first, and there are first which shall be last. ³¹The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. ³²And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

³³Nevertheless I must walk to day, and to morrow, and the day following:
for it cannot be that a prophet perish out of Jerusalem. ³⁴O Jerusalem,
Jerusalem, which killest the prophets, and stonest them that are sent unto
thee; how often would I have gathered thy children together, as a hen doth
gather her brood under her wings, and ye would not! ³⁵Behold, your house
is left unto you desolate: and verily I say unto you, Ye shall not see me,
until the time come when ye shall say, Blessed is he that cometh in the
name of the Lord.

Luke 14

¹And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. ²And, behold, there was a certain man before him which had the dropsy. ³And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? ⁴And they held their peace. And he took him, and healed him, and let him go; ⁵And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? ⁶And they could not answer him again to these things. ⁷And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, ⁸When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; ⁹And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. ¹⁰But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. ¹¹For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. ¹²Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. ¹³But when thou makest a feast, call the poor, the maimed, the lame, the blind: ¹⁴And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. ¹⁵And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. ¹⁶Then said he unto him, A certain

man made a great supper, and bade many: ¹⁷And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. ¹⁸And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. ¹⁹And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. ²⁰And another said, I have married a wife, and therefore I cannot come. ²¹So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. ²²And the servant said, Lord, it is done as thou hast commanded, and yet there is room. ²³And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. ²⁴For I say unto you, That none of those men which were bidden shall taste of my supper. ²⁵And there went great multitudes with him: and he turned, and said unto them, ²⁶If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. ²⁷And whosoever doth not bear his cross, and come after me, cannot be my disciple. ²⁸For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? ²⁹Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, ³⁰Saying, This man began to build, and was not able to finish. ³¹Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? ³²Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. ³³So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my

disciple. ³⁴Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? ³⁵It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Luke 15

¹Then drew near unto him all the publicans and sinners for to hear him. ²And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. ³And he spake this parable unto them, saying, ⁴What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? ⁵And when he hath found it, he layeth it on his shoulders, rejoicing. ⁶And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. ⁷I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. ⁸Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? ⁹And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. ¹⁰Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. ¹¹And he said, A certain man had two sons: ¹²And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. ¹³And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. ¹⁴And when he had spent all, there arose a mighty famine in that land; and he began to be in want. ¹⁵And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. ¹⁶And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. ¹⁷And when he came to himself, he said, How many hired servants of my father's have

bread enough and to spare, and I perish with hunger! ¹⁸I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, ¹⁹And am no more worthy to be called thy son: make me as one of thy hired servants. ²⁰And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. ²¹And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. ²²But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: ²³And bring hither the fatted calf, and kill it; and let us eat, and be merry: ²⁴For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. ²⁵Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. ²⁶And he called one of the servants, and asked what these things meant. ²⁷And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. ²⁸And he was angry, and would not go in: therefore came his father out, and intreated him. ²⁹And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: ³⁰But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. ³¹And he said unto him, Son, thou art ever with me, and all that I have is thine. ³²It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Luke 16

¹And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. ²And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. ³Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. ⁴I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. ⁵So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? ⁶And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. ⁷Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. ⁸And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. ⁹And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. ¹⁰He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. ¹¹If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? ¹²And if ye have not been faithful in that which is another man's, who shall give you that which is your own? ¹³No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. ¹⁴And the Pharisees also, who were covetous, heard all these things: and they derided him. ¹⁵And he said unto them, Ye are they which

justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. ¹⁶The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. ¹⁷And it is easier for heaven and earth to pass, than one tittle of the law to fail. ¹⁸Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. ¹⁹There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: ²⁰And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, ²¹And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. ²²And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; ²³And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. ²⁴And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. ²⁵But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. ²⁶And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. ²⁷Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: ²⁸For I have five brethren; that he may testify unto them, lest they also come into this place of torment. ²⁹Abraham saith unto him, They have Moses and the prophets; let them hear them. ³⁰And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

³¹And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Luke 17

¹Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! ²It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. ³Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. ⁴And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. ⁵And the apostles said unto the Lord, Increase our faith. ⁶And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. ⁷But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? ⁸And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? ⁹Doth he thank that servant because he did the things that were commanded him? I trow not. ¹⁰So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. ¹¹And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. ¹²And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: ¹³And they lifted up their voices, and said, Jesus, Master, have mercy on us. ¹⁴And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. ¹⁵And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, ¹⁶And fell down on his face at his feet, giving him thanks:

and he was a Samaritan. ¹⁷And Jesus answering said, Were there not ten cleansed? but where are the nine? ¹⁸There are not found that returned to give glory to God, save this stranger. ¹⁹And he said unto him, Arise, go thy way: thy faith hath made thee whole. ²⁰And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: ²¹Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. ²²And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. ²³And they shall say to you, See here; or, see there: go not after them, nor follow them. ²⁴For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. ²⁵But first must he suffer many things, and be rejected of this generation. ²⁶And as it was in the days of Noe, so shall it be also in the days of the Son of man. ²⁷They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. ²⁸Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; ²⁹But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. ³⁰Even thus shall it be in the day when the Son of man is revealed. ³¹In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. ³²Remember Lot's wife. ³³Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. ³⁴I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. ³⁵Two women shall be grinding together; the one shall be taken, and the other left. ³⁶Two men shall be in the field; the one shall be

taken, and the other left. ³⁷And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Luke 18

¹And he spake a parable unto them to this end, that men ought always to pray, and not to faint; ²Saying, There was in a city a judge, which feared not God, neither regarded man: ³And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. ⁴And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; ⁵Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. ⁶And the Lord said, Hear what the unjust judge saith. ⁷And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? ⁸I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? ⁹And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: ¹⁰Two men went up into the temple to pray; the one a Pharisee, and the other a publican. ¹¹The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. ¹²I fast twice in the week, I give tithes of all that I possess. ¹³And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. ¹⁴I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. ¹⁵And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. ¹⁶But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. ¹⁷Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. ¹⁸And a certain ruler

asked him, saying, Good Master, what shall I do to inherit eternal life?
¹⁹And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. ²⁰Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. ²¹And he said, All these have I kept from my youth up. ²²Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. ²³And when he heard this, he was very sorrowful: for he was very rich. ²⁴And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! ²⁵For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. ²⁶And they that heard it said, Who then can be saved? ²⁷And he said, The things which are impossible with men are possible with God. ²⁸Then Peter said, Lo, we have left all, and followed thee. ²⁹And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, ³⁰Who shall not receive manifold more in this present time, and in the world to come life everlasting. ³¹Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. ³²For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: ³³And they shall scourge him, and put him to death: and the third day he shall rise again. ³⁴And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. ³⁵And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: ³⁶And hearing the multitude pass by, he asked what it meant. ³⁷And they told him,

that Jesus of Nazareth passeth by. ³⁸And he cried, saying, Jesus, thou Son of David, have mercy on me. ³⁹And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. ⁴⁰And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, ⁴¹Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. ⁴²And Jesus said unto him, Receive thy sight: thy faith hath saved thee. ⁴³And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Luke 19

¹And Jesus entered and passed through Jericho. ²And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. ³And he sought to see Jesus who he was; and could not for the press, because he was little of stature. ⁴And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. ⁵And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. ⁶And he made haste, and came down, and received him joyfully. ⁷And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. ⁸And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. ⁹And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. ¹⁰For the Son of man is come to seek and to save that which was lost. ¹¹And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. ¹²He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. ¹³And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. ¹⁴But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. ¹⁵And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. ¹⁶Then came the first, saying, Lord, thy pound hath gained ten pounds. ¹⁷And he said unto him, Well, thou good servant:

because thou hast been faithful in a very little, have thou authority over ten cities. ¹⁸And the second came, saying, Lord, thy pound hath gained five pounds. ¹⁹And he said likewise to him, Be thou also over five cities. ²⁰And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: ²¹For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. ²²And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: ²³Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? ²⁴And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. ²⁵(And they said unto him, Lord, he hath ten pounds.) ²⁶For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. ²⁷But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. ²⁸And when he had thus spoken, he went before, ascending up to Jerusalem. ²⁹And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, ³⁰Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. ³¹And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. ³²And they that were sent went their way, and found even as he had said unto them. ³³And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? ³⁴And they said, The Lord hath need of him. ³⁵And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. ³⁶And as he went, they spread their clothes in the

way. ³⁷And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; ³⁸Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. ³⁹And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. ⁴⁰And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. ⁴¹And when he was come near, he beheld the city, and wept over it, ⁴²Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. ⁴³For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, ⁴⁴And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. ⁴⁵And he went into the temple, and began to cast out them that sold therein, and them that bought; ⁴⁶Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. ⁴⁷And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, ⁴⁸And could not find what they might do: for all the people were very attentive to hear him.

Luke 20

¹And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, ²And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? ³And he answered and said unto them, I will also ask you one thing; and answer me: ⁴The baptism of John, was it from heaven, or of men? ⁵And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? ⁶But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. ⁷And they answered, that they could not tell whence it was. ⁸And Jesus said unto them, Neither tell I you by what authority I do these things. ⁹Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. ¹⁰And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. ¹¹And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. ¹²And again he sent a third: and they wounded him also, and cast him out. ¹³Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. ¹⁴But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. ¹⁵So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? ¹⁶He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. ¹⁷And he beheld them, and said, What is this then

that is written, The stone which the builders rejected, the same is become the head of the corner? ¹⁸Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. ¹⁹And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. ²⁰And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. ²¹And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: ²²Is it lawful for us to give tribute unto Cæsar, or no? ²³But he perceived their craftiness, and said unto them, Why tempt ye me? ²⁴Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. ²⁵And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. ²⁶And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace. ²⁷Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, ²⁸Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. ²⁹There were therefore seven brethren: and the first took a wife, and died without children. ³⁰And the second took her to wife, and he died childless. ³¹And the third took her; and in like manner the seven also: and they left no children, and died. ³²Last of all the woman died also. ³³Therefore in the resurrection whose wife of them is she? for seven had her to wife. ³⁴And Jesus answering said unto them, The children of this world marry, and are given in marriage: ³⁵But they which shall be accounted worthy to obtain that world, and the resurrection

from the dead, neither marry, nor are given in marriage: ³⁶Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. ³⁷Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. ³⁸For he is not a God of the dead, but of the living: for all live unto him. ³⁹Then certain of the scribes answering said, Master, thou hast well said. ⁴⁰And after that they durst not ask him any question at all. ⁴¹And he said unto them, How say they that Christ is David's son? ⁴²And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, ⁴³Till I make thine enemies thy footstool. ⁴⁴David therefore calleth him Lord, how is he then his son? ⁴⁵Then in the audience of all the people he said unto his disciples, ⁴⁶Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; ⁴⁷Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Luke 21

¹And he looked up, and saw the rich men casting their gifts into the treasury. ²And he saw also a certain poor widow casting in thither two mites. ³And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: ⁴For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. ⁵And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, ⁶As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. ⁷And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? ⁸And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. ⁹But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. ¹⁰Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: ¹¹And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. ¹²But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. ¹³And it shall turn to you for a testimony. ¹⁴Settle it therefore in your hearts, not to meditate before what ye shall answer: ¹⁵For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. ¹⁶And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. ¹⁷And ye shall be hated of all men for my name's sake. ¹⁸But there shall not

an hair of your head perish. ¹⁹In your patience possess ye your souls. ²⁰And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ²¹Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. ²²For these be the days of vengeance, that all things which are written may be fulfilled. ²³But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. ²⁴And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. ²⁵And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; ²⁶Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. ²⁷And then shall they see the Son of man coming in a cloud with power and great glory. ²⁸And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. ²⁹And he spake to them a parable; Behold the fig tree, and all the trees; ³⁰When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. ³¹So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. ³²Verily I say unto you, This generation shall not pass away, till all be fulfilled. ³³Heaven and earth shall pass away: but my words shall not pass away. ³⁴And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. ³⁵For as a snare shall it come on all them that dwell on the face of the whole earth. ³⁶Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that

shall come to pass, and to stand before the Son of man. ³⁷And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. ³⁸And all the people came early in the morning to him in the temple, for to hear him.

Luke 22

¹Now the feast of unleavened bread drew nigh, which is called the Passover. ²And the chief priests and scribes sought how they might kill him; for they feared the people. ³Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. ⁴And he went his way, and communed with the chief priests and captains, how he might betray him unto them. ⁵And they were glad, and covenanted to give him money. ⁶And he promised, and sought opportunity to betray him unto them in the absence of the multitude. ⁷Then came the day of unleavened bread, when the passover must be killed. ⁸And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. ⁹And they said unto him, Where wilt thou that we prepare? ¹⁰And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. ¹¹And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? ¹²And he shall shew you a large upper room furnished: there make ready. ¹³And they went, and found as he had said unto them: and they made ready the passover. ¹⁴And when the hour was come, he sat down, and the twelve apostles with him. ¹⁵And he said unto them, With desire I have desired to eat this passover with you before I suffer: ¹⁶For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. ¹⁷And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: ¹⁸For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. ¹⁹And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. ²⁰Likewise also the cup after

supper, saying, This cup is the new testament in my blood, which is shed for you. ²¹But, behold, the hand of him that betrayeth me is with me on the table. ²²And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! ²³And they began to enquire among themselves, which of them it was that should do this thing. ²⁴And there was also a strife among them, which of them should be accounted the greatest. ²⁵And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. ²⁶But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. ²⁷For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. ²⁸Ye are they which have continued with me in my temptations. ²⁹And I appoint unto you a kingdom, as my Father hath appointed unto me; ³⁰That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. ³¹And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: ³²But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. ³³And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. ³⁴And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. ³⁵And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. ³⁶Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. ³⁷For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. ³⁸And they said, Lord, behold, here are two swords. And he said unto them, It is enough. ³⁹And he came

out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. ⁴⁰And when he was at the place, he said unto them, Pray that ye enter not into temptation. ⁴¹And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, ⁴²Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. ⁴³And there appeared an angel unto him from heaven, strengthening him. ⁴⁴And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. ⁴⁵And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, ⁴⁶And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. ⁴⁷And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. ⁴⁸But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? ⁴⁹When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? ⁵⁰And one of them smote the servant of the high priest, and cut off his right ear. ⁵¹And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. ⁵²Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? ⁵³When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. ⁵⁴Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. ⁵⁵And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. ⁵⁶But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. ⁵⁷And he denied him, saying, Woman, I know him not. ⁵⁸And after a little while another saw him, and said, Thou art also of them. And Peter said,

Man, I am not. ⁵⁹And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan. ⁶⁰And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. ⁶¹And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. ⁶²And Peter went out, and wept bitterly. ⁶³And the men that held Jesus mocked him, and smote him. ⁶⁴And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? ⁶⁵And many other things blasphemously spake they against him. ⁶⁶And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, ⁶⁷Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: ⁶⁸And if I also ask you, ye will not answer me, nor let me go. ⁶⁹Hereafter shall the Son of man sit on the right hand of the power of God. ⁷⁰Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. ⁷¹And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Luke 23

¹And the whole multitude of them arose, and led him unto Pilate. ²And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. ³And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. ⁴Then said Pilate to the chief priests and to the people, I find no fault in this man. ⁵And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. ⁶When Pilate heard of Galilee, he asked whether the man were a Galilæan. ⁷And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. ⁸And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. ⁹Then he questioned with him in many words; but he answered him nothing. ¹⁰And the chief priests and scribes stood and vehemently accused him. ¹¹And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. ¹²And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. ¹³And Pilate, when he had called together the chief priests and the rulers and the people, ¹⁴Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: ¹⁵No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. ¹⁶I will therefore chastise him, and release him. ¹⁷(For of necessity he must release one unto them at the feast.) ¹⁸And they cried out

all at once, saying, Away with this man, and release unto us Barabbas:
¹⁹(Who for a certain sedition made in the city, and for murder, was cast into prison.) ²⁰Pilate therefore, willing to release Jesus, spake again to them.
²¹But they cried, saying, Crucify him, crucify him. ²²And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. ²³And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. ²⁴And Pilate gave sentence that it should be as they required. ²⁵And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. ²⁶And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. ²⁷And there followed him a great company of people, and of women, which also bewailed and lamented him. ²⁸But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. ²⁹For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. ³⁰Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. ³¹For if they do these things in a green tree, what shall be done in the dry? ³²And there were also two other, malefactors, led with him to be put to death. ³³And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. ³⁴Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. ³⁵And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. ³⁶And the soldiers also mocked him, coming to him, and

offering him vinegar, ³⁷And saying, If thou be the king of the Jews, save thyself. ³⁸And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. ³⁹And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. ⁴⁰But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? ⁴¹And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. ⁴²And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. ⁴³And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. ⁴⁴And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. ⁴⁵And the sun was darkened, and the veil of the temple was rent in the midst. ⁴⁶And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. ⁴⁷Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. ⁴⁸And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. ⁴⁹And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. ⁵⁰And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: ⁵¹(The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. ⁵²This man went unto Pilate, and begged the body of Jesus. ⁵³And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. ⁵⁴And that day was the preparation, and the sabbath drew on. ⁵⁵And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how

his body was laid. ⁵⁶And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Luke 24

¹Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. ²And they found the stone rolled away from the sepulchre. ³And they entered in, and found not the body of the Lord Jesus. ⁴And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: ⁵And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? ⁶He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, ⁷Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. ⁸And they remembered his words, ⁹And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. ¹⁰It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. ¹¹And their words seemed to them as idle tales, and they believed them not. ¹²Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. ¹³And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. ¹⁴And they talked together of all these things which had happened. ¹⁵And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. ¹⁶But their eyes were holden that they should not know him. ¹⁷And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? ¹⁸And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not

known the things which are come to pass there in these days? ¹⁹And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: ²⁰And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. ²¹But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. ²²Yea, and certain women also of our company made us astonished, which were early at the sepulchre; ²³And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. ²⁴And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. ²⁵Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ²⁶Ought not Christ to have suffered these things, and to enter into his glory? ²⁷And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. ²⁸And they drew nigh unto the village, whither they went: and he made as though he would have gone further. ²⁹But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. ³⁰And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. ³¹And their eyes were opened, and they knew him; and he vanished out of their sight. ³²And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? ³³And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, ³⁴Saying, The Lord is risen indeed, and hath appeared to Simon. ³⁵And they told what things were done in the way, and how he was known of them in breaking of bread. ³⁶And as they thus spake, Jesus himself stood

in the midst of them, and saith unto them, Peace be unto you. ³⁷But they were terrified and affrighted, and supposed that they had seen a spirit. ³⁸And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? ³⁹Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. ⁴⁰And when he had thus spoken, he shewed them his hands and his feet. ⁴¹And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? ⁴²And they gave him a piece of a broiled fish, and of an honeycomb. ⁴³And he took it, and did eat before them. ⁴⁴And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. ⁴⁵Then opened he their understanding, that they might understand the scriptures, ⁴⁶And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: ⁴⁷And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. ⁴⁸And ye are witnesses of these things. ⁴⁹And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. ⁵⁰And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. ⁵¹And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. ⁵²And they worshipped him, and returned to Jerusalem with great joy: ⁵³And were continually in the temple, praising and blessing God. Amen.

John 1

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made. ⁴In him was life; and the life was the light of men. ⁵And the light shineth in darkness; and the darkness comprehended it not. ⁶There was a man sent from God, whose name was John. ⁷The same came for a witness, to bear witness of the Light, that all men through him might believe. ⁸He was not that Light, but was sent to bear witness of that Light. ⁹That was the true Light, which lighteth every man that cometh into the world. ¹⁰He was in the world, and the world was made by him, and the world knew him not. ¹¹He came unto his own, and his own received him not. ¹²But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ¹³Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ¹⁵John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. ¹⁶And of his fulness have all we received, and grace for grace. ¹⁷For the law was given by Moses, but grace and truth came by Jesus Christ. ¹⁸No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. ¹⁹And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? ²⁰And he confessed, and denied not; but confessed, I am not the Christ. ²¹And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. ²²Then said they unto him, Who art thou?

that we may give an answer to them that sent us. What sayest thou of thyself? ²³He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. ²⁴And they which were sent were of the Pharisees. ²⁵And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? ²⁶John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; ²⁷He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. ²⁸These things were done in Bethabara beyond Jordan, where John was baptizing. ²⁹The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ³⁰This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. ³¹And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. ³²And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. ³³And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. ³⁴And I saw, and bare record that this is the Son of God. ³⁵Again the next day after John stood, and two of his disciples; ³⁶And looking upon Jesus as he walked, he saith, Behold the Lamb of God! ³⁷And the two disciples heard him speak, and they followed Jesus. ³⁸Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? ³⁹He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. ⁴⁰One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. ⁴¹He first findeth his own brother Simon,

and saith unto him, We have found the Messias, which is, being interpreted, the Christ. ⁴²And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. ⁴³The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. ⁴⁴Now Philip was of Bethsaida, the city of Andrew and Peter. ⁴⁵Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. ⁴⁶And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. ⁴⁷Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! ⁴⁸Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. ⁴⁹Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. ⁵⁰Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. ⁵¹And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

John 2

¹And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: ²And both Jesus was called, and his disciples, to the marriage. ³And when they wanted wine, the mother of Jesus saith unto him, They have no wine. ⁴Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. ⁵His mother saith unto the servants, Whatsoever he saith unto you, do it. ⁶And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. ⁷Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. ⁸And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. ⁹When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, ¹⁰And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. ¹¹This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. ¹²After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. ¹³And the Jews' passover was at hand, and Jesus went up to Jerusalem, ¹⁴And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: ¹⁵And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; ¹⁶And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. ¹⁷And his disciples remembered that it was written, The zeal of thine house hath

eaten me up. ¹⁸Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? ¹⁹Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. ²⁰Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? ²¹But he spake of the temple of his body. ²²When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. ²³Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. ²⁴But Jesus did not commit himself unto them, because he knew all men, ²⁵And needed not that any should testify of man: for he knew what was in man.

John 3

¹There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ²The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. ³Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. ⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷Marvel not that I said unto thee, Ye must be born again. ⁸The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. ⁹Nicodemus answered and said unto him, How can these things be? ¹⁰Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? ¹¹Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. ¹²If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? ¹³And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. ¹⁴And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵That whosoever believeth in him should not perish, but have eternal life. ¹⁶For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved. ¹⁸He

that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. ¹⁹And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. ²¹But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. ²²After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. ²³And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. ²⁴For John was not yet cast into prison. ²⁵Then there arose a question between some of John's disciples and the Jews about purifying. ²⁶And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. ²⁷John answered and said, A man can receive nothing, except it be given him from heaven. ²⁸Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. ²⁹He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. ³⁰He must increase, but I must decrease. ³¹He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. ³²And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. ³³He that hath received his testimony hath set to his seal that God is true. ³⁴For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. ³⁵The Father loveth the Son, and hath given all things into his hand. ³⁶He that

believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 4

¹When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, ²(Though Jesus himself baptized not, but his disciples,) ³He left Judæa, and departed again into Galilee. ⁴And he must needs go through Samaria. ⁵Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. ⁶Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. ⁷There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. ⁸(For his disciples were gone away unto the city to buy meat.) ⁹Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. ¹⁰Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ¹¹The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? ¹²Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? ¹³Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: ¹⁴But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. ¹⁵The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. ¹⁶Jesus saith unto her, Go, call thy husband, and come hither. ¹⁷The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: ¹⁸For thou hast had five husbands; and he whom thou now hast is not thy

husband: in that saidst thou truly. ¹⁹The woman saith unto him, Sir, I perceive that thou art a prophet. ²⁰Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. ²¹Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. ²²Ye worship ye know not what: we know what we worship: for salvation is of the Jews. ²³But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. ²⁴God is a Spirit: and they that worship him must worship him in spirit and in truth. ²⁵The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. ²⁶Jesus saith unto her, I that speak unto thee am he. ²⁷And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? ²⁸The woman then left her waterpot, and went her way into the city, and saith to the men, ²⁹Come, see a man, which told me all things that ever I did: is not this the Christ? ³⁰Then they went out of the city, and came unto him. ³¹In the mean while his disciples prayed him, saying, Master, eat. ³²But he said unto them, I have meat to eat that ye know not of. ³³Therefore said the disciples one to another, Hath any man brought him ought to eat? ³⁴Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. ³⁵Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. ³⁶And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. ³⁷And herein is that saying true, One soweth, and another reapeth. ³⁸I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. ³⁹And many of the

Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. ⁴⁰So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. ⁴¹And many more believed because of his own word; ⁴²And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. ⁴³Now after two days he departed thence, and went into Galilee. ⁴⁴For Jesus himself testified, that a prophet hath no honour in his own country. ⁴⁵Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. ⁴⁶So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. ⁴⁷When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. ⁴⁸Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. ⁴⁹The nobleman saith unto him, Sir, come down ere my child die. ⁵⁰Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. ⁵¹And as he was now going down, his servants met him, and told him, saying, Thy son liveth. ⁵²Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. ⁵³So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. ⁵⁴This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

John 5

¹After this there was a feast of the Jews; and Jesus went up to Jerusalem. ²Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. ³In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. ⁴For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. ⁵And a certain man was there, which had an infirmity thirty and eight years. ⁶When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? ⁷The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. ⁸Jesus saith unto him, Rise, take up thy bed, and walk. ⁹And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. ¹⁰The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. ¹¹He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. ¹²Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? ¹³And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. ¹⁴Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. ¹⁵The man departed, and told the Jews that it was Jesus, which had made him whole. ¹⁶And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. ¹⁷But Jesus answered them, My Father worketh hitherto, and I work. ¹⁸Therefore the Jews sought the more to kill

him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. ¹⁹Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. ²⁰For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. ²¹For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. ²²For the Father judgeth no man, but hath committed all judgment unto the Son: ²³That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. ²⁴Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. ²⁵Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. ²⁶For as the Father hath life in himself; so hath he given to the Son to have life in himself; ²⁷And hath given him authority to execute judgment also, because he is the Son of man. ²⁸Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ²⁹And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. ³⁰I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. ³¹If I bear witness of myself, my witness is not true. ³²There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. ³³Ye sent unto John, and he bare witness unto the truth. ³⁴But I receive not testimony from man: but these things I say, that ye might be saved. ³⁵He was a burning and a shining light: and ye were willing

for a season to rejoice in his light. ³⁶But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. ³⁷And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. ³⁸And ye have not his word abiding in you: for whom he hath sent, him ye believe not. ³⁹Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ⁴⁰And ye will not come to me, that ye might have life. ⁴¹I receive not honour from men. ⁴²But I know you, that ye have not the love of God in you. ⁴³I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. ⁴⁴How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? ⁴⁵Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. ⁴⁶For had ye believed Moses, ye would have believed me: for he wrote of me. ⁴⁷But if ye believe not his writings, how shall ye believe my words?

John 6

¹After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. ²And a great multitude followed him, because they saw his miracles which he did on them that were diseased. ³And Jesus went up into a mountain, and there he sat with his disciples. ⁴And the passover, a feast of the Jews, was nigh. ⁵When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? ⁶And this he said to prove him: for he himself knew what he would do. ⁷Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. ⁸One of his disciples, Andrew, Simon Peter's brother, saith unto him, ⁹There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? ¹⁰And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. ¹¹And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. ¹²When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. ¹³Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. ¹⁴Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. ¹⁵When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. ¹⁶And when even was now come, his disciples went down unto the sea, ¹⁷And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come

to them. ¹⁸And the sea arose by reason of a great wind that blew. ¹⁹So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. ²⁰But he saith unto them, It is I; be not afraid. ²¹Then they willingly received him into the ship: and immediately the ship was at the land whither they went. ²²The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; ²³(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) ²⁴When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. ²⁵And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? ²⁶Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. ²⁷Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. ²⁸Then said they unto him, What shall we do, that we might work the works of God? ²⁹Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. ³⁰They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? ³¹Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. ³²Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. ³³For the bread of God is he which cometh down from heaven, and giveth life unto the world. ³⁴Then said they

unto him, Lord, evermore give us this bread. ³⁵And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ³⁶But I said unto you, That ye also have seen me, and believe not. ³⁷All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. ³⁸For I came down from heaven, not to do mine own will, but the will of him that sent me. ³⁹And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. ⁴⁰And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. ⁴¹The Jews then murmured at him, because he said, I am the bread which came down from heaven. ⁴²And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? ⁴³Jesus therefore answered and said unto them, Murmur not among yourselves. ⁴⁴No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. ⁴⁵It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. ⁴⁶Not that any man hath seen the Father, save he which is of God, he hath seen the Father. ⁴⁷Verily, verily, I say unto you, He that believeth on me hath everlasting life. ⁴⁸I am that bread of life. ⁴⁹Your fathers did eat manna in the wilderness, and are dead. ⁵⁰This is the bread which cometh down from heaven, that a man may eat thereof, and not die. ⁵¹I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. ⁵²The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? ⁵³Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the

Son of man, and drink his blood, ye have no life in you. ⁵⁴Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. ⁵⁵For my flesh is meat indeed, and my blood is drink indeed. ⁵⁶He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. ⁵⁷As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. ⁵⁸This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. ⁵⁹These things said he in the synagogue, as he taught in Capernaum. ⁶⁰Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? ⁶¹When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? ⁶²What and if ye shall see the Son of man ascend up where he was before? ⁶³It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. ⁶⁴But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. ⁶⁵And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. ⁶⁶From that time many of his disciples went back, and walked no more with him. ⁶⁷Then said Jesus unto the twelve, Will ye also go away? ⁶⁸Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. ⁶⁹And we believe and are sure that thou art that Christ, the Son of the living God. ⁷⁰Jesus answered them, Have not I chosen you twelve, and one of you is a devil? ⁷¹He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

John 7

¹After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. ²Now the Jews' feast of tabernacles was at hand. ³His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. ⁴For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. ⁵For neither did his brethren believe in him. ⁶Then Jesus said unto them, My time is not yet come: but your time is alway ready. ⁷The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. ⁸Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. ⁹When he had said these words unto them, he abode still in Galilee. ¹⁰But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. ¹¹Then the Jews sought him at the feast, and said, Where is he? ¹²And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. ¹³Howbeit no man spake openly of him for fear of the Jews. ¹⁴Now about the midst of the feast Jesus went up into the temple, and taught. ¹⁵And the Jews marvelled, saying, How knoweth this man letters, having never learned? ¹⁶Jesus answered them, and said, My doctrine is not mine, but his that sent me. ¹⁷If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. ¹⁸He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. ¹⁹Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? ²⁰The people answered and said, Thou hast a devil: who goeth about to kill thee? ²¹Jesus

answered and said unto them, I have done one work, and ye all marvel.
²²Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. ²³If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? ²⁴Judge not according to the appearance, but judge righteous judgment. ²⁵Then said some of them of Jerusalem, Is not this he, whom they seek to kill? ²⁶But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? ²⁷Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. ²⁸Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. ²⁹But I know him: for I am from him, and he hath sent me. ³⁰Then they sought to take him: but no man laid hands on him, because his hour was not yet come. ³¹And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? ³²The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. ³³Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. ³⁴Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. ³⁵Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? ³⁶What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? ³⁷In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. ³⁸He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

³⁹(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) ⁴⁰Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. ⁴¹Others said, This is the Christ. But some said, Shall Christ come out of Galilee? ⁴²Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? ⁴³So there was a division among the people because of him. ⁴⁴And some of them would have taken him; but no man laid hands on him. ⁴⁵Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? ⁴⁶The officers answered, Never man spake like this man. ⁴⁷Then answered them the Pharisees, Are ye also deceived? ⁴⁸Have any of the rulers or of the Pharisees believed on him? ⁴⁹But this people who knoweth not the law are cursed. ⁵⁰Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) ⁵¹Doth our law judge any man, before it hear him, and know what he doeth? ⁵²They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. ⁵³And every man went unto his own house.

John 8

¹Jesus went unto the mount of Olives. ²And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. ³And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, ⁴They say unto him, Master, this woman was taken in adultery, in the very act. ⁵Now Moses in the law commanded us, that such should be stoned: but what sayest thou? ⁶This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. ⁷So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. ⁸And again he stooped down, and wrote on the ground. ⁹And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. ¹⁰When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? ¹¹She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. ¹²Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. ¹³The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. ¹⁴Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. ¹⁵Ye judge after the flesh; I judge no man. ¹⁶And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. ¹⁷It is also written in your law, that the testimony of two men is true. ¹⁸I am one that bear

witness of myself, and the Father that sent me beareth witness of me.

¹⁹Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. ²⁰These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

²¹Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. ²²Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. ²³And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. ²⁴I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. ²⁵Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. ²⁶I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. ²⁷They understood not that he spake to them of the Father. ²⁸Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. ²⁹And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. ³⁰As he spake these words, many believed on him. ³¹Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; ³²And ye shall know the truth, and the truth shall make you free. ³³They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? ³⁴Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. ³⁵And the servant abideth not in the house for ever: but the Son abideth ever. ³⁶If the Son therefore shall make you free, ye shall be free indeed. ³⁷I know that ye are

Abraham's seed; but ye seek to kill me, because my word hath no place in you. ³⁸I speak that which I have seen with my Father: and ye do that which ye have seen with your father. ³⁹They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. ⁴⁰But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. ⁴¹Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. ⁴²Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. ⁴³Why do ye not understand my speech? even because ye cannot hear my word. ⁴⁴Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. ⁴⁵And because I tell you the truth, ye believe me not. ⁴⁶Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? ⁴⁷He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. ⁴⁸Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? ⁴⁹Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. ⁵⁰And I seek not mine own glory: there is one that seeketh and judgeth. ⁵¹Verily, verily, I say unto you, If a man keep my saying, he shall never see death. ⁵²Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. ⁵³Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? ⁵⁴Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your

God: ⁵⁵Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. ⁵⁶Your father Abraham rejoiced to see my day: and he saw it, and was glad. ⁵⁷Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? ⁵⁸Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. ⁵⁹Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

John 9

¹And as Jesus passed by, he saw a man which was blind from his birth. ²And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? ³Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. ⁴I must work the works of him that sent me, while it is day: the night cometh, when no man can work. ⁵As long as I am in the world, I am the light of the world. ⁶When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, ⁷And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. ⁸The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? ⁹Some said, This is he: others said, He is like him: but he said, I am he. ¹⁰Therefore said they unto him, How were thine eyes opened? ¹¹He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. ¹²Then said they unto him, Where is he? He said, I know not. ¹³They brought to the Pharisees him that aforetime was blind. ¹⁴And it was the sabbath day when Jesus made the clay, and opened his eyes. ¹⁵Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. ¹⁶Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. ¹⁷They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. ¹⁸But the Jews did not believe concerning him, that he

had been blind, and received his sight, until they called the parents of him that had received his sight. ¹⁹And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? ²⁰His parents answered them and said, We know that this is our son, and that he was born blind: ²¹But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. ²²These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. ²³Therefore said his parents, He is of age; ask him. ²⁴Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. ²⁵He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. ²⁶Then said they to him again, What did he to thee? how opened he thine eyes? ²⁷He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? ²⁸Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. ²⁹We know that God spake unto Moses: as for this fellow, we know not from whence he is. ³⁰The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. ³¹Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. ³²Since the world began was it not heard that any man opened the eyes of one that was born blind. ³³If this man were not of God, he could do nothing. ³⁴They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. ³⁵Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? ³⁶He answered and said, Who is he, Lord, that I might believe on him? ³⁷And Jesus said unto him, Thou hast both

seen him, and it is he that talketh with thee. ³⁸And he said, Lord, I believe. And he worshipped him. ³⁹And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. ⁴⁰And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? ⁴¹Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

John 10

¹Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. ²But he that entereth in by the door is the shepherd of the sheep. ³To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. ⁴And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. ⁵And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. ⁶This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. ⁷Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. ⁸All that ever came before me are thieves and robbers: but the sheep did not hear them. ⁹I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. ¹⁰The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. ¹¹I am the good shepherd: the good shepherd giveth his life for the sheep. ¹²But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. ¹³The hireling fleeth, because he is an hireling, and careth not for the sheep. ¹⁴I am the good shepherd, and know my sheep, and am known of mine. ¹⁵As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. ¹⁶And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. ¹⁷Therefore doth my Father love me, because I lay down my life, that I might take it again. ¹⁸No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I

have power to take it again. This commandment have I received of my Father. ¹⁹There was a division therefore again among the Jews for these sayings. ²⁰And many of them said, He hath a devil, and is mad; why hear ye him? ²¹Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? ²²And it was at Jerusalem the feast of the dedication, and it was winter. ²³And Jesus walked in the temple in Solomon's porch. ²⁴Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. ²⁵Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. ²⁶But ye believe not, because ye are not of my sheep, as I said unto you. ²⁷My sheep hear my voice, and I know them, and they follow me: ²⁸And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. ²⁹My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. ³⁰I and my Father are one. ³¹Then the Jews took up stones again to stone him. ³²Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? ³³The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. ³⁴Jesus answered them, Is it not written in your law, I said, Ye are gods? ³⁵If he called them gods, unto whom the word of God came, and the scripture cannot be broken; ³⁶Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? ³⁷If I do not the works of my Father, believe me not. ³⁸But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. ³⁹Therefore they sought again to take him: but he escaped out of their hand, ⁴⁰And went away again beyond Jordan into the place where John at first baptized; and

there he abode. ⁴¹And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. ⁴²And many believed on him there.

John 11

¹Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. ²(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) ³Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. ⁴When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. ⁵Now Jesus loved Martha, and her sister, and Lazarus. ⁶When he had heard therefore that he was sick, he abode two days still in the same place where he was. ⁷Then after that saith he to his disciples, Let us go into Judæa again. ⁸His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? ⁹Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. ¹⁰But if a man walk in the night, he stumbleth, because there is no light in him. ¹¹These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. ¹²Then said his disciples, Lord, if he sleep, he shall do well. ¹³Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. ¹⁴Then said Jesus unto them plainly, Lazarus is dead. ¹⁵And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. ¹⁶Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. ¹⁷Then when Jesus came, he found that he had lain in the grave four days already. ¹⁸Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: ¹⁹And many of the Jews came to Martha and Mary, to comfort them concerning their brother. ²⁰Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

²¹Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. ²²But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. ²³Jesus saith unto her, Thy brother shall rise again. ²⁴Martha saith unto him, I know that he shall rise again in the resurrection at the last day. ²⁵Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: ²⁶And whosoever liveth and believeth in me shall never die. Believest thou this? ²⁷She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. ²⁸And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. ²⁹As soon as she heard that, she arose quickly, and came unto him. ³⁰Now Jesus was not yet come into the town, but was in that place where Martha met him. ³¹The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. ³²Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. ³³When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, ³⁴And said, Where have ye laid him? They said unto him, Lord, come and see. ³⁵Jesus wept. ³⁶Then said the Jews, Behold how he loved him! ³⁷And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? ³⁸Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. ³⁹Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. ⁴⁰Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? ⁴¹Then they

took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. ⁴²And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. ⁴³And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. ⁴⁴And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. ⁴⁵Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. ⁴⁶But some of them went their ways to the Pharisees, and told them what things Jesus had done. ⁴⁷Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. ⁴⁸If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. ⁴⁹And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, ⁵⁰Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. ⁵¹And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; ⁵²And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. ⁵³Then from that day forth they took counsel together for to put him to death. ⁵⁴Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. ⁵⁵And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. ⁵⁶Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? ⁵⁷Now both

the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

John 12

¹Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. ²There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. ³Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. ⁴Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, ⁵Why was not this ointment sold for three hundred pence, and given to the poor? ⁶This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. ⁷Then said Jesus, Let her alone: against the day of my burying hath she kept this. ⁸For the poor always ye have with you; but me ye have not always. ⁹Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. ¹⁰But the chief priests consulted that they might put Lazarus also to death; ¹¹Because that by reason of him many of the Jews went away, and believed on Jesus. ¹²On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. ¹⁴And Jesus, when he had found a young ass, sat thereon; as it is written, ¹⁵Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. ¹⁶These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. ¹⁷The people therefore that was with him when he called Lazarus out of his grave, and raised him from the

dead, bare record. ¹⁸For this cause the people also met him, for that they heard that he had done this miracle. ¹⁹The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. ²⁰And there were certain Greeks among them that came up to worship at the feast: ²¹The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. ²²Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. ²³And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. ²⁴Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. ²⁵He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. ²⁶If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. ²⁷Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. ²⁸Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. ²⁹The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. ³⁰Jesus answered and said, This voice came not because of me, but for your sakes. ³¹Now is the judgment of this world: now shall the prince of this world be cast out. ³²And I, if I be lifted up from the earth, will draw all men unto me. ³³This he said, signifying what death he should die. ³⁴The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? ³⁵Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. ³⁶While ye have light, believe in the light, that ye may be the children of light.

These things spake Jesus, and departed, and did hide himself from them. ³⁷But though he had done so many miracles before them, yet they believed not on him: ³⁸That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? ³⁹Therefore they could not believe, because that Esaias said again, ⁴⁰He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. ⁴¹These things said Esaias, when he saw his glory, and spake of him. ⁴²Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: ⁴³For they loved the praise of men more than the praise of God. ⁴⁴Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. ⁴⁵And he that seeth me seeth him that sent me. ⁴⁶I am come a light into the world, that whosoever believeth on me should not abide in darkness. ⁴⁷And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. ⁴⁸He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. ⁴⁹For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. ⁵⁰And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

John 13

¹Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. ²And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; ³Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; ⁴He riseth from supper, and laid aside his garments; and took a towel, and girded himself. ⁵After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. ⁶Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? ⁷Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. ⁸Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. ⁹Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. ¹⁰Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. ¹¹For he knew who should betray him; therefore said he, Ye are not all clean. ¹²So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? ¹³Ye call me Master and Lord: and ye say well; for so I am. ¹⁴If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. ¹⁵For I have given you an example, that ye should do as I have done to you. ¹⁶Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. ¹⁷If ye know these things, happy are ye if ye do them. ¹⁸I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He

that eateth bread with me hath lifted up his heel against me. ¹⁹Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. ²⁰Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. ²¹When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. ²²Then the disciples looked one on another, doubting of whom he spake. ²³Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. ²⁴Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. ²⁵He then lying on Jesus' breast saith unto him, Lord, who is it? ²⁶Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. ²⁷And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. ²⁸Now no man at the table knew for what intent he spake this unto him. ²⁹For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. ³⁰He then having received the sop went immediately out: and it was night. ³¹Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. ³²If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. ³³Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. ³⁴A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. ³⁵By this shall all men know that ye are my disciples, if ye have love one to another. ³⁶Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. ³⁷Peter said unto him,

Lord, why cannot I follow thee now? I will lay down my life for thy sake.

³⁸Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

John 14

¹Let not your heart be troubled: ye believe in God, believe also in me.
²In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. ³And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. ⁴And whither I go ye know, and the way ye know.
⁵Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? ⁶Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. ⁷If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. ⁸Philip saith unto him, Lord, shew us the Father, and it sufficeth us. ⁹Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? ¹⁰Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. ¹¹Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. ¹²Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. ¹³And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
¹⁴If ye shall ask any thing in my name, I will do it. ¹⁵If ye love me, keep my commandments. ¹⁶And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ¹⁷Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ¹⁸I will not leave you comfortless: I will come to you. ¹⁹Yet a little while, and

the world seeth me no more; but ye see me: because I live, ye shall live also. ²⁰At that day ye shall know that I am in my Father, and ye in me, and I in you. ²¹He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ²²Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? ²³Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. ²⁴He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. ²⁵These things have I spoken unto you, being yet present with you. ²⁶But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. ²⁷Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. ²⁸Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. ²⁹And now I have told you before it come to pass, that, when it is come to pass, ye might believe. ³⁰Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. ³¹But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

John 15

¹I am the true vine, and my Father is the husbandman. ²Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³Now ye are clean through the word which I have spoken unto you. ⁴Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ⁶If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ⁷If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. ⁸Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. ⁹As the Father hath loved me, so have I loved you: continue ye in my love. ¹⁰If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ¹¹These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ¹²This is my commandment, That ye love one another, as I have loved you. ¹³Greater love hath no man than this, that a man lay down his life for his friends. ¹⁴Ye are my friends, if ye do whatsoever I command you. ¹⁵Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. ¹⁶Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. ¹⁷These things I command you, that ye love one another. ¹⁸If the world hate you, ye know that it hated me before it

hated you. ¹⁹If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. ²⁰Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. ²¹But all these things will they do unto you for my name's sake, because they know not him that sent me. ²²If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. ²³He that hateth me hateth my Father also. ²⁴If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. ²⁵But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. ²⁶But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: ²⁷And ye also shall bear witness, because ye have been with me from the beginning.

John 16

¹These things have I spoken unto you, that ye should not be offended. ²They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. ³And these things will they do unto you, because they have not known the Father, nor me. ⁴But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. ⁵But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? ⁶But because I have said these things unto you, sorrow hath filled your heart. ⁷Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. ⁸And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: ⁹Of sin, because they believe not on me; ¹⁰Of righteousness, because I go to my Father, and ye see me no more; ¹¹Of judgment, because the prince of this world is judged. ¹²I have yet many things to say unto you, but ye cannot bear them now. ¹³Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. ¹⁴He shall glorify me: for he shall receive of mine, and shall shew it unto you. ¹⁵All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. ¹⁶A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. ¹⁷Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? ¹⁸They said therefore, What is this that he saith, A little

while? we cannot tell what he saith. ¹⁹Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? ²⁰Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. ²¹A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. ²²And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. ²³And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. ²⁴Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. ²⁵These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. ²⁶At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: ²⁷For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. ²⁸I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. ²⁹His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. ³⁰Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. ³¹Jesus answered them, Do ye now believe? ³²Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. ³³These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

John 17

¹These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: ²As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. ³And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. ⁴I have glorified thee on the earth: I have finished the work which thou gavest me to do. ⁵And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. ⁶I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. ⁷Now they have known that all things whatsoever thou hast given me are of thee. ⁸For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. ⁹I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. ¹⁰And all mine are thine, and thine are mine; and I am glorified in them. ¹¹And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. ¹²While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. ¹³And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. ¹⁴I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. ¹⁵I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. ¹⁶They are

not of the world, even as I am not of the world. ¹⁷Sanctify them through thy truth: thy word is truth. ¹⁸As thou hast sent me into the world, even so have I also sent them into the world. ¹⁹And for their sakes I sanctify myself, that they also might be sanctified through the truth. ²⁰Neither pray I for these alone, but for them also which shall believe on me through their word; ²¹That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. ²²And the glory which thou gavest me I have given them; that they may be one, even as we are one: ²³I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. ²⁴Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. ²⁵O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. ²⁶And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

John 18

¹When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. ²And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. ³Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. ⁴Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? ⁵They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. ⁶As soon then as he had said unto them, I am he, they went backward, and fell to the ground. ⁷Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. ⁸Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: ⁹That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. ¹⁰Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. ¹¹Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? ¹²Then the band and the captain and officers of the Jews took Jesus, and bound him, ¹³And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. ¹⁴Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. ¹⁵And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. ¹⁶But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that

kept the door, and brought in Peter. ¹⁷Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. ¹⁸And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. ¹⁹The high priest then asked Jesus of his disciples, and of his doctrine. ²⁰Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. ²¹Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. ²²And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? ²³Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? ²⁴Now Annas had sent him bound unto Caiaphas the high priest. ²⁵And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. ²⁶One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? ²⁷Peter then denied again: and immediately the cock crew. ²⁸Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. ²⁹Pilate then went out unto them, and said, What accusation bring ye against this man? ³⁰They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. ³¹Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: ³²That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. ³³Then Pilate entered into the judgment hall again, and called Jesus, and said unto him,

Art thou the King of the Jews? ³⁴Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? ³⁵Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? ³⁶Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. ³⁷Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. ³⁸Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. ³⁹But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? ⁴⁰Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 19

¹Then Pilate therefore took Jesus, and scourged him. ²And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, ³And said, Hail, King of the Jews! and they smote him with their hands. ⁴Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. ⁵Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! ⁶When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. ⁷The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. ⁸When Pilate therefore heard that saying, he was the more afraid; ⁹And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. ¹⁰Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? ¹¹Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. ¹²And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. ¹³When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. ¹⁴And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! ¹⁵But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

¹⁶Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. ¹⁷And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: ¹⁸Where they crucified him, and two other with him, on either side one, and Jesus in the midst. ¹⁹And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. ²⁰This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. ²¹Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. ²²Pilate answered, What I have written I have written. ²³Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. ²⁴They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. ²⁵Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. ²⁶When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! ²⁷Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. ²⁸After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. ²⁹Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. ³⁰When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. ³¹The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the

sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. ³²Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. ³³But when they came to Jesus, and saw that he was dead already, they brake not his legs: ³⁴But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. ³⁵And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. ³⁶For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. ³⁷And again another scripture saith, They shall look on him whom they pierced. ³⁸And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. ³⁹And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. ⁴⁰Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. ⁴¹Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. ⁴²There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

John 20

¹The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. ²Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. ³Peter therefore went forth, and that other disciple, and came to the sepulchre. ⁴So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. ⁵And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. ⁶Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, ⁷And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. ⁸Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. ⁹For as yet they knew not the scripture, that he must rise again from the dead. ¹⁰Then the disciples went away again unto their own home. ¹¹But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, ¹²And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. ¹³And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. ¹⁴And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. ¹⁵Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. ¹⁶Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to

say, Master. ¹⁷Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. ¹⁸Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. ¹⁹Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. ²⁰And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. ²¹Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. ²²And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: ²³Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. ²⁴But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. ²⁵The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. ²⁶And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. ²⁷Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. ²⁸And Thomas answered and said unto him, My Lord and my God. ²⁹Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. ³⁰And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: ³¹But these are written, that ye might believe that

Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John 21

¹After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. ²There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. ³Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. ⁴But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. ⁵Then Jesus saith unto them, Children, have ye any meat? They answered him, No. ⁶And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. ⁷Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. ⁸And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. ⁹As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. ¹⁰Jesus saith unto them, Bring of the fish which ye have now caught. ¹¹Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. ¹²Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. ¹³Jesus then cometh, and taketh bread, and giveth them, and fish likewise. ¹⁴This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. ¹⁵So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than

these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. ¹⁶He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. ¹⁷He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. ¹⁸Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. ¹⁹This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. ²⁰Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? ²¹Peter seeing him saith to Jesus, Lord, and what shall this man do? ²²Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. ²³Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? ²⁴This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. ²⁵And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Acts 1

¹The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, ²Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: ³To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: ⁴And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. ⁵For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. ⁶When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? ⁷And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. ⁸But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. ⁹And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. ¹⁰And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; ¹¹Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. ¹²Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. ¹³And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes,

and Judas the brother of James. ¹⁴These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. ¹⁵And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) ¹⁶Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. ¹⁷For he was numbered with us, and had obtained part of this ministry. ¹⁸Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. ¹⁹And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. ²⁰For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. ²¹Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, ²²Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. ²³And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. ²⁴And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, ²⁵That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. ²⁶And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Acts 2

¹And when the day of Pentecost was fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. ⁵And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. ⁶Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. ⁷And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? ⁸And how hear we every man in our own tongue, wherein we were born? ⁹Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, ¹⁰Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, ¹¹Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. ¹²And they were all amazed, and were in doubt, saying one to another, What meaneth this? ¹³Others mocking said, These men are full of new wine. ¹⁴But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: ¹⁵For these are not drunken, as ye suppose, seeing it is but the third hour of the day. ¹⁶But this is that which was spoken by the prophet Joel; ¹⁷And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: ¹⁸And on my

servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: ¹⁹And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: ²⁰The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: ²¹And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. ²²Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: ²³Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: ²⁴Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. ²⁵For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: ²⁶Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: ²⁷Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. ²⁸Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. ²⁹Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ³⁰Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; ³¹He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. ³²This Jesus hath God raised up, whereof we all are witnesses. ³³Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. ³⁴For David is not ascended into the heavens: but he saith himself,

The LORD said unto my Lord, Sit thou on my right hand, ³⁵Until I make thy foes thy footstool. ³⁶Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. ³⁷Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? ³⁸Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ³⁹For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. ⁴⁰And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. ⁴¹Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. ⁴²And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. ⁴³And fear came upon every soul: and many wonders and signs were done by the apostles. ⁴⁴And all that believed were together, and had all things common; ⁴⁵And sold their possessions and goods, and parted them to all men, as every man had need. ⁴⁶And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, ⁴⁷Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 3

¹Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. ²And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; ³Who seeing Peter and John about to go into the temple asked an alms. ⁴And Peter, fastening his eyes upon him with John, said, Look on us. ⁵And he gave heed unto them, expecting to receive something of them. ⁶Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. ⁷And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. ⁸And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. ⁹And all the people saw him walking and praising God: ¹⁰And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. ¹¹And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. ¹²And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? ¹³The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. ¹⁴But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; ¹⁵And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. ¹⁶And his name through faith in his name hath made this man

strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. ¹⁷And now, brethren, I wot that through ignorance ye did it, as did also your rulers. ¹⁸But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. ¹⁹Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; ²⁰And he shall send Jesus Christ, which before was preached unto you: ²¹Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. ²²For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. ²³And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. ²⁴Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. ²⁵Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. ²⁶Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Acts 4

¹And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, ²Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. ³And they laid hands on them, and put them in hold unto the next day: for it was now eventide. ⁴Howbeit many of them which heard the word believed; and the number of the men was about five thousand. ⁵And it came to pass on the morrow, that their rulers, and elders, and scribes, ⁶And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. ⁷And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? ⁸Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, ⁹If we this day be examined of the good deed done to the impotent man, by what means he is made whole; ¹⁰Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. ¹¹This is the stone which was set at nought of you builders, which is become the head of the corner. ¹²Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. ¹³Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. ¹⁴And beholding the man which was healed standing with them, they could say nothing against it. ¹⁵But when they had commanded them to go aside out of the council, they conferred among themselves, ¹⁶Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is

manifest to all them that dwell in Jerusalem; and we cannot deny it. ¹⁷But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. ¹⁸And they called them, and commanded them not to speak at all nor teach in the name of Jesus. ¹⁹But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. ²⁰For we cannot but speak the things which we have seen and heard. ²¹So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. ²²For the man was above forty years old, on whom this miracle of healing was shewed. ²³And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. ²⁴And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: ²⁵Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? ²⁶The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. ²⁷For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, ²⁸For to do whatsoever thy hand and thy counsel determined before to be done. ²⁹And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, ³⁰By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. ³¹And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. ³²And the multitude of them that believed were of one heart and of one soul: neither said any of them

that ought of the things which he possessed was his own; but they had all things common. ³³And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. ³⁴Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, ³⁵And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. ³⁶And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, ³⁷Having land, sold it, and brought the money, and laid it at the apostles' feet.

Acts 5

¹But a certain man named Ananias, with Sapphira his wife, sold a possession, ²And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. ³But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? ⁴Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. ⁵And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. ⁶And the young men arose, wound him up, and carried him out, and buried him. ⁷And it was about the space of three hours after, when his wife, not knowing what was done, came in. ⁸And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. ⁹Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. ¹⁰Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. ¹¹And great fear came upon all the church, and upon as many as heard these things. ¹²And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. ¹³And of the rest durst no man join himself to them: but the people magnified them. ¹⁴And believers were the more added to the Lord, multitudes both of men and women.) ¹⁵Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. ¹⁶There came also a multitude out of

the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. ¹⁷Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, ¹⁸And laid their hands on the apostles, and put them in the common prison. ¹⁹But the angel of the Lord by night opened the prison doors, and brought them forth, and said, ²⁰Go, stand and speak in the temple to the people all the words of this life. ²¹And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. ²²But when the officers came, and found them not in the prison, they returned, and told, ²³Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. ²⁴Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. ²⁵Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. ²⁶Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. ²⁷And when they had brought them, they set them before the council: and the high priest asked them, ²⁸Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. ²⁹Then Peter and the other apostles answered and said, We ought to obey God rather than men. ³⁰The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. ³¹Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. ³²And we are his

witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. ³³When they heard that, they were cut to the heart, and took counsel to slay them. ³⁴Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; ³⁵And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. ³⁶For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. ³⁷After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. ³⁸And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: ³⁹But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. ⁴⁰And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. ⁴¹And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. ⁴²And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts 6

¹And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. ²Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. ³Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. ⁴But we will give ourselves continually to prayer, and to the ministry of the word. ⁵And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: ⁶Whom they set before the apostles: and when they had prayed, they laid their hands on them. ⁷And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. ⁸And Stephen, full of faith and power, did great wonders and miracles among the people. ⁹Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. ¹⁰And they were not able to resist the wisdom and the spirit by which he spake. ¹¹Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. ¹²And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, ¹³And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: ¹⁴For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs

which Moses delivered us. ¹⁵And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Acts 7

¹Then said the high priest, Are these things so? ²And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, ³And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. ⁴Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. ⁵And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. ⁶And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. ⁷And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. ⁸And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. ⁹And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, ¹⁰And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. ¹¹Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. ¹²But when Jacob heard that there was corn in Egypt, he sent out our fathers first. ¹³And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. ¹⁴Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. ¹⁵So Jacob went down into Egypt, and died, he,

and our fathers, ¹⁶And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. ¹⁷But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, ¹⁸Till another king arose, which knew not Joseph. ¹⁹The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. ²⁰In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: ²¹And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. ²²And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. ²³And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. ²⁴And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: ²⁵For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. ²⁶And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? ²⁷But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? ²⁸Wilt thou kill me, as thou diddest the Egyptian yesterday? ²⁹Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. ³⁰And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. ³¹When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, ³²Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. ³³Then said the Lord to him, Put off thy shoes from thy feet: for the place

where thou standest is holy ground. ³⁴I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. ³⁵This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. ³⁶He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. ³⁷This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. ³⁸This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: ³⁹To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, ⁴⁰Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. ⁴¹And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. ⁴²Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? ⁴³Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. ⁴⁴Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. ⁴⁵Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; ⁴⁶Who found favour before God, and desired to find a tabernacle

for the God of Jacob. ⁴⁷But Solomon built him an house. ⁴⁸Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, ⁴⁹Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? ⁵⁰Hath not my hand made all these things? ⁵¹Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. ⁵²Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: ⁵³Who have received the law by the disposition of angels, and have not kept it. ⁵⁴When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. ⁵⁵But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, ⁵⁶And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. ⁵⁷Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, ⁵⁸And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. ⁵⁹And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. ⁶⁰And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Acts 8

¹And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. ²And devout men carried Stephen to his burial, and made great lamentation over him. ³As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. ⁴Therefore they that were scattered abroad went every where preaching the word. ⁵Then Philip went down to the city of Samaria, and preached Christ unto them. ⁶And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. ⁷For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. ⁸And there was great joy in that city. ⁹But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: ¹⁰To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. ¹¹And to him they had regard, because that of long time he had bewitched them with sorceries. ¹²But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. ¹³Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. ¹⁴Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: ¹⁵Who, when they were come down, prayed for them, that they might receive the Holy Ghost: ¹⁶(For as yet he was fallen upon none of them: only they were

baptized in the name of the Lord Jesus.) ¹⁷Then laid they their hands on them, and they received the Holy Ghost. ¹⁸And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, ¹⁹Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. ²⁰But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. ²¹Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. ²²Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. ²³For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. ²⁴Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. ²⁵And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. ²⁶And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. ²⁷And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, ²⁸Was returning, and sitting in his chariot read Esaias the prophet. ²⁹Then the Spirit said unto Philip, Go near, and join thyself to this chariot. ³⁰And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? ³¹And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. ³²The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: ³³In his humiliation his judgment was taken away: and who shall declare his

generation? for his life is taken from the earth. ³⁴And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? ³⁵Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. ³⁶And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? ³⁷And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. ³⁸And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. ³⁹And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. ⁴⁰But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

Acts 9

¹And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, ²And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. ³And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: ⁴And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? ⁵And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. ⁶And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. ⁷And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. ⁸And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. ⁹And he was three days without sight, and neither did eat nor drink. ¹⁰And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. ¹¹And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, ¹²And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. ¹³Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: ¹⁴And here he hath authority from the chief priests to bind all that call on thy name. ¹⁵But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: ¹⁶For I

will shew him how great things he must suffer for my name's sake. ¹⁷And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. ¹⁸And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. ¹⁹And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. ²⁰And straightway he preached Christ in the synagogues, that he is the Son of God. ²¹But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? ²²But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. ²³And after that many days were fulfilled, the Jews took counsel to kill him: ²⁴But their laying await was known of Saul. And they watched the gates day and night to kill him. ²⁵Then the disciples took him by night, and let him down by the wall in a basket. ²⁶And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. ²⁷But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. ²⁸And he was with them coming in and going out at Jerusalem. ²⁹And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. ³⁰Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. ³¹Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord,

and in the comfort of the Holy Ghost, were multiplied. ³²And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. ³³And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. ³⁴And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. ³⁵And all that dwelt at Lydda and Saron saw him, and turned to the Lord. ³⁶Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. ³⁷And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. ³⁸And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. ³⁹Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. ⁴⁰But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. ⁴¹And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. ⁴²And it was known throughout all Joppa; and many believed in the Lord. ⁴³And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Acts 10

¹There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, ²A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. ³He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. ⁴And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. ⁵And now send men to Joppa, and call for one Simon, whose surname is Peter: ⁶He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. ⁷And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; ⁸And when he had declared all these things unto them, he sent them to Joppa. ⁹On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: ¹⁰And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, ¹¹And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: ¹²Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ¹³And there came a voice to him, Rise, Peter; kill, and eat. ¹⁴But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. ¹⁵And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. ¹⁶This was done thrice: and the vessel was received up again into heaven. ¹⁷Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had

made enquiry for Simon's house, and stood before the gate, ¹⁸And called, and asked whether Simon, which was surnamed Peter, were lodged there. ¹⁹While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. ²⁰Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. ²¹Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? ²²And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. ²³Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. ²⁴And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. ²⁵And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. ²⁶But Peter took him up, saying, Stand up; I myself also am a man. ²⁷And as he talked with him, he went in, and found many that were come together. ²⁸And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. ²⁹Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? ³⁰And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, ³¹And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. ³²Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto

thee. ³³Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. ³⁴Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him. ³⁶The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) ³⁷That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; ³⁸How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. ³⁹And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: ⁴⁰Him God raised up the third day, and shewed him openly; ⁴¹Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. ⁴²And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. ⁴³To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. ⁴⁴While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. ⁴⁵And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. ⁴⁶For they heard them speak with tongues, and magnify God. Then answered Peter, ⁴⁷Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? ⁴⁸And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts 11

¹And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. ²And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, ³Saying, Thou wentest in to men uncircumcised, and didst eat with them. ⁴But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, ⁵I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: ⁶Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ⁷And I heard a voice saying unto me, Arise, Peter; slay and eat. ⁸But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. ⁹But the voice answered me again from heaven, What God hath cleansed, that call not thou common. ¹⁰And this was done three times: and all were drawn up again into heaven. ¹¹And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. ¹²And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: ¹³And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; ¹⁴Who shall tell thee words, whereby thou and all thy house shall be saved. ¹⁵And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. ¹⁶Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. ¹⁷Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I,

that I could withstand God? ¹⁸When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. ¹⁹Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. ²⁰And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. ²¹And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. ²²Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. ²³Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. ²⁴For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. ²⁵Then departed Barnabas to Tarsus, for to seek Saul: ²⁶And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. ²⁷And in these days came prophets from Jerusalem unto Antioch. ²⁸And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. ²⁹Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: ³⁰Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts 12

¹Now about that time Herod the king stretched forth his hands to vex certain of the church. ²And he killed James the brother of John with the sword. ³And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) ⁴And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. ⁵Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. ⁶And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. ⁷And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. ⁸And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. ⁹And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. ¹⁰When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. ¹¹And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. ¹²And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. ¹³And as Peter knocked at the door of the gate, a damsel came to hearken,

named Rhoda. ¹⁴And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. ¹⁵And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. ¹⁶But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. ¹⁷But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. ¹⁸Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. ¹⁹And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode. ²⁰And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. ²¹And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. ²²And the people gave a shout, saying, It is the voice of a god, and not of a man. ²³And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. ²⁴But the word of God grew and multiplied. ²⁵And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

Acts 13

¹Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. ²As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. ³And when they had fasted and prayed, and laid their hands on them, they sent them away. ⁴So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. ⁵And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. ⁶And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: ⁷Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. ⁸But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. ⁹Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, ¹⁰And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? ¹¹And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. ¹²Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. ¹³Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. ¹⁴But when they departed from Perga, they came to Antioch in Pisidia, and

went into the synagogue on the sabbath day, and sat down. ¹⁵And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. ¹⁶Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. ¹⁷The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. ¹⁸And about the time of forty years suffered he their manners in the wilderness. ¹⁹And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. ²⁰And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. ²¹And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. ²²And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. ²³Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: ²⁴When John had first preached before his coming the baptism of repentance to all the people of Israel. ²⁵And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. ²⁶Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. ²⁷For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. ²⁸And though they found no cause of death in him, yet desired they Pilate that he should be slain. ²⁹And when they had fulfilled all that was written of him, they took him down from the

tree, and laid him in a sepulchre. ³⁰But God raised him from the dead: ³¹And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. ³²And we declare unto you glad tidings, how that the promise which was made unto the fathers, ³³God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. ³⁴And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. ³⁵Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. ³⁶For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: ³⁷But he, whom God raised again, saw no corruption. ³⁸Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: ³⁹And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. ⁴⁰Beware therefore, lest that come upon you, which is spoken of in the prophets; ⁴¹Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. ⁴²And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. ⁴³Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. ⁴⁴And the next sabbath day came almost the whole city together to hear the word of God. ⁴⁵But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. ⁴⁶Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God

should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

⁴⁷For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. ⁴⁸And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

⁴⁹And the word of the Lord was published throughout all the region. ⁵⁰But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. ⁵¹But they shook off the dust of their feet against them, and came unto Iconium. ⁵²And the disciples were filled with joy, and with the Holy Ghost.

Acts 14

¹And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. ²But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. ³Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. ⁴But the multitude of the city was divided: and part held with the Jews, and part with the apostles. ⁵And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, ⁶They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: ⁷And there they preached the gospel. ⁸And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: ⁹The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, ¹⁰Said with a loud voice, Stand upright on thy feet. And he leaped and walked. ¹¹And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. ¹²And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. ¹³Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. ¹⁴Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, ¹⁵And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea,

and all things that are therein: ¹⁶Who in times past suffered all nations to walk in their own ways. ¹⁷Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. ¹⁸And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. ¹⁹And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. ²⁰Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. ²¹And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, ²²Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. ²³And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. ²⁴And after they had passed throughout Pisidia, they came to Pamphylia. ²⁵And when they had preached the word in Perga, they went down into Attalia: ²⁶And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. ²⁷And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. ²⁸And there they abode long time with the disciples.

Acts 15

¹And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. ²When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. ³And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. ⁴And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. ⁵But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. ⁶And the apostles and elders came together for to consider of this matter. ⁷And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. ⁸And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; ⁹And put no difference between us and them, purifying their hearts by faith. ¹⁰Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? ¹¹But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. ¹²Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. ¹³And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: ¹⁴Simeon hath declared how

God at the first did visit the Gentiles, to take out of them a people for his name. ¹⁵And to this agree the words of the prophets; as it is written, ¹⁶After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: ¹⁷That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. ¹⁸Known unto God are all his works from the beginning of the world. ¹⁹Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: ²⁰But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. ²¹For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. ²²Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: ²³And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: ²⁴Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: ²⁵It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, ²⁶Men that have hazarded their lives for the name of our Lord Jesus Christ. ²⁷We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. ²⁸For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; ²⁹That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall

do well. Fare ye well. ³⁰So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: ³¹Which when they had read, they rejoiced for the consolation. ³²And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. ³³And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. ³⁴Notwithstanding it pleased Silas to abide there still. ³⁵Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. ³⁶And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. ³⁷And Barnabas determined to take with them John, whose surname was Mark. ³⁸But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. ³⁹And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; ⁴⁰And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. ⁴¹And he went through Syria and Cilicia, confirming the churches.

Acts 16

¹Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: ²Which was well reported of by the brethren that were at Lystra and Iconium. ³Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. ⁴And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. ⁵And so were the churches established in the faith, and increased in number daily. ⁶Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, ⁷After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. ⁸And they passing by Mysia came down to Troas. ⁹And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. ¹⁰And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. ¹¹Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; ¹²And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. ¹³And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. ¹⁴And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. ¹⁵And when she was baptized, and her

household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. ¹⁶And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: ¹⁷The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. ¹⁸And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. ¹⁹And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, ²⁰And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, ²¹And teach customs, which are not lawful for us to receive, neither to observe, being Romans. ²²And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. ²³And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: ²⁴Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. ²⁵And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. ²⁶And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. ²⁷And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. ²⁸But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. ²⁹Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, ³⁰And brought them out, and said, Sirs, what must I do to be saved? ³¹And they said,

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

³²And they spake unto him the word of the Lord, and to all that were in his house. ³³And he took them the same hour of the night, and washed their

stripes; and was baptized, he and all his, straightway. ³⁴And when he had brought them into his house, he set meat before them, and rejoiced,

believing in God with all his house. ³⁵And when it was day, the magistrates sent the serjeants, saying, Let those men go. ³⁶And the keeper of the prison

told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. ³⁷But Paul said unto them, They have

beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come

themselves and fetch us out. ³⁸And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

³⁹And they came and besought them, and brought them out, and desired them to depart out of the city. ⁴⁰And they went out of the prison, and

entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Acts 17

¹Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: ²And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, ³Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. ⁴And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. ⁵But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. ⁶And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; ⁷Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. ⁸And they troubled the people and the rulers of the city, when they heard these things. ⁹And when they had taken security of Jason, and of the other, they let them go. ¹⁰And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. ¹¹These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. ¹²Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. ¹³But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. ¹⁴And then immediately the brethren sent away Paul to go as it were to the sea: but

Silas and Timotheus abode there still. ¹⁵And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. ¹⁶Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. ¹⁷Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. ¹⁸Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. ¹⁹And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? ²⁰For thou bringest certain strange things to our ears: we would know therefore what these things mean. ²¹(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) ²²Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. ²³For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. ²⁴God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; ²⁵Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; ²⁶And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; ²⁷That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: ²⁸For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

²⁹Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. ³⁰And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. ³²And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. ³³So Paul departed from among them. ³⁴Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Acts 18

¹After these things Paul departed from Athens, and came to Corinth;
²And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. ³And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. ⁴And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. ⁵And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. ⁶And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. ⁷And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. ⁸And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. ⁹Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: ¹⁰For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. ¹¹And he continued there a year and six months, teaching the word of God among them. ¹²And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, ¹³Saying, This fellow persuadeth men to worship God contrary to the law. ¹⁴And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: ¹⁵But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such

matters. ¹⁶And he drave them from the judgment seat. ¹⁷Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things. ¹⁸And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. ¹⁹And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. ²⁰When they desired him to tarry longer time with them, he consented not; ²¹But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. ²²And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. ²³And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. ²⁴And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. ²⁵This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. ²⁶And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. ²⁷And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: ²⁸For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.

Acts 19

¹And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, ²He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. ³And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. ⁴Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. ⁵When they heard this, they were baptized in the name of the Lord Jesus. ⁶And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ⁷And all the men were about twelve. ⁸And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. ⁹But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. ¹⁰And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. ¹¹And God wrought special miracles by the hands of Paul: ¹²So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. ¹³Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. ¹⁴And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. ¹⁵And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? ¹⁶And the man in

whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. ¹⁷And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. ¹⁸And many that believed came, and confessed, and shewed their deeds. ¹⁹Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. ²⁰So mightily grew the word of God and prevailed. ²¹After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. ²²So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. ²³And the same time there arose no small stir about that way. ²⁴For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; ²⁵Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. ²⁶Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: ²⁷So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. ²⁸And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. ²⁹And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. ³⁰And when Paul would have entered in unto the people, the disciples suffered him

not. ³¹And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. ³²Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. ³³And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. ³⁴But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. ³⁵And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? ³⁶Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. ³⁷For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. ³⁸Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. ³⁹But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. ⁴⁰For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. ⁴¹And when he had thus spoken, he dismissed the assembly.

Acts 20

¹And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. ²And when he had gone over those parts, and had given them much exhortation, he came into Greece, ³And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. ⁴And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. ⁵These going before tarried for us at Troas. ⁶And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. ⁷And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. ⁸And there were many lights in the upper chamber, where they were gathered together. ⁹And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. ¹⁰And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. ¹¹When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. ¹²And they brought the young man alive, and were not a little comforted. ¹³And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. ¹⁴And when he met with us at Assos, we took him in, and came to Mitylene. ¹⁵And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and

the next day we came to Miletus. ¹⁶For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. ¹⁷And from Miletus he sent to Ephesus, and called the elders of the church. ¹⁸And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, ¹⁹Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: ²⁰And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, ²¹Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ²²And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: ²³Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. ²⁴But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. ²⁵And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. ²⁶Wherefore I take you to record this day, that I am pure from the blood of all men. ²⁷For I have not shunned to declare unto you all the counsel of God. ²⁸Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. ²⁹For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. ³⁰Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. ³¹Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. ³²And

now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. ³³I have coveted no man's silver, or gold, or apparel. ³⁴Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. ³⁵I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. ³⁶And when he had thus spoken, he kneeled down, and prayed with them all. ³⁷And they all wept sore, and fell on Paul's neck, and kissed him, ³⁸Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Acts 21

¹And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: ²And finding a ship sailing over unto Phenicia, we went aboard, and set forth. ³Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. ⁴And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. ⁵And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. ⁶And when we had taken our leave one of another, we took ship; and they returned home again. ⁷And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. ⁸And the next day we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. ⁹And the same man had four daughters, virgins, which did prophesy. ¹⁰And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. ¹¹And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. ¹²And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. ¹³Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. ¹⁴And when he would not be persuaded, we

ceased, saying, The will of the Lord be done. ¹⁵And after those days we took up our carriages, and went up to Jerusalem. ¹⁶There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. ¹⁷And when we were come to Jerusalem, the brethren received us gladly. ¹⁸And the day following Paul went in with us unto James; and all the elders were present. ¹⁹And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. ²⁰And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: ²¹And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. ²²What is it therefore? the multitude must needs come together: for they will hear that thou art come. ²³Do therefore this that we say to thee: We have four men which have a vow on them; ²⁴Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. ²⁵As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. ²⁶Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. ²⁷And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, ²⁸Crying out, Men of Israel, help: This is the man, that

teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. ²⁹(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) ³⁰And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. ³¹And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. ³²Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. ³³Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. ³⁴And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. ³⁵And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. ³⁶For the multitude of the people followed after, crying, Away with him. ³⁷And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? ³⁸Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? ³⁹But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. ⁴⁰And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Acts 22

¹Men, brethren, and fathers, hear ye my defence which I make now unto you. ²(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) ³I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. ⁴And I persecuted this way unto the death, binding and delivering into prisons both men and women. ⁵As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. ⁶And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. ⁷And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? ⁸And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. ⁹And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. ¹⁰And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. ¹¹And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. ¹²And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, ¹³Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. ¹⁴And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest

hear the voice of his mouth. ¹⁵For thou shalt be his witness unto all men of what thou hast seen and heard. ¹⁶And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. ¹⁷And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; ¹⁸And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. ¹⁹And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: ²⁰And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. ²¹And he said unto me, Depart: for I will send thee far hence unto the Gentiles. ²²And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. ²³And as they cried out, and cast off their clothes, and threw dust into the air, ²⁴The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. ²⁵And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? ²⁶When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. ²⁷Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. ²⁸And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. ²⁹Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. ³⁰On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded

the chief priests and all their council to appear, and brought Paul down, and set him before them.

Acts 23

¹And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. ²And the high priest Ananias commanded them that stood by him to smite him on the mouth. ³Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? ⁴And they that stood by said, Revilest thou God's high priest? ⁵Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. ⁶But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. ⁷And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. ⁸For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. ⁹And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. ¹⁰And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. ¹¹And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. ¹²And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. ¹³And they were more than forty which had made this conspiracy. ¹⁴And they came to the chief

priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. ¹⁵Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. ¹⁶And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. ¹⁷Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. ¹⁸So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. ¹⁹Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? ²⁰And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. ²¹But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. ²²So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. ²³And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; ²⁴And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. ²⁵And he wrote a letter after this manner: ²⁶Claudius Lysias unto the most excellent governor Felix sendeth greeting. ²⁷This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

²⁸And when I would have known the cause wherefore they accused him, I brought him forth into their council: ²⁹Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. ³⁰And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. ³¹Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. ³²On the morrow they left the horsemen to go with him, and returned to the castle: ³³Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. ³⁴And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; ³⁵I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

Acts 24

¹And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. ²And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, ³We accept it always, and in all places, most noble Felix, with all thankfulness. ⁴Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. ⁵For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: ⁶Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. ⁷But the chief captain Lysias came upon us, and with great violence took him away out of our hands, ⁸Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. ⁹And the Jews also assented, saying that these things were so. ¹⁰Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: ¹¹Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. ¹²And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: ¹³Neither can they prove the things whereof they now accuse me. ¹⁴But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: ¹⁵And have hope toward God, which they themselves also allow, that there

shall be a resurrection of the dead, both of the just and unjust. ¹⁶And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. ¹⁷Now after many years I came to bring alms to my nation, and offerings. ¹⁸Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. ¹⁹Who ought to have been here before thee, and object, if they had ought against me. ²⁰Or else let these same here say, if they have found any evil doing in me, while I stood before the council, ²¹Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. ²²And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. ²³And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. ²⁴And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. ²⁵And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. ²⁶He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. ²⁷But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Acts 25

¹Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. ²Then the high priest and the chief of the Jews informed him against Paul, and besought him, ³And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. ⁴But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. ⁵Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. ⁶And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought. ⁷And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. ⁸While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all. ⁹But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? ¹⁰Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. ¹¹For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. ¹²Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go. ¹³And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus. ¹⁴And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: ¹⁵About whom, when I was at

Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. ¹⁶To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. ¹⁷Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. ¹⁸Against whom when the accusers stood up, they brought none accusation of such things as I supposed: ¹⁹But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. ²⁰And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. ²¹But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. ²²Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. ²³And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. ²⁴And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. ²⁵But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. ²⁶Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. ²⁷For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Acts 26

¹Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: ²I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: ³Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. ⁴My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; ⁵Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. ⁶And now I stand and am judged for the hope of the promise made of God unto our fathers: ⁷Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. ⁸Why should it be thought a thing incredible with you, that God should raise the dead? ⁹I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. ¹⁰Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. ¹¹And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. ¹²Whereupon as I went to Damascus with authority and commission from the chief priests, ¹³At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. ¹⁴And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the

pricks. ¹⁵And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. ¹⁶But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¹⁷Delivering thee from the people, and from the Gentiles, unto whom now I send thee, ¹⁸To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. ¹⁹Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: ²⁰But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. ²¹For these causes the Jews caught me in the temple, and went about to kill me. ²²Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: ²³That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. ²⁴And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. ²⁵But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. ²⁶For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. ²⁷King Agrippa, believest thou the prophets? I know that thou believest. ²⁸Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. ²⁹And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. ³⁰And when he had thus

spoken, the king rose up, and the governor, and Bernice, and they that sat with them: ³¹And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. ³²Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

Acts 27

¹And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. ²And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. ³And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. ⁴And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. ⁵And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. ⁶And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. ⁷And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; ⁸And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. ⁹Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, ¹⁰And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. ¹¹Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. ¹²And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. ¹³And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. ¹⁴But not long after there arose against it a tempestuous wind, called

Euroclydon. ¹⁵And when the ship was caught, and could not bear up into the wind, we let her drive. ¹⁶And running under a certain island which is called Clauda, we had much work to come by the boat: ¹⁷Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. ¹⁸And we being exceedingly tossed with a tempest, the next day they lightened the ship; ¹⁹And the third day we cast out with our own hands the tackling of the ship. ²⁰And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. ²¹But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. ²²And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. ²³For there stood by me this night the angel of God, whose I am, and whom I serve, ²⁴Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. ²⁵Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. ²⁶Howbeit we must be cast upon a certain island. ²⁷But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; ²⁸And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. ²⁹Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. ³⁰And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, ³¹Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. ³²Then the soldiers cut off the ropes of the boat, and let her

fall off. ³³And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. ³⁴Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. ³⁵And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. ³⁶Then were they all of good cheer, and they also took some meat. ³⁷And we were in all in the ship two hundred threescore and sixteen souls. ³⁸And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. ³⁹And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. ⁴⁰And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. ⁴¹And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. ⁴²And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. ⁴³But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: ⁴⁴And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Acts 28

¹And when they were escaped, then they knew that the island was called Melita. ²And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. ³And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. ⁴And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. ⁵And he shook off the beast into the fire, and felt no harm. ⁶Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. ⁷In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. ⁸And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. ⁹So when this was done, others also, which had diseases in the island, came, and were healed: ¹⁰Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. ¹¹And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. ¹²And landing at Syracuse, we tarried there three days. ¹³And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: ¹⁴Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. ¹⁵And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three

taverns: whom when Paul saw, he thanked God, and took courage. ¹⁶And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. ¹⁷And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. ¹⁸Who, when they had examined me, would have let me go, because there was no cause of death in me. ¹⁹But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. ²⁰For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. ²¹And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. ²²But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. ²³And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. ²⁴And some believed the things which were spoken, and some believed not. ²⁵And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, ²⁶Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: ²⁷For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted,

and I should heal them. ²⁸Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. ²⁹And when he had said these words, the Jews departed, and had great reasoning among themselves. ³⁰And Paul dwelt two whole years in his own hired house, and received all that came in unto him, ³¹Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Romans 1

¹Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, ²(Which he had promised afore by his prophets in the holy scriptures,) ³Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; ⁴And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: ⁵By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: ⁶Among whom are ye also the called of Jesus Christ: ⁷To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. ⁸First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. ⁹For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; ¹⁰Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. ¹¹For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; ¹²That is, that I may be comforted together with you by the mutual faith both of you and me. ¹³Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. ¹⁴I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. ¹⁵So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. ¹⁶For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. ¹⁷For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ¹⁹Because that which may be known of God is manifest in them; for God hath shewed it unto them. ²⁰For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: ²¹Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. ²²Professing themselves to be wise, they became fools, ²³And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. ²⁴Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: ²⁵Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. ²⁶For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: ²⁷And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. ²⁸And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; ²⁹Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ³⁰Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, ³¹Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: ³²Who knowing the judgment of God,

that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Romans 2

¹Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ²But we are sure that the judgment of God is according to truth against them which commit such things. ³And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ⁴Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? ⁵But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; ⁶Who will render to every man according to his deeds: ⁷To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: ⁸But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ⁹Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; ¹⁰But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: ¹¹For there is no respect of persons with God. ¹²For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; ¹³(For not the hearers of the law are just before God, but the doers of the law shall be justified. ¹⁴For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: ¹⁵Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) ¹⁶In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. ¹⁷Behold, thou

art called a Jew, and retest in the law, and makest thy boast of God, ¹⁸And knowest his will, and approvest the things that are more excellent, being instructed out of the law; ¹⁹And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, ²⁰An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. ²¹Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? ²²Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ²³Thou that makest thy boast of the law, through breaking the law dishonourest thou God? ²⁴For the name of God is blasphemed among the Gentiles through you, as it is written. ²⁵For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. ²⁶Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? ²⁷And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? ²⁸For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Romans 3

¹What advantage then hath the Jew? or what profit is there of circumcision? ²Much every way: chiefly, because that unto them were committed the oracles of God. ³For what if some did not believe? shall their unbelief make the faith of God without effect? ⁴God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. ⁵But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) ⁶God forbid: for then how shall God judge the world? ⁷For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? ⁸And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. ⁹What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; ¹⁰As it is written, There is none righteous, no, not one: ¹¹There is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ¹³Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: ¹⁴Whose mouth is full of cursing and bitterness: ¹⁵Their feet are swift to shed blood: ¹⁶Destruction and misery are in their ways: ¹⁷And the way of peace have they not known: ¹⁸There is no fear of God before their eyes. ¹⁹Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. ²¹But now

the righteousness of God without the law is manifested, being witnessed by the law and the prophets; ²²Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ²³For all have sinned, and come short of the glory of God; ²⁴Being justified freely by his grace through the redemption that is in Christ Jesus: ²⁵Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; ²⁶To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. ²⁷Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. ²⁸Therefore we conclude that a man is justified by faith without the deeds of the law. ²⁹Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: ³⁰Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. ³¹Do we then make void the law through faith? God forbid: yea, we establish the law.

Romans 4

¹What shall we say then that Abraham our father, as pertaining to the flesh, hath found? ²For if Abraham were justified by works, he hath whereof to glory; but not before God. ³For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. ⁴Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ⁶Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, ⁷Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. ⁸Blessed is the man to whom the Lord will not impute sin. ⁹Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. ¹⁰How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ¹¹And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: ¹²And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. ¹³For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. ¹⁴For if they which are of the law be heirs, faith is made void, and the promise made of none effect: ¹⁵Because the law worketh wrath: for where no law is, there is no transgression. ¹⁶Therefore it is of faith, that it might be by grace; to the end the promise might be sure to

all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, ¹⁷(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. ¹⁸Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. ¹⁹And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: ²⁰He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; ²¹And being fully persuaded that, what he had promised, he was able also to perform. ²²And therefore it was imputed to him for righteousness. ²³Now it was not written for his sake alone, that it was imputed to him; ²⁴But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; ²⁵Who was delivered for our offences, and was raised again for our justification.

Romans 5

¹Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ²By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ³And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴And patience, experience; and experience, hope: ⁵And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. ⁶For when we were yet without strength, in due time Christ died for the ungodly. ⁷For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. ⁸But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. ¹¹And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. ¹²Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ¹³(For until the law sin was in the world: but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. ¹⁵But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. ¹⁶And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ¹⁷For if by one man's

offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) ¹⁸Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. ¹⁹For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. ²⁰Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: ²¹That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 6

¹What shall we say then? Shall we continue in sin, that grace may abound? ²God forbid. How shall we, that are dead to sin, live any longer therein? ³Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. ⁵For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: ⁶Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. ⁷For he that is dead is freed from sin. ⁸Now if we be dead with Christ, we believe that we shall also live with him: ⁹Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. ¹⁰For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. ¹¹Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. ¹²Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. ¹³Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. ¹⁴For sin shall not have dominion over you: for ye are not under the law, but under grace. ¹⁵What then? shall we sin, because we are not under the law, but under grace? God forbid. ¹⁶Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ¹⁷But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. ¹⁸Being then made free

from sin, ye became the servants of righteousness. ¹⁹I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. ²⁰For when ye were the servants of sin, ye were free from righteousness. ²¹What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. ²²But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. ²³For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 7

¹Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? ²For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. ³So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. ⁴Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. ⁵For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. ⁶But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. ⁷What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. ⁸But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. ⁹For I was alive without the law once: but when the commandment came, sin revived, and I died. ¹⁰And the commandment, which was ordained to life, I found to be unto death. ¹¹For sin, taking occasion by the commandment, deceived me, and by it slew me. ¹²Wherefore the law is holy, and the commandment holy, and just, and good. ¹³Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. ¹⁴For we know that the law is spiritual: but I am carnal, sold under

sin. ¹⁵For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. ¹⁶If then I do that which I would not, I consent unto the law that it is good. ¹⁷Now then it is no more I that do it, but sin that dwelleth in me. ¹⁸For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. ¹⁹For the good that I would I do not: but the evil which I would not, that I do. ²⁰Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. ²¹I find then a law, that, when I would do good, evil is present with me. ²²For I delight in the law of God after the inward man: ²³But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴O wretched man that I am! who shall deliver me from the body of this death? ²⁵I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Romans 8

¹There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ²For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ³For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: ⁴That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. ⁵For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ⁶For to be carnally minded is death; but to be spiritually minded is life and peace. ⁷Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. ⁸So then they that are in the flesh cannot please God. ⁹But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. ¹⁰And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. ¹¹But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. ¹²Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. ¹³For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. ¹⁴For as many as are led by the Spirit of God, they are the sons of God. ¹⁵For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. ¹⁶The Spirit itself beareth witness with our spirit, that we are the children of God: ¹⁷And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified

together. ¹⁸For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. ¹⁹For the earnest expectation of the creature waiteth for the manifestation of the sons of God. ²⁰For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, ²¹Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. ²²For we know that the whole creation groaneth and travaileth in pain together until now. ²³And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. ²⁴For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? ²⁵But if we hope for that we see not, then do we with patience wait for it. ²⁶Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. ²⁷And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. ²⁸And we know that all things work together for good to them that love God, to them who are the called according to his purpose. ²⁹For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. ³⁰Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. ³¹What shall we then say to these things? If God be for us, who can be against us? ³²He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? ³³Who shall lay any thing to the charge of God's elect? It is God that justifieth. ³⁴Who is he that condemneth? It is Christ that died, yea rather,

that is risen again, who is even at the right hand of God, who also maketh intercession for us. ³⁵Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. ³⁷Nay, in all these things we are more than conquerors through him that loved us. ³⁸For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ³⁹Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 9

¹I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ²That I have great heaviness and continual sorrow in my heart. ³For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: ⁴Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; ⁵Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. ⁶Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: ⁷Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. ⁸That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. ⁹For this is the word of promise, At this time will I come, and Sara shall have a son. ¹⁰And not only this; but when Rebecca also had conceived by one, even by our father Isaac; ¹¹(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ¹²It was said unto her, The elder shall serve the younger. ¹³As it is written, Jacob have I loved, but Esau have I hated. ¹⁴What shall we say then? Is there unrighteousness with God? God forbid. ¹⁵For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ¹⁶So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. ¹⁷For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. ¹⁸Therefore hath he mercy on whom he

will have mercy, and whom he will he hardeneth. ¹⁹Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? ²⁰Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? ²¹Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? ²²What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: ²³And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, ²⁴Even us, whom he hath called, not of the Jews only, but also of the Gentiles? ²⁵As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. ²⁶And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. ²⁷Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: ²⁸For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. ²⁹And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. ³⁰What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. ³¹But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. ³²Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; ³³As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Romans 10

¹Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. ²For I bear them record that they have a zeal of God, but not according to knowledge. ³For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ⁴For Christ is the end of the law for righteousness to every one that believeth. ⁵For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. ⁶But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) ⁷Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) ⁸But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; ⁹That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ¹¹For the scripture saith, Whosoever believeth on him shall not be ashamed. ¹²For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. ¹³For whosoever shall call upon the name of the Lord shall be saved. ¹⁴How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ¹⁵And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! ¹⁶But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? ¹⁷So then faith cometh by hearing, and

hearing by the word of God. ¹⁸But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. ¹⁹But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. ²⁰But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. ²¹But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Romans 11

¹I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ²God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, ³Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. ⁴But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. ⁵Even so then at this present time also there is a remnant according to the election of grace. ⁶And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. ⁷What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded ⁸(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. ⁹And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: ¹⁰Let their eyes be darkened, that they may not see, and bow down their back alway. ¹¹I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. ¹²Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? ¹³For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: ¹⁴If by any means I may provoke to emulation them which are my flesh, and might save some of them. ¹⁵For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? ¹⁶For if the

firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. ¹⁷And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; ¹⁸Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. ¹⁹Thou wilt say then, The branches were broken off, that I might be graffed in. ²⁰Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: ²¹For if God spared not the natural branches, take heed lest he also spare not thee. ²²Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. ²³And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. ²⁴For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree? ²⁵For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: ²⁷For this is my covenant unto them, when I shall take away their sins. ²⁸As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. ²⁹For the gifts and calling of God are without repentance. ³⁰For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ³¹Even so have these also now not believed, that through your mercy they also may obtain mercy. ³²For God hath concluded them all in unbelief, that he might have mercy upon all. ³³O the depth of the riches both of the wisdom and

knowledge of God! how unsearchable are his judgments, and his ways past finding out! ³⁴For who hath known the mind of the Lord? or who hath been his counsellor? ³⁵Or who hath first given to him, and it shall be recompensed unto him again? ³⁶For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Romans 12

¹I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. ³For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. ⁴For as we have many members in one body, and all members have not the same office: ⁵So we, being many, are one body in Christ, and every one members one of another. ⁶Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; ⁷Or ministry, let us wait on our ministering: or he that teacheth, on teaching; ⁸Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. ⁹Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. ¹⁰Be kindly affectioned one to another with brotherly love; in honour preferring one another; ¹¹Not slothful in business; fervent in spirit; serving the Lord; ¹²Rejoicing in hope; patient in tribulation; continuing instant in prayer; ¹³Distributing to the necessity of saints; given to hospitality. ¹⁴Bless them which persecute you: bless, and curse not. ¹⁵Rejoice with them that do rejoice, and weep with them that weep. ¹⁶Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. ¹⁷Recompense to no man evil for evil. Provide things honest in the sight of all men. ¹⁸If it be possible, as much as lieth in you, live peaceably with all

men. ¹⁹Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

²⁰Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. ²¹Be not overcome of evil, but overcome evil with good.

Romans 13

¹Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. ²Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. ³For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: ⁴For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. ⁵Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. ⁶For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. ⁷Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. ⁸Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. ⁹For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. ¹⁰Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. ¹¹And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. ¹²The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. ¹³Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. ¹⁴But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Romans 14

¹Him that is weak in the faith receive ye, but not to doubtful disputations. ²For one believeth that he may eat all things: another, who is weak, eateth herbs. ³Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. ⁴Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. ⁵One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. ⁶He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. ⁷For none of us liveth to himself, and no man dieth to himself. ⁸For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. ⁹For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. ¹⁰But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. ¹¹For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. ¹²So then every one of us shall give account of himself to God. ¹³Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. ¹⁴I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. ¹⁵But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. ¹⁶Let not then your good be

evil spoken of: ¹⁷For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. ¹⁸For he that in these things serveth Christ is acceptable to God, and approved of men. ¹⁹Let us therefore follow after the things which make for peace, and things wherewith one may edify another. ²⁰For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. ²¹It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. ²²Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. ²³And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Romans 15

¹We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. ²Let every one of us please his neighbour for his good to edification. ³For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. ⁴For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. ⁵Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: ⁶That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. ⁷Wherefore receive ye one another, as Christ also received us to the glory of God. ⁸Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: ⁹And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. ¹⁰And again he saith, Rejoice, ye Gentiles, with his people. ¹¹And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. ¹²And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. ¹³Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. ¹⁴And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. ¹⁵Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, ¹⁶That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. ¹⁷I

have therefore whereof I may glory through Jesus Christ in those things which pertain to God. ¹⁸For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, ¹⁹Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. ²⁰Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: ²¹But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. ²²For which cause also I have been much hindered from coming to you. ²³But now having no more place in these parts, and having a great desire these many years to come unto you; ²⁴Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. ²⁵But now I go unto Jerusalem to minister unto the saints. ²⁶For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. ²⁷It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. ²⁸When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. ²⁹And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. ³⁰Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; ³¹That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; ³²That I may come unto you with joy by the will of God, and may with you be refreshed. ³³Now the God of peace be with you all. Amen.

Romans 16

¹I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: ²That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. ³Greet Priscilla and Aquila my helpers in Christ Jesus: ⁴Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. ⁵Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ. ⁶Greet Mary, who bestowed much labour on us. ⁷Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. ⁸Greet Amplias my beloved in the Lord. ⁹Salute Urbane, our helper in Christ, and Stachys my beloved. ¹⁰Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. ¹¹Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. ¹²Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. ¹³Salute Rufus chosen in the Lord, and his mother and mine. ¹⁴Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. ¹⁵Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. ¹⁶Salute one another with an holy kiss. The churches of Christ salute you. ¹⁷Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. ¹⁸For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. ¹⁹For your obedience is come abroad unto all men. I am glad therefore on your

behalf: but yet I would have you wise unto that which is good, and simple concerning evil. ²⁰And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. ²¹Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. ²²I Tertius, who wrote this epistle, salute you in the Lord. ²³Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. ²⁴The grace of our Lord Jesus Christ be with you all. Amen. ²⁵Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, ²⁶But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: ²⁷To God only wise, be glory through Jesus Christ for ever. Amen.

1 Corinthians 1

¹Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, ²Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: ³Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. ⁴I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; ⁵That in every thing ye are enriched by him, in all utterance, and in all knowledge; ⁶Even as the testimony of Christ was confirmed in you: ⁷So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: ⁸Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. ⁹God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. ¹⁰Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. ¹¹For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. ¹²Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. ¹³Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? ¹⁴I thank God that I baptized none of you, but Crispus and Gaius; ¹⁵Lest any should say that I had baptized in mine own name. ¹⁶And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. ¹⁷For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. ¹⁸For the preaching of the cross is to them that perish

foolishness; but unto us which are saved it is the power of God. ¹⁹For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. ²⁰Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? ²¹For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. ²²For the Jews require a sign, and the Greeks seek after wisdom: ²³But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; ²⁴But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. ²⁵Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. ²⁶For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: ²⁷But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; ²⁸And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: ²⁹That no flesh should glory in his presence. ³⁰But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: ³¹That, according as it is written, He that glorieth, let him glory in the Lord.

1 Corinthians 2

¹And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ²For I determined not to know any thing among you, save Jesus Christ, and him crucified. ³And I was with you in weakness, and in fear, and in much trembling. ⁴And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: ⁵That your faith should not stand in the wisdom of men, but in the power of God. ⁶Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: ⁷But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: ⁸Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. ⁹But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. ¹⁰But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ¹¹For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. ¹²Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ¹³Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. ¹⁴But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. ¹⁵But he that is spiritual judgeth all things,

yet he himself is judged of no man. ¹⁶For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 Corinthians 3

¹And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. ²I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. ³For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? ⁴For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? ⁵Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? ⁶I have planted, Apollos watered; but God gave the increase. ⁷So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. ⁸Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. ⁹For we are labourers together with God: ye are God's husbandry, ye are God's building. ¹⁰According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. ¹¹For other foundation can no man lay than that is laid, which is Jesus Christ. ¹²Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. ¹⁴If any man's work abide which he hath built thereupon, he shall receive a reward. ¹⁵If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. ¹⁶Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? ¹⁷If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. ¹⁸Let no man deceive himself. If any man among you

seemeth to be wise in this world, let him become a fool, that he may be wise. ¹⁹For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. ²⁰And again, The Lord knoweth the thoughts of the wise, that they are vain. ²¹Therefore let no man glory in men. For all things are yours; ²²Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; ²³And ye are Christ's; and Christ is God's.

1 Corinthians 4

¹Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. ²Moreover it is required in stewards, that a man be found faithful. ³But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. ⁴For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. ⁵Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. ⁶And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. ⁷For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? ⁸Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. ⁹For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. ¹⁰We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. ¹¹Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; ¹²And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: ¹³Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. ¹⁴I write not these things to shame you, but as my beloved sons I warn you. ¹⁵For though ye have ten thousand instructors in Christ, yet have ye not

many fathers: for in Christ Jesus I have begotten you through the gospel.
¹⁶Wherefore I beseech you, be ye followers of me. ¹⁷For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. ¹⁸Now some are puffed up, as though I would not come to you. ¹⁹But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. ²⁰For the kingdom of God is not in word, but in power. ²¹What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

1 Corinthians 5

¹It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. ²And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. ³For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, ⁴In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, ⁵To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. ⁶Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? ⁷Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: ⁸Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. ⁹I wrote unto you in an epistle not to company with fornicators: ¹⁰Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. ¹¹But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. ¹²For what have I to do to judge them also that are without? do not ye judge them that are within? ¹³But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

1 Corinthians 6

¹Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? ²Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? ³Know ye not that we shall judge angels? how much more things that pertain to this life? ⁴If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. ⁵I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? ⁶But brother goeth to law with brother, and that before the unbelievers. ⁷Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? ⁸Nay, ye do wrong, and defraud, and that your brethren. ⁹Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ¹¹And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. ¹²All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. ¹³Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. ¹⁴And God hath both raised up the Lord, and will also raise up us by his own power. ¹⁵Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. ¹⁶What? know ye not

that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. ¹⁷But he that is joined unto the Lord is one spirit. ¹⁸Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. ¹⁹What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? ²⁰For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 7

¹Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. ²Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. ³Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. ⁴The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. ⁵Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. ⁶But I speak this by permission, and not of commandment. ⁷For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. ⁸I say therefore to the unmarried and widows, It is good for them if they abide even as I. ⁹But if they cannot contain, let them marry: for it is better to marry than to burn. ¹⁰And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: ¹¹But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. ¹²But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. ¹³And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. ¹⁴For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. ¹⁵But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. ¹⁶For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt

save thy wife? ¹⁷But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. ¹⁸Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. ¹⁹Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. ²⁰Let every man abide in the same calling wherein he was called. ²¹Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. ²²For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. ²³Ye are bought with a price; be not ye the servants of men. ²⁴Brethren, let every man, wherein he is called, therein abide with God. ²⁵Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. ²⁶I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. ²⁷Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. ²⁸But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. ²⁹But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; ³⁰And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; ³¹And they that use this world, as not abusing it: for the fashion of this world passeth away. ³²But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: ³³But he that is married careth for the things that are of the world, how he may please his wife. ³⁴There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit:

but she that is married careth for the things of the world, how she may please her husband. ³⁵And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. ³⁶But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. ³⁷Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. ³⁸So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. ³⁹The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. ⁴⁰But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

1 Corinthians 8

¹Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. ²And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. ³But if any man love God, the same is known of him. ⁴As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. ⁵For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) ⁶But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. ⁷Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. ⁸But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. ⁹But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. ¹⁰For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; ¹¹And through thy knowledge shall the weak brother perish, for whom Christ died? ¹²But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. ¹³Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

1 Corinthians 9

¹Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ²If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. ³Mine answer to them that do examine me is this, ⁴Have we not power to eat and to drink? ⁵Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? ⁶Or I only and Barnabas, have not we power to forbear working? ⁷Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? ⁸Say I these things as a man? or saith not the law the same also? ⁹For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? ¹⁰Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. ¹¹If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? ¹²If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. ¹³Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? ¹⁴Even so hath the Lord ordained that they which preach the gospel should live of the gospel. ¹⁵But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. ¹⁶For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! ¹⁷For if I do

this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. ¹⁸What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. ¹⁹For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. ²⁰And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; ²¹To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. ²²To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. ²³And this I do for the gospel's sake, that I might be partaker thereof with you. ²⁴Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. ²⁵And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. ²⁶I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: ²⁷But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians 10

¹Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; ²And were all baptized unto Moses in the cloud and in the sea; ³And did all eat the same spiritual meat; ⁴And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. ⁵But with many of them God was not well pleased: for they were overthrown in the wilderness. ⁶Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. ⁷Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. ⁸Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. ⁹Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. ¹⁰Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. ¹¹Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. ¹²Wherefore let him that thinketh he standeth take heed lest he fall. ¹³There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. ¹⁴Wherefore, my dearly beloved, flee from idolatry. ¹⁵I speak as to wise men; judge ye what I say. ¹⁶The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? ¹⁷For we being many are one bread, and one body: for we are all partakers of that one bread. ¹⁸Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? ¹⁹What say I then? that the idol is any thing, or that

which is offered in sacrifice to idols is any thing? ²⁰But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. ²¹Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. ²²Do we provoke the Lord to jealousy? are we stronger than he? ²³All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. ²⁴Let no man seek his own, but every man another's wealth. ²⁵Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: ²⁶For the earth is the Lord's, and the fulness thereof. ²⁷If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. ²⁸But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: ²⁹Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? ³⁰For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? ³¹Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. ³²Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: ³³Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

1 Corinthians 11

¹Be ye followers of me, even as I also am of Christ. ²Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. ³But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. ⁴Every man praying or prophesying, having his head covered, dishonoureth his head. ⁵But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. ⁶For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. ⁷For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. ⁸For the man is not of the woman; but the woman of the man. ⁹Neither was the man created for the woman; but the woman for the man. ¹⁰For this cause ought the woman to have power on her head because of the angels. ¹¹Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. ¹²For as the woman is of the man, even so is the man also by the woman; but all things of God. ¹³Judge in yourselves: is it comely that a woman pray unto God uncovered? ¹⁴Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? ¹⁵But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. ¹⁶But if any man seem to be contentious, we have no such custom, neither the churches of God. ¹⁷Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. ¹⁸For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. ¹⁹For there must be also heresies among you, that they which are approved may be made manifest among you. ²⁰When ye

come together therefore into one place, this is not to eat the Lord's supper. ²¹For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. ²²What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. ²³For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: ²⁴And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. ²⁵After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. ²⁶For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. ²⁷Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. ²⁸But let a man examine himself, and so let him eat of that bread, and drink of that cup. ²⁹For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. ³⁰For this cause many are weak and sickly among you, and many sleep. ³¹For if we would judge ourselves, we should not be judged. ³²But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. ³³Wherefore, my brethren, when ye come together to eat, tarry one for another. ³⁴And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

1 Corinthians 12

¹Now concerning spiritual gifts, brethren, I would not have you ignorant. ²Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. ³Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. ⁴Now there are diversities of gifts, but the same Spirit. ⁵And there are differences of administrations, but the same Lord. ⁶And there are diversities of operations, but it is the same God which worketh all in all. ⁷But the manifestation of the Spirit is given to every man to profit withal. ⁸For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: ¹¹But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. ¹²For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. ¹³For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. ¹⁴For the body is not one member, but many. ¹⁵If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ¹⁶And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? ¹⁷If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? ¹⁸But now hath God set the members every one of them in the body, as it hath pleased him. ¹⁹And if they were all one member, where were the body?

²⁰But now are they many members, yet but one body. ²¹And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. ²²Nay, much more those members of the body, which seem to be more feeble, are necessary: ²³And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. ²⁴For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: ²⁵That there should be no schism in the body; but that the members should have the same care one for another. ²⁶And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. ²⁷Now ye are the body of Christ, and members in particular. ²⁸And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. ²⁹Are all apostles? are all prophets? are all teachers? are all workers of miracles? ³⁰Have all the gifts of healing? do all speak with tongues? do all interpret? ³¹But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

1 Corinthians 13

¹Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. ²And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. ³And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. ⁴Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, ⁵Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶Rejoiceth not in iniquity, but rejoiceth in the truth; ⁷Beareth all things, believeth all things, hopeth all things, endureth all things. ⁸Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. ⁹For we know in part, and we prophesy in part. ¹⁰But when that which is perfect is come, then that which is in part shall be done away. ¹¹When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹²For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. ¹³And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 Corinthians 14

¹Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. ²For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. ³But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. ⁴He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. ⁵I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. ⁶Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? ⁷And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? ⁸For if the trumpet give an uncertain sound, who shall prepare himself to the battle? ⁹So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. ¹⁰There are, it may be, so many kinds of voices in the world, and none of them is without signification. ¹¹Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. ¹²Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. ¹³Wherefore let him that speaketh in an unknown tongue pray that he may interpret. ¹⁴For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. ¹⁵What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. ¹⁶Else when thou

shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? ¹⁷For thou verily givest thanks well, but the other is not edified. ¹⁸I thank my God, I speak with tongues more than ye all: ¹⁹Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. ²⁰Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. ²¹In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. ²²Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. ²³If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? ²⁴But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: ²⁵And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. ²⁶How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. ²⁷If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. ²⁸But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. ²⁹Let the prophets speak two or three, and let the other judge. ³⁰If any thing be revealed to another that sitteth by, let the first hold his peace. ³¹For ye may all prophesy one by one, that all may learn, and all may be comforted. ³²And the spirits of the prophets are subject to the prophets.

³³For God is not the author of confusion, but of peace, as in all churches of the saints. ³⁴Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. ³⁵And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. ³⁶What? came the word of God out from you? or came it unto you only? ³⁷If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. ³⁸But if any man be ignorant, let him be ignorant. ³⁹Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. ⁴⁰Let all things be done decently and in order.

1 Corinthians 15

¹Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; ²By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ³For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ⁴And that he was buried, and that he rose again the third day according to the scriptures: ⁵And that he was seen of Cephas, then of the twelve: ⁶After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. ⁷After that, he was seen of James; then of all the apostles. ⁸And last of all he was seen of me also, as of one born out of due time. ⁹For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. ¹⁰But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. ¹¹Therefore whether it were I or they, so we preach, and so ye believed. ¹²Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? ¹³But if there be no resurrection of the dead, then is Christ not risen: ¹⁴And if Christ be not risen, then is our preaching vain, and your faith is also vain. ¹⁵Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. ¹⁶For if the dead rise not, then is not Christ raised: ¹⁷And if Christ be not raised, your faith is vain; ye are yet in your sins. ¹⁸Then they also which are fallen asleep in Christ are perished. ¹⁹If in this life only we have hope in Christ, we are of all men most miserable. ²⁰But now is Christ risen from the dead, and become the

firstfruits of them that slept. ²¹For since by man came death, by man came also the resurrection of the dead. ²²For as in Adam all die, even so in Christ shall all be made alive. ²³But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. ²⁴Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. ²⁵For he must reign, till he hath put all enemies under his feet. ²⁶The last enemy that shall be destroyed is death. ²⁷For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. ²⁸And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. ²⁹Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? ³⁰And why stand we in jeopardy every hour? ³¹I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. ³²If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. ³³Be not deceived: evil communications corrupt good manners. ³⁴Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. ³⁵But some man will say, How are the dead raised up? and with what body do they come? ³⁶Thou fool, that which thou sowest is not quickened, except it die: ³⁷And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: ³⁸But God giveth it a body as it hath pleased him, and to every seed his own body. ³⁹All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. ⁴⁰There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is

another. ⁴¹There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. ⁴²So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: ⁴³It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: ⁴⁴It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. ⁴⁵And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. ⁴⁶Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. ⁴⁷The first man is of the earth, earthy: the second man is the Lord from heaven. ⁴⁸As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. ⁴⁹And as we have borne the image of the earthy, we shall also bear the image of the heavenly. ⁵⁰Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. ⁵¹Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵²In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ⁵³For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. ⁵⁵O death, where is thy sting? O grave, where is thy victory? ⁵⁶The sting of death is sin; and the strength of sin is the law. ⁵⁷But thanks be to God, which giveth us the victory through our Lord Jesus Christ. ⁵⁸Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

1 Corinthians 16

¹Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. ²Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. ³And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. ⁴And if it be meet that I go also, they shall go with me. ⁵Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. ⁶And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. ⁷For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. ⁸But I will tarry at Ephesus until Pentecost. ⁹For a great door and effectual is opened unto me, and there are many adversaries. ¹⁰Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. ¹¹Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. ¹²As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. ¹³Watch ye, stand fast in the faith, quit you like men, be strong. ¹⁴Let all your things be done with charity. ¹⁵I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) ¹⁶That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. ¹⁷I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. ¹⁸For they have refreshed my spirit and yours: therefore acknowledge ye them that are such. ¹⁹The churches of

Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. ²⁰All the brethren greet you. Greet ye one another with an holy kiss. ²¹The salutation of me Paul with mine own hand. ²²If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. ²³The grace of our Lord Jesus Christ be with you. ²⁴My love be with you all in Christ Jesus. Amen.

2 Corinthians 1

¹Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: ²Grace be to you and peace from God our Father, and from the Lord Jesus Christ. ³Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; ⁴Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. ⁵For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. ⁶And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. ⁷And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. ⁸For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: ⁹But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: ¹⁰Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ¹¹Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. ¹²For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. ¹³For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; ¹⁴As also ye have

acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. ¹⁵And in this confidence I was minded to come unto you before, that ye might have a second benefit; ¹⁶And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea. ¹⁷When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? ¹⁸But as God is true, our word toward you was not yea and nay. ¹⁹For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. ²⁰For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. ²¹Now he which stablisheth us with you in Christ, and hath anointed us, is God; ²²Who hath also sealed us, and given the earnest of the Spirit in our hearts. ²³Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. ²⁴Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2 Corinthians 2

¹But I determined this with myself, that I would not come again to you in heaviness. ²For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? ³And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. ⁴For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. ⁵But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. ⁶Sufficient to such a man is this punishment, which was inflicted of many. ⁷So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. ⁸Wherefore I beseech you that ye would confirm your love toward him. ⁹For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. ¹⁰To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; ¹¹Lest Satan should get an advantage of us: for we are not ignorant of his devices. ¹²Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, ¹³I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. ¹⁴Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. ¹⁵For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: ¹⁶To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? ¹⁷For we are not as many,

which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

2 Corinthians 3

¹Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? ²Ye are our epistle written in our hearts, known and read of all men: ³Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. ⁴And such trust have we through Christ to God-ward: ⁵Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; ⁶Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. ⁷But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: ⁸How shall not the ministration of the spirit be rather glorious? ⁹For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. ¹⁰For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. ¹¹For if that which is done away was glorious, much more that which remaineth is glorious. ¹²Seeing then that we have such hope, we use great plainness of speech: ¹³And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: ¹⁴But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. ¹⁵But even unto this day, when Moses is read, the vail is upon their heart. ¹⁶Nevertheless when it shall turn to the Lord, the vail shall be taken away. ¹⁷Now the Lord is that Spirit: and where the Spirit of the Lord is, there is

liberty. ¹⁸But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Corinthians 4

¹Therefore seeing we have this ministry, as we have received mercy, we faint not; ²But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. ³But if our gospel be hid, it is hid to them that are lost: ⁴In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. ⁵For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. ⁶For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. ⁷But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. ⁸We are troubled on every side, yet not distressed; we are perplexed, but not in despair; ⁹Persecuted, but not forsaken; cast down, but not destroyed; ¹⁰Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. ¹¹For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. ¹²So then death worketh in us, but life in you. ¹³We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; ¹⁴Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. ¹⁵For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. ¹⁶For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. ¹⁷For our light affliction, which is but for a moment,

worketh for us a far more exceeding and eternal weight of glory; ¹⁸While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

2 Corinthians 5

¹For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. ²For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: ³If so be that being clothed we shall not be found naked. ⁴For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. ⁵Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. ⁶Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: ⁷(For we walk by faith, not by sight:) ⁸We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. ⁹Wherefore we labour, that, whether present or absent, we may be accepted of him. ¹⁰For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. ¹¹Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. ¹²For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. ¹³For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. ¹⁴For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: ¹⁵And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. ¹⁶Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after

the flesh, yet now henceforth know we him no more. ¹⁷Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. ¹⁸And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. ²⁰Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. ²¹For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 Corinthians 6

¹We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. ²(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) ³Giving no offence in any thing, that the ministry be not blamed: ⁴But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, ⁵In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; ⁶By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, ⁷By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, ⁸By honour and dishonour, by evil report and good report: as deceivers, and yet true; ⁹As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; ¹⁰As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. ¹¹O ye Corinthians, our mouth is open unto you, our heart is enlarged. ¹²Ye are not straitened in us, but ye are straitened in your own bowels. ¹³Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged. ¹⁴Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ¹⁵And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? ¹⁶And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. ¹⁷Wherefore come out from among them, and be ye separate, saith the Lord, and touch

not the unclean thing; and I will receive you, ¹⁸And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Corinthians 7

¹Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. ²Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. ³I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. ⁴Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. ⁵For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. ⁶Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; ⁷And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. ⁸For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. ⁹Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. ¹⁰For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. ¹¹For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. ¹²Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. ¹³Therefore we were

comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. ¹⁴For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. ¹⁵And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. ¹⁶I rejoyce therefore that I have confidence in you in all things.

2 Corinthians 8

¹Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; ²How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. ³For to their power, I bear record, yea, and beyond their power they were willing of themselves; ⁴Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. ⁵And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. ⁶Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. ⁷Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. ⁸I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. ⁹For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. ¹⁰And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. ¹¹Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. ¹²For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. ¹³For I mean not that other men be eased, and ye burdened: ¹⁴But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: ¹⁵As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. ¹⁶But thanks be to God, which put the same earnest care into the heart of

Titus for you. ¹⁷For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. ¹⁸And we have sent with him the brother, whose praise is in the gospel throughout all the churches; ¹⁹And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: ²⁰Avoiding this, that no man should blame us in this abundance which is administered by us: ²¹Providing for honest things, not only in the sight of the Lord, but also in the sight of men. ²²And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. ²³Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. ²⁴Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

2 Corinthians 9

¹For as touching the ministering to the saints, it is superfluous for me to write to you: ²For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. ³Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: ⁴Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. ⁵Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. ⁶But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. ⁷Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. ⁸And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: ⁹(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. ¹⁰Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) ¹¹Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. ¹²For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; ¹³Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; ¹⁴And by their prayer for you, which long after you

for the exceeding grace of God in you. ¹⁵Thanks be unto God for his
unspeakable gift.

2 Corinthians 10

¹Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: ²But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. ³For though we walk in the flesh, we do not war after the flesh: ⁴(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) ⁵Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; ⁶And having in a readiness to revenge all disobedience, when your obedience is fulfilled. ⁷Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. ⁸For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: ⁹That I may not seem as if I would terrify you by letters. ¹⁰For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. ¹¹Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. ¹²For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. ¹³But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. ¹⁴For we stretch not ourselves beyond our measure, as though we reached not unto you: for we

are come as far as to you also in preaching the gospel of Christ: ¹⁵Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, ¹⁶To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. ¹⁷But he that glorieth, let him glory in the Lord. ¹⁸For not he that commendeth himself is approved, but whom the Lord commendeth.

2 Corinthians 11

¹Would to God ye could bear with me a little in my folly: and indeed bear with me. ²For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. ³But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. ⁴For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. ⁵For I suppose I was not a whit behind the very chiefest apostles. ⁶But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things. ⁷Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? ⁸I robbed other churches, taking wages of them, to do you service. ⁹And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. ¹⁰As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. ¹¹Wherefore? because I love you not? God knoweth. ¹²But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. ¹³For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. ¹⁴And no marvel; for Satan himself is transformed into an angel of light. ¹⁵Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. ¹⁶I say again, Let no man think me a fool; if otherwise, yet

as a fool receive me, that I may boast myself a little. ¹⁷That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. ¹⁸Seeing that many glory after the flesh, I will glory also. ¹⁹For ye suffer fools gladly, seeing ye yourselves are wise. ²⁰For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. ²¹I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. ²²Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. ²³Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. ²⁴Of the Jews five times received I forty stripes save one. ²⁵Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; ²⁶In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; ²⁷In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. ²⁸Beside those things that are without, that which cometh upon me daily, the care of all the churches. ²⁹Who is weak, and I am not weak? who is offended, and I burn not? ³⁰If I must needs glory, I will glory of the things which concern mine infirmities. ³¹The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. ³²In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: ³³And through a window in a basket was I let down by the wall, and escaped his hands.

2 Corinthians 12

¹It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. ²I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. ³And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) ⁴How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. ⁵Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. ⁶For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. ⁷And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. ⁸For this thing I besought the Lord thrice, that it might depart from me. ⁹And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. ¹⁰Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. ¹¹I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. ¹²Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. ¹³For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. ¹⁴Behold, the third time I am ready to come to you; and I will not be

burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. ¹⁵And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. ¹⁶But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. ¹⁷Did I make a gain of you by any of them whom I sent unto you? ¹⁸I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps? ¹⁹Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. ²⁰For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: ²¹And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

2 Corinthians 13

¹This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. ²I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: ³Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. ⁴For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. ⁵Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? ⁶But I trust that ye shall know that we are not reprobates. ⁷Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. ⁸For we can do nothing against the truth, but for the truth. ⁹For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. ¹⁰Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. ¹¹Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. ¹²Greet one another with an holy kiss. ¹³All the saints salute you. ¹⁴The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Galatians 1

¹Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) ²And all the brethren which are with me, unto the churches of Galatia: ³Grace be to you and peace from God the Father, and from our Lord Jesus Christ, ⁴Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: ⁵To whom be glory for ever and ever. Amen. ⁶I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: ⁷Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. ⁸But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. ⁹As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. ¹⁰For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. ¹¹But I certify you, brethren, that the gospel which was preached of me is not after man. ¹²For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. ¹³For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: ¹⁴And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. ¹⁵But when it pleased God, who separated me from my mother's womb, and called me by his grace, ¹⁶To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: ¹⁷Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. ¹⁸Then after three years I went

up to Jerusalem to see Peter, and abode with him fifteen days. ¹⁹But other of the apostles saw I none, save James the Lord's brother. ²⁰Now the things which I write unto you, behold, before God, I lie not. ²¹Afterwards I came into the regions of Syria and Cilicia; ²²And was unknown by face unto the churches of Judaea which were in Christ: ²³But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. ²⁴And they glorified God in me.

Galatians 2

¹Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. ²And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. ³But neither Titus, who was with me, being a Greek, was compelled to be circumcised: ⁴And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: ⁵To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. ⁶But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: ⁷But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; ⁸(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) ⁹And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. ¹⁰Only they would that we should remember the poor; the same which I also was forward to do. ¹¹But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹²For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. ¹³And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their

dissimulation. ¹⁴But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? ¹⁵We who are Jews by nature, and not sinners of the Gentiles, ¹⁶Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. ¹⁷But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. ¹⁸For if I build again the things which I destroyed, I make myself a transgressor. ¹⁹For I through the law am dead to the law, that I might live unto God. ²⁰I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. ²¹I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Galatians 3

¹O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? ²This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? ³Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? ⁴Have ye suffered so many things in vain? if it be yet in vain. ⁵He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? ⁶Even as Abraham believed God, and it was accounted to him for righteousness. ⁷Know ye therefore that they which are of faith, the same are the children of Abraham. ⁸And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. ⁹So then they which be of faith are blessed with faithful Abraham. ¹⁰For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. ¹¹But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. ¹²And the law is not of faith: but, The man that doeth them shall live in them. ¹³Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: ¹⁴That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. ¹⁵Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. ¹⁶Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. ¹⁷And

this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. ¹⁸For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. ¹⁹Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. ²⁰Now a mediator is not a mediator of one, but God is one. ²¹Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. ²²But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. ²³But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. ²⁴Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. ²⁵But after that faith is come, we are no longer under a schoolmaster. ²⁶For ye are all the children of God by faith in Christ Jesus. ²⁷For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 4

¹Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; ²But is under tutors and governors until the time appointed of the father. ³Even so we, when we were children, were in bondage under the elements of the world: ⁴But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, ⁵To redeem them that were under the law, that we might receive the adoption of sons. ⁶And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. ⁷Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. ⁸Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. ⁹But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? ¹⁰Ye observe days, and months, and times, and years. ¹¹I am afraid of you, lest I have bestowed upon you labour in vain. ¹²Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. ¹³Ye know how through infirmity of the flesh I preached the gospel unto you at the first. ¹⁴And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. ¹⁵Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. ¹⁶Am I therefore become your enemy, because I tell you the truth? ¹⁷They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. ¹⁸But it is good to be zealously affected always in a good thing, and not only when I am present with you. ¹⁹My little children, of whom I travail in birth again until Christ be formed in you, ²⁰I desire to be present with you

now, and to change my voice; for I stand in doubt of you. ²¹Tell me, ye that desire to be under the law, do ye not hear the law? ²²For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. ²³But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. ²⁴Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. ²⁵For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. ²⁶But Jerusalem which is above is free, which is the mother of us all. ²⁷For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. ²⁸Now we, brethren, as Isaac was, are the children of promise. ²⁹But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. ³⁰Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. ³¹So then, brethren, we are not children of the bondwoman, but of the free.

Galatians 5

¹Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ²Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ³For I testify again to every man that is circumcised, that he is a debtor to do the whole law. ⁴Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. ⁵For we through the Spirit wait for the hope of righteousness by faith. ⁶For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. ⁷Ye did run well; who did hinder you that ye should not obey the truth? ⁸This persuasion cometh not of him that calleth you. ⁹A little leaven leaveneth the whole lump. ¹⁰I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. ¹¹And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. ¹²I would they were even cut off which trouble you. ¹³For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. ¹⁴For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. ¹⁵But if ye bite and devour one another, take heed that ye be not consumed one of another. ¹⁶This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ¹⁷For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ¹⁸But if ye be led of the Spirit, ye are not under the law. ¹⁹Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. ²²But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law. ²⁴And they that are Christ's have crucified the flesh with the affections and lusts. ²⁵If we live in the Spirit, let us also walk in the Spirit. ²⁶Let us not be desirous of vain glory, provoking one another, envying one another.

Galatians 6

¹Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. ²Bear ye one another's burdens, and so fulfil the law of Christ. ³For if a man think himself to be something, when he is nothing, he deceiveth himself. ⁴But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. ⁵For every man shall bear his own burden. ⁶Let him that is taught in the word communicate unto him that teacheth in all good things. ⁷Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. ⁹And let us not be weary in well doing: for in due season we shall reap, if we faint not. ¹⁰As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. ¹¹Ye see how large a letter I have written unto you with mine own hand. ¹²As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. ¹³For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. ¹⁴But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. ¹⁵For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. ¹⁶And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. ¹⁷From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. ¹⁸Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Ephesians 1

¹Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: ²Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. ³Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ⁴According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: ⁵Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ⁶To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. ⁷In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ⁸Wherein he hath abounded toward us in all wisdom and prudence; ⁹Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: ¹⁰That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: ¹¹In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: ¹²That we should be to the praise of his glory, who first trusted in Christ. ¹³In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹⁴Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. ¹⁵Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, ¹⁶Cease not to give thanks for you, making mention of you in my prayers; ¹⁷That the God of our Lord Jesus Christ, the Father of

glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: ¹⁸The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ¹⁹And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, ²⁰Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, ²¹Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: ²²And hath put all things under his feet, and gave him to be the head over all things to the church, ²³Which is his body, the fulness of him that filleth all in all.

Ephesians 2

¹And you hath he quickened, who were dead in trespasses and sins;
²Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. ⁴But God, who is rich in mercy, for his great love wherewith he loved us, ⁵Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ⁶And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: ⁷That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. ⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast. ¹⁰For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ¹¹Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; ¹²That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ¹⁴For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; ¹⁵Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; ¹⁶And that he might reconcile both unto God in one body by the cross, having slain the

enmity thereby: ¹⁷And came and preached peace to you which were afar off, and to them that were nigh. ¹⁸For through him we both have access by one Spirit unto the Father. ¹⁹Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ²⁰And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ²¹In whom all the building fitly framed together groweth unto an holy temple in the Lord: ²²In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 3

¹For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, ²If ye have heard of the dispensation of the grace of God which is given me to you-ward: ³How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ⁵Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ⁶That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: ⁷Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. ⁸Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; ⁹And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: ¹⁰To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, ¹¹According to the eternal purpose which he purposed in Christ Jesus our Lord: ¹²In whom we have boldness and access with confidence by the faith of him. ¹³Wherefore I desire that ye faint not at my tribulations for you, which is your glory. ¹⁴For this cause I bow my knees unto the Father of our Lord Jesus Christ, ¹⁵Of whom the whole family in heaven and earth is named, ¹⁶That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; ¹⁷That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, ¹⁸May be able to comprehend with all saints what is the breadth, and length, and depth, and height; ¹⁹And to know the love of Christ, which passeth knowledge, that ye

might be filled with all the fulness of God. ²⁰Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, ²¹Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Ephesians 4

¹I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ²With all lowliness and meekness, with longsuffering, forbearing one another in love; ³Endeavouring to keep the unity of the Spirit in the bond of peace. ⁴There is one body, and one Spirit, even as ye are called in one hope of your calling; ⁵One Lord, one faith, one baptism, ⁶One God and Father of all, who is above all, and through all, and in you all. ⁷But unto every one of us is given grace according to the measure of the gift of Christ. ⁸Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ⁹(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? ¹⁰He that descended is the same also that ascended up far above all heavens, that he might fill all things.) ¹¹And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁵But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: ¹⁶From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. ¹⁷This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, ¹⁸Having the understanding

darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: ¹⁹Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. ²⁰But ye have not so learned Christ; ²¹If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: ²²That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³And be renewed in the spirit of your mind; ²⁴And that ye put on the new man, which after God is created in righteousness and true holiness. ²⁵Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. ²⁶Be ye angry, and sin not: let not the sun go down upon your wrath: ²⁷Neither give place to the devil. ²⁸Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. ²⁹Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. ³⁰And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. ³¹Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: ³²And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians 5

¹Be ye therefore followers of God, as dear children; ²And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. ³But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; ⁴Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. ⁵For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. ⁶Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. ⁷Be not ye therefore partakers with them. ⁸For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: ⁹(For the fruit of the Spirit is in all goodness and righteousness and truth;) ¹⁰Proving what is acceptable unto the Lord. ¹¹And have no fellowship with the unfruitful works of darkness, but rather reprove them. ¹²For it is a shame even to speak of those things which are done of them in secret. ¹³But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. ¹⁴Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. ¹⁵See then that ye walk circumspectly, not as fools, but as wise, ¹⁶Redeeming the time, because the days are evil. ¹⁷Wherefore be ye not unwise, but understanding what the will of the Lord is. ¹⁸And be not drunk with wine, wherein is excess; but be filled with the Spirit; ¹⁹Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; ²¹Submitting yourselves one to another in the fear of God. ²²Wives, submit yourselves

unto your own husbands, as unto the Lord. ²³For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ²⁴Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. ²⁵Husbands, love your wives, even as Christ also loved the church, and gave himself for it; ²⁶That he might sanctify and cleanse it with the washing of water by the word, ²⁷That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ²⁸So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. ²⁹For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: ³⁰For we are members of his body, of his flesh, and of his bones. ³¹For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³²This is a great mystery: but I speak concerning Christ and the church. ³³Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Ephesians 6

¹Children, obey your parents in the Lord: for this is right. ²Honour thy father and mother; (which is the first commandment with promise;) ³That it may be well with thee, and thou mayest live long on the earth. ⁴And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. ⁵Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; ⁶Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; ⁷With good will doing service, as to the Lord, and not to men: ⁸Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. ⁹And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. ¹⁰Finally, my brethren, be strong in the Lord, and in the power of his might. ¹¹Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. ¹²For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ¹³Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. ¹⁴Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; ¹⁵And your feet shod with the preparation of the gospel of peace; ¹⁶Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. ¹⁷And take the helmet of salvation, and the sword of the Spirit, which is the word of God: ¹⁸Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

¹⁹And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, ²⁰For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. ²¹But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: ²²Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. ²³Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. ²⁴Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Philippians 1

¹Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ²Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. ³I thank my God upon every remembrance of you, ⁴Always in every prayer of mine for you all making request with joy, ⁵For your fellowship in the gospel from the first day until now; ⁶Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: ⁷Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. ⁸For God is my record, how greatly I long after you all in the bowels of Jesus Christ. ⁹And this I pray, that your love may abound yet more and more in knowledge and in all judgment; ¹⁰That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; ¹¹Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. ¹²But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; ¹³So that my bonds in Christ are manifest in all the palace, and in all other places; ¹⁴And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. ¹⁵Some indeed preach Christ even of envy and strife; and some also of good will: ¹⁶The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: ¹⁷But the other of love, knowing that I am set for the defence of the gospel. ¹⁸What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoyce, yea, and will rejoyce. ¹⁹For I know that

this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, ²⁰According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. ²¹For to me to live is Christ, and to die is gain. ²²But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. ²³For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: ²⁴Nevertheless to abide in the flesh is more needful for you. ²⁵And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; ²⁶That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. ²⁷Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; ²⁸And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. ²⁹For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; ³⁰Having the same conflict which ye saw in me, and now hear to be in me.

Philippians 2

¹If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ²Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. ³Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. ⁴Look not every man on his own things, but every man also on the things of others. ⁵Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. ⁹Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; ¹¹And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. ¹²Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. ¹³For it is God which worketh in you both to will and to do of his good pleasure. ¹⁴Do all things without murmurings and disputings: ¹⁵That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; ¹⁶Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. ¹⁷Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. ¹⁸For the same cause also do ye joy, and rejoice with me. ¹⁹But I trust in the Lord Jesus to send

Timotheus shortly unto you, that I also may be of good comfort, when I know your state. ²⁰For I have no man likeminded, who will naturally care for your state. ²¹For all seek their own, not the things which are Jesus Christ's. ²²But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. ²³Him therefore I hope to send presently, so soon as I shall see how it will go with me. ²⁴But I trust in the Lord that I also myself shall come shortly. ²⁵Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. ²⁶For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. ²⁷For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. ²⁸I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. ²⁹Receive him therefore in the Lord with all gladness; and hold such in reputation: ³⁰Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Philippians 3

¹Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. ²Beware of dogs, beware of evil workers, beware of the concision. ³For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. ⁴Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: ⁵Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; ⁶Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. ⁷But what things were gain to me, those I counted loss for Christ. ⁸Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, ⁹And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: ¹⁰That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ¹¹If by any means I might attain unto the resurrection of the dead. ¹²Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹³Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴I press toward the mark for the prize of the high calling of God in Christ Jesus. ¹⁵Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

¹⁶Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. ¹⁷Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. ¹⁸(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: ¹⁹Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) ²⁰For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Philippians 4

¹Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. ²I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. ³And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life. ⁴Rejoice in the Lord always: and again I say, Rejoice. ⁵Let your moderation be known unto all men. The Lord is at hand. ⁶Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ⁷And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. ⁸Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. ⁹Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. ¹⁰But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. ¹¹Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. ¹²I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. ¹³I can do all things through Christ which strengtheneth me. ¹⁴Notwithstanding ye have well done, that ye did communicate with my affliction. ¹⁵Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye

only. ¹⁶For even in Thessalonica ye sent once and again unto my necessity. ¹⁷Not because I desire a gift: but I desire fruit that may abound to your account. ¹⁸But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. ¹⁹But my God shall supply all your need according to his riches in glory by Christ Jesus. ²⁰Now unto God and our Father be glory for ever and ever. Amen. ²¹Salute every saint in Christ Jesus. The brethren which are with me greet you. ²²All the saints salute you, chiefly they that are of Caesar's household. ²³The grace of our Lord Jesus Christ be with you all. Amen.

Colossians 1

¹Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, ²To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. ³We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, ⁴Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, ⁵For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; ⁶Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: ⁷As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; ⁸Who also declared unto us your love in the Spirit. ⁹For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; ¹⁰That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; ¹¹Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; ¹²Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: ¹³Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴In whom we have redemption through his blood, even the forgiveness of sins: ¹⁵Who is the image of the invisible God, the firstborn of every creature: ¹⁶For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷And he is before all things, and by him all

things consist. ¹⁸And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. ¹⁹For it pleased the Father that in him should all fulness dwell; ²⁰And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. ²¹And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled ²²In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: ²³If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; ²⁴Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: ²⁵Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; ²⁶Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: ²⁷To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ²⁸Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: ²⁹Whereunto I also labour, striving according to his working, which worketh in me mightily.

Colossians 2

¹For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; ²That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; ³In whom are hid all the treasures of wisdom and knowledge. ⁴And this I say, lest any man should beguile you with enticing words. ⁵For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. ⁶As ye have therefore received Christ Jesus the Lord, so walk ye in him: ⁷Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. ⁸Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. ⁹For in him dwelleth all the fulness of the Godhead bodily. ¹⁰And ye are complete in him, which is the head of all principality and power: ¹¹In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: ¹²Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. ¹³And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; ¹⁴Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; ¹⁵And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. ¹⁶Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of

the new moon, or of the sabbath days: ¹⁷Which are a shadow of things to come; but the body is of Christ. ¹⁸Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, ¹⁹And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. ²⁰Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, ²¹(Touch not; taste not; handle not; ²²Which all are to perish with the using;) after the commandments and doctrines of men? ²³Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Colossians 3

¹If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ²Set your affection on things above, not on things on the earth. ³For ye are dead, and your life is hid with Christ in God. ⁴When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ⁵Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: ⁶For which things' sake the wrath of God cometh on the children of disobedience: ⁷In the which ye also walked some time, when ye lived in them. ⁸But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. ⁹Lie not one to another, seeing that ye have put off the old man with his deeds; ¹⁰And have put on the new man, which is renewed in knowledge after the image of him that created him: ¹¹Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. ¹²Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; ¹³Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. ¹⁴And above all these things put on charity, which is the bond of perfectness. ¹⁵And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. ¹⁶Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. ¹⁷And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. ¹⁸Wives, submit yourselves unto your own husbands, as it is fit in the Lord. ¹⁹Husbands,

love your wives, and be not bitter against them. ²⁰Children, obey your parents in all things: for this is well pleasing unto the Lord. ²¹Fathers, provoke not your children to anger, lest they be discouraged. ²²Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: ²³And whatsoever ye do, do it heartily, as to the Lord, and not unto men; ²⁴Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. ²⁵But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Colossians 4

¹Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. ²Continue in prayer, and watch in the same with thanksgiving; ³Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: ⁴That I may make it manifest, as I ought to speak. ⁵Walk in wisdom toward them that are without, redeeming the time. ⁶Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. ⁷All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: ⁸Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; ⁹With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. ¹⁰Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) ¹¹And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me. ¹²Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. ¹³For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. ¹⁴Luke, the beloved physician, and Demas, greet you. ¹⁵Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. ¹⁶And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. ¹⁷And say to Archippus, Take heed to the ministry which thou hast received

in the Lord, that thou fulfil it. ¹⁸The salutation by the hand of me Paul.
Remember my bonds. Grace be with you. Amen.

1 Thessalonians 1

¹Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. ²We give thanks to God always for you all, making mention of you in our prayers; ³Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; ⁴Knowing, brethren beloved, your election of God. ⁵For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. ⁶And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: ⁷So that ye were ensamples to all that believe in Macedonia and Achaia. ⁸For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. ⁹For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; ¹⁰And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1 Thessalonians 2

¹For yourselves, brethren, know our entrance in unto you, that it was not in vain: ²But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. ³For our exhortation was not of deceit, nor of uncleanness, nor in guile: ⁴But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. ⁵For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: ⁶Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. ⁷But we were gentle among you, even as a nurse cherisheth her children: ⁸So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. ⁹For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. ¹⁰Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: ¹¹As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, ¹²That ye would walk worthy of God, who hath called you unto his kingdom and glory. ¹³For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. ¹⁴For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

¹⁵Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

¹⁶Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. ¹⁷But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

¹⁸Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. ¹⁹For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

²⁰For ye are our glory and joy.

1 Thessalonians 3

¹Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; ²And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: ³That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. ⁴For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. ⁵For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. ⁶But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: ⁷Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: ⁸For now we live, if ye stand fast in the Lord. ⁹For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; ¹⁰Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? ¹¹Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. ¹²And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: ¹³To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Thessalonians 4

¹Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. ²For ye know what commandments we gave you by the Lord Jesus. ³For this is the will of God, even your sanctification, that ye should abstain from fornication: ⁴That every one of you should know how to possess his vessel in sanctification and honour; ⁵Not in the lust of concupiscence, even as the Gentiles which know not God: ⁶That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. ⁷For God hath not called us unto uncleanness, but unto holiness. ⁸He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. ⁹But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. ¹⁰And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; ¹¹And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; ¹²That ye may walk honestly toward them that are without, and that ye may have lack of nothing. ¹³But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. ¹⁴For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. ¹⁵For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. ¹⁶For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: ¹⁷Then we

which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

¹⁸Wherefore comfort one another with these words.

1 Thessalonians 5

¹But of the times and the seasons, brethren, ye have no need that I write unto you. ²For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. ³For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. ⁴But ye, brethren, are not in darkness, that that day should overtake you as a thief. ⁵Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. ⁶Therefore let us not sleep, as do others; but let us watch and be sober. ⁷For they that sleep sleep in the night; and they that be drunken are drunken in the night. ⁸But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. ⁹For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, ¹⁰Who died for us, that, whether we wake or sleep, we should live together with him. ¹¹Wherefore comfort yourselves together, and edify one another, even as also ye do. ¹²And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; ¹³And to esteem them very highly in love for their work's sake. And be at peace among yourselves. ¹⁴Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. ¹⁵See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. ¹⁶Rejoice evermore. ¹⁷Pray without ceasing. ¹⁸In every thing give thanks: for this is the will of God in Christ Jesus concerning you. ¹⁹Quench not the Spirit. ²⁰Despise not prophesyings. ²¹Prove all things; hold fast that which is good. ²²Abstain from all appearance of evil. ²³And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved

blameless unto the coming of our Lord Jesus Christ. ²⁴Faithful is he that calleth you, who also will do it. ²⁵Brethren, pray for us. ²⁶Greet all the brethren with an holy kiss. ²⁷I charge you by the Lord that this epistle be read unto all the holy brethren. ²⁸The grace of our Lord Jesus Christ be with you. Amen.

2 Thessalonians 1

¹Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: ²Grace unto you, and peace, from God our Father and the Lord Jesus Christ. ³We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; ⁴So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: ⁵Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: ⁶Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; ⁷And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, ⁸In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: ⁹Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; ¹⁰When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. ¹¹Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: ¹²That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Thessalonians 2

¹Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, ²That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. ³Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; ⁴Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. ⁵Remember ye not, that, when I was yet with you, I told you these things? ⁶And now ye know what withholdeth that he might be revealed in his time. ⁷For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. ⁸And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: ⁹Even him, whose coming is after the working of Satan with all power and signs and lying wonders, ¹⁰And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. ¹¹And for this cause God shall send them strong delusion, that they should believe a lie: ¹²That they all might be damned who believed not the truth, but had pleasure in unrighteousness. ¹³But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: ¹⁴Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. ¹⁵Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. ¹⁶Now our Lord Jesus Christ himself, and God, even our Father,

which hath loved us, and hath given us everlasting consolation and good hope through grace, ¹⁷Comfort your hearts, and stablish you in every good word and work.

2 Thessalonians 3

¹Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: ²And that we may be delivered from unreasonable and wicked men: for all men have not faith. ³But the Lord is faithful, who shall stablish you, and keep you from evil. ⁴And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. ⁵And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. ⁶Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. ⁷For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; ⁸Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: ⁹Not because we have not power, but to make ourselves an ensample unto you to follow us. ¹⁰For even when we were with you, this we commanded you, that if any would not work, neither should he eat. ¹¹For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. ¹²Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. ¹³But ye, brethren, be not weary in well doing. ¹⁴And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. ¹⁵Yet count him not as an enemy, but admonish him as a brother. ¹⁶Now the Lord of peace himself give you peace always by all means. The Lord be with you all. ¹⁷The salutation of Paul with mine own hand, which is the token in every epistle: so I write. ¹⁸The grace of our Lord Jesus Christ be with you all. Amen.

1 Timothy 1

¹Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; ²Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. ³As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, ⁴Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. ⁵Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: ⁶From which some having swerved have turned aside unto vain jangling; ⁷Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. ⁸But we know that the law is good, if a man use it lawfully; ⁹Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ¹⁰For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; ¹¹According to the glorious gospel of the blessed God, which was committed to my trust. ¹²And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; ¹³Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. ¹⁴And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. ¹⁵This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. ¹⁶Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew

forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. ¹⁷Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. ¹⁸This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; ¹⁹Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: ²⁰Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

1 Timothy 2

¹I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ²For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ³For this is good and acceptable in the sight of God our Saviour; ⁴Who will have all men to be saved, and to come unto the knowledge of the truth. ⁵For there is one God, and one mediator between God and men, the man Christ Jesus; ⁶Who gave himself a ransom for all, to be testified in due time. ⁷Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. ⁸I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. ⁹In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; ¹⁰But (which becometh women professing godliness) with good works. ¹¹Let the woman learn in silence with all subjection. ¹²But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. ¹³For Adam was first formed, then Eve. ¹⁴And Adam was not deceived, but the woman being deceived was in the transgression. ¹⁵Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

1 Timothy 3

¹This is a true saying, If a man desire the office of a bishop, he desireth a good work. ²A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ³Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; ⁴One that ruleth well his own house, having his children in subjection with all gravity; ⁵(For if a man know not how to rule his own house, how shall he take care of the church of God?) ⁶Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. ⁷Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. ⁸Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; ⁹Holding the mystery of the faith in a pure conscience. ¹⁰And let these also first be proved; then let them use the office of a deacon, being found blameless. ¹¹Even so must their wives be grave, not slanderers, sober, faithful in all things. ¹²Let the deacons be the husbands of one wife, ruling their children and their own houses well. ¹³For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. ¹⁴These things write I unto thee, hoping to come unto thee shortly: ¹⁵But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. ¹⁶And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Timothy 4

¹Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; ²Speaking lies in hypocrisy; having their conscience seared with a hot iron; ³Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. ⁴For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: ⁵For it is sanctified by the word of God and prayer. ⁶If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. ⁷But refuse profane and old wives' fables, and exercise thyself rather unto godliness. ⁸For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. ⁹This is a faithful saying and worthy of all acceptation. ¹⁰For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. ¹¹These things command and teach. ¹²Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. ¹³Till I come, give attendance to reading, to exhortation, to doctrine. ¹⁴Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. ¹⁵Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. ¹⁶Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

1 Timothy 5

¹Rebuke not an elder, but intreat him as a father; and the younger men as brethren; ²The elder women as mothers; the younger as sisters, with all purity. ³Honour widows that are widows indeed. ⁴But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. ⁵Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. ⁶But she that liveth in pleasure is dead while she liveth. ⁷And these things give in charge, that they may be blameless. ⁸But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. ⁹Let not a widow be taken into the number under threescore years old, having been the wife of one man, ¹⁰Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. ¹¹But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; ¹²Having damnation, because they have cast off their first faith. ¹³And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. ¹⁴I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. ¹⁵For some are already turned aside after Satan. ¹⁶If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. ¹⁷Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. ¹⁸For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.

And, The labourer is worthy of his reward. ¹⁹Against an elder receive not an accusation, but before two or three witnesses. ²⁰Them that sin rebuke before all, that others also may fear. ²¹I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. ²²Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. ²³Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. ²⁴Some men's sins are open beforehand, going before to judgment; and some men they follow after. ²⁵Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

1 Timothy 6

¹Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. ²And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. ³If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; ⁴He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, ⁵Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. ⁶But godliness with contentment is great gain. ⁷For we brought nothing into this world, and it is certain we can carry nothing out. ⁸And having food and raiment let us be therewith content. ⁹But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. ¹⁰For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. ¹¹But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ¹²Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. ¹³I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; ¹⁴That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: ¹⁵Which in his times he shall shew, who is the blessed and only Potentate, the King of

kings, and Lord of lords; ¹⁶Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. ¹⁷Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; ¹⁸That they do good, that they be rich in good works, ready to distribute, willing to communicate; ¹⁹Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. ²⁰O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: ²¹Which some professing have erred concerning the faith. Grace be with thee. Amen.

2 Timothy 1

¹Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, ²To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. ³I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; ⁴Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; ⁵When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. ⁶Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. ⁷For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. ⁸Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; ⁹Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, ¹⁰But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: ¹¹Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. ¹²For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. ¹³Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. ¹⁴That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. ¹⁵This thou knowest, that all they which are in

Asia be turned away from me; of whom are Phygellus and Hermogenes.
¹⁶The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: ¹⁷But, when he was in Rome, he sought me out very diligently, and found me. ¹⁸The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

2 Timothy 2

¹Thou therefore, my son, be strong in the grace that is in Christ Jesus. ²And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. ³Thou therefore endure hardness, as a good soldier of Jesus Christ. ⁴No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. ⁵And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. ⁶The husbandman that laboureth must be first partaker of the fruits. ⁷Consider what I say; and the Lord give thee understanding in all things. ⁸Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: ⁹Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. ¹⁰Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. ¹¹It is a faithful saying: For if we be dead with him, we shall also live with him: ¹²If we suffer, we shall also reign with him: if we deny him, he also will deny us: ¹³If we believe not, yet he abideth faithful: he cannot deny himself. ¹⁴Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. ¹⁵Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. ¹⁶But shun profane and vain babblings: for they will increase unto more ungodliness. ¹⁷And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; ¹⁸Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. ¹⁹Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name

of Christ depart from iniquity. ²⁰But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. ²¹If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. ²²Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. ²³But foolish and unlearned questions avoid, knowing that they do gender strifes. ²⁴And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, ²⁵In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; ²⁶And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

2 Timothy 3

¹This know also, that in the last days perilous times shall come. ²For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, ⁴Traitors, heady, highminded, lovers of pleasures more than lovers of God; ⁵Having a form of godliness, but denying the power thereof: from such turn away. ⁶For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ⁷Ever learning, and never able to come to the knowledge of the truth. ⁸Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. ⁹But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. ¹⁰But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, ¹¹Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. ¹²Yea, and all that will live godly in Christ Jesus shall suffer persecution. ¹³But evil men and seducers shall wax worse and worse, deceiving, and being deceived. ¹⁴But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; ¹⁵And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ¹⁶All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷That the man of God may be perfect, thoroughly furnished unto all good works.

2 Timothy 4

¹I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; ²Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. ³For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴And they shall turn away their ears from the truth, and shall be turned unto fables. ⁵But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. ⁶For I am now ready to be offered, and the time of my departure is at hand. ⁷I have fought a good fight, I have finished my course, I have kept the faith: ⁸Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. ⁹Do thy diligence to come shortly unto me: ¹⁰For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. ¹¹Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. ¹²And Tychicus have I sent to Ephesus. ¹³The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. ¹⁴Alexander the coppersmith did me much evil: the Lord reward him according to his works: ¹⁵Of whom be thou ware also; for he hath greatly withstood our words. ¹⁶At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. ¹⁷Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. ¹⁸And the Lord

shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. ¹⁹Salute Prisca and Aquila, and the household of Onesiphorus. ²⁰Erastus abode at Corinth: but Trophimus have I left at Miletum sick. ²¹Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. ²²The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Titus 1

¹Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; ²In hope of eternal life, which God, that cannot lie, promised before the world began; ³But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; ⁴To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. ⁵For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: ⁶If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. ⁷For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; ⁸But a lover of hospitality, a lover of good men, sober, just, holy, temperate; ⁹Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. ¹⁰For there are many unruly and vain talkers and deceivers, specially they of the circumcision: ¹¹Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. ¹²One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. ¹³This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; ¹⁴Not giving heed to Jewish fables, and commandments of men, that turn from the truth. ¹⁵Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. ¹⁶They profess that they know God; but in works

they deny him, being abominable, and disobedient, and unto every good work reprobate.

Titus 2

¹But speak thou the things which become sound doctrine: ²That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. ³The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; ⁴That they may teach the young women to be sober, to love their husbands, to love their children, ⁵To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. ⁶Young men likewise exhort to be sober minded. ⁷In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, ⁸Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. ⁹Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; ¹⁰Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. ¹¹For the grace of God that bringeth salvation hath appeared to all men, ¹²Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; ¹³Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; ¹⁴Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. ¹⁵These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 3

¹Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, ²To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. ³For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. ⁴But after that the kindness and love of God our Saviour toward man appeared, ⁵Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; ⁶Which he shed on us abundantly through Jesus Christ our Saviour; ⁷That being justified by his grace, we should be made heirs according to the hope of eternal life. ⁸This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. ⁹But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. ¹⁰A man that is an heretick after the first and second admonition reject; ¹¹Knowing that he that is such is subverted, and sinneth, being condemned of himself. ¹²When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. ¹³Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. ¹⁴And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. ¹⁵All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Philemon 1

¹Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, ²And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: ³Grace to you, and peace, from God our Father and the Lord Jesus Christ. ⁴I thank my God, making mention of thee always in my prayers, ⁵Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; ⁶That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. ⁷For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. ⁸Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, ⁹Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. ¹⁰I beseech thee for my son Onesimus, whom I have begotten in my bonds: ¹¹Which in time past was to thee unprofitable, but now profitable to thee and to me: ¹²Whom I have sent again: thou therefore receive him, that is, mine own bowels: ¹³Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: ¹⁴But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. ¹⁵For perhaps he therefore departed for a season, that thou shouldest receive him for ever; ¹⁶Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? ¹⁷If thou count me therefore a partner, receive him as myself. ¹⁸If he hath wronged thee, or oweth thee ought, put that on mine account; ¹⁹I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. ²⁰Yea, brother, let me have joy

of thee in the Lord: refresh my bowels in the Lord. ²¹Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. ²²But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. ²³There salute thee Epaphras, my fellowprisoner in Christ Jesus; ²⁴Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. ²⁵The grace of our Lord Jesus Christ be with your spirit. Amen.

Hebrews 1

¹God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; ³Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; ⁴Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. ⁵For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? ⁶And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. ⁷And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. ⁸But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. ⁹Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. ¹⁰And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: ¹¹They shall perish; but thou remainest; and they all shall wax old as doth a garment; ¹²And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. ¹³But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? ¹⁴Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Hebrews 2

¹Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. ²For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; ³How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; ⁴God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? ⁵For unto the angels hath he not put in subjection the world to come, whereof we speak. ⁶But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? ⁷Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: ⁸Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. ⁹But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. ¹⁰For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. ¹¹For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, ¹²Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. ¹³And again, I will put my trust in him. And again, Behold I and the children which God hath given me. ¹⁴Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;

that through death he might destroy him that had the power of death, that is, the devil; ¹⁵And deliver them who through fear of death were all their lifetime subject to bondage. ¹⁶For verily he took not on him the nature of angels; but he took on him the seed of Abraham. ¹⁷Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. ¹⁸For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews 3

¹Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; ²Who was faithful to him that appointed him, as also Moses was faithful in all his house. ³For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. ⁴For every house is builded by some man; but he that built all things is God. ⁵And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; ⁶But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. ⁷Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, ⁸Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: ⁹When your fathers tempted me, proved me, and saw my works forty years. ¹⁰Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. ¹¹So I sware in my wrath, They shall not enter into my rest.) ¹²Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. ¹³But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. ¹⁴For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; ¹⁵While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. ¹⁶For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. ¹⁷But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? ¹⁸And to whom sware he that they should not enter into his

rest, but to them that believed not? ¹⁹So we see that they could not enter in because of unbelief.

Hebrews 4

¹Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. ²For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. ³For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. ⁴For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. ⁵And in this place again, If they shall enter into my rest. ⁶Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: ⁷Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. ⁸For if Jesus had given them rest, then would he not afterward have spoken of another day. ⁹There remaineth therefore a rest to the people of God. ¹⁰For he that is entered into his rest, he also hath ceased from his own works, as God did from his. ¹¹Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. ¹²For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. ¹⁴Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. ¹⁵For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we

are, yet without sin. ¹⁶Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 5

¹For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: ²Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. ³And by reason hereof he ought, as for the people, so also for himself, to offer for sins. ⁴And no man taketh this honour unto himself, but he that is called of God, as was Aaron. ⁵So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. ⁶As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. ⁷Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; ⁸Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him; ¹⁰Called of God an high priest after the order of Melchisedec. ¹¹Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. ¹²For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. ¹³For every one that useth milk is unskilful in the word of righteousness: for he is a babe. ¹⁴But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6

¹Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, ²Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. ³And this will we do, if God permit. ⁴For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵And have tasted the good word of God, and the powers of the world to come, ⁶If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. ⁷For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: ⁸But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. ⁹But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. ¹⁰For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. ¹¹And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: ¹²That ye be not slothful, but followers of them who through faith and patience inherit the promises. ¹³For when God made promise to Abraham, because he could swear by no greater, he sware by himself, ¹⁴Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. ¹⁵And so, after he had patiently endured, he obtained the promise. ¹⁶For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. ¹⁷Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by

an oath: ¹⁸That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: ¹⁹Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; ²⁰Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Hebrews 7

¹For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; ²To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; ³Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. ⁴Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. ⁵And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: ⁶But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. ⁷And without all contradiction the less is blessed of the better. ⁸And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. ⁹And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. ¹⁰For he was yet in the loins of his father, when Melchisedec met him. ¹¹If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ¹²For the priesthood being changed, there is made of necessity a change also of the law. ¹³For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. ¹⁴For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. ¹⁵And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, ¹⁶Who is

made, not after the law of a carnal commandment, but after the power of an endless life. ¹⁷For he testifieth, Thou art a priest for ever after the order of Melchisedec. ¹⁸For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. ¹⁹For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. ²⁰And inasmuch as not without an oath he was made priest: ²¹(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) ²²By so much was Jesus made a surety of a better testament. ²³And they truly were many priests, because they were not suffered to continue by reason of death: ²⁴But this man, because he continueth ever, hath an unchangeable priesthood. ²⁵Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. ²⁶For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; ²⁷Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. ²⁸For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Hebrews 8

¹Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; ²A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. ³For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. ⁴For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: ⁵Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. ⁶But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. ⁷For if that first covenant had been faultless, then should no place have been sought for the second. ⁸For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: ⁹Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. ¹⁰For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ¹¹And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. ¹²For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. ¹³In that he saith, A new

covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Hebrews 9

¹Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. ²For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. ³And after the second veil, the tabernacle which is called the Holiest of all; ⁴Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; ⁵And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. ⁶Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. ⁷But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: ⁸The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: ⁹Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; ¹⁰Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. ¹¹But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; ¹²Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. ¹³For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: ¹⁴How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from

dead works to serve the living God? ¹⁵And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. ¹⁶For where a testament is, there must also of necessity be the death of the testator. ¹⁷For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. ¹⁸Whereupon neither the first testament was dedicated without blood. ¹⁹For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, ²⁰Saying, This is the blood of the testament which God hath enjoined unto you. ²¹Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. ²²And almost all things are by the law purged with blood; and without shedding of blood is no remission. ²³It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. ²⁴For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: ²⁵Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; ²⁶For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. ²⁷And as it is appointed unto men once to die, but after this the judgment: ²⁸So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10

¹For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. ²For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. ³But in those sacrifices there is a remembrance again made of sins every year. ⁴For it is not possible that the blood of bulls and of goats should take away sins. ⁵Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: ⁶In burnt offerings and sacrifices for sin thou hast had no pleasure. ⁷Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. ⁸Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; ⁹Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. ¹⁰By the which will we are sanctified through the offering of the body of Jesus Christ once for all. ¹¹And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: ¹²But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; ¹³From henceforth expecting till his enemies be made his footstool. ¹⁴For by one offering he hath perfected for ever them that are sanctified. ¹⁵Whereof the Holy Ghost also is a witness to us: for after that he had said before, ¹⁶This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; ¹⁷And their sins and iniquities will I remember no more. ¹⁸Now where remission of these is, there is no more offering for sin. ¹⁹Having therefore, brethren,

boldness to enter into the holiest by the blood of Jesus, ²⁰By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; ²¹And having an high priest over the house of God; ²²Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. ²³Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) ²⁴And let us consider one another to provoke unto love and to good works: ²⁵Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. ²⁶For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ²⁷But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. ²⁸He that despised Moses' law died without mercy under two or three witnesses: ²⁹Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? ³⁰For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. ³¹It is a fearful thing to fall into the hands of the living God. ³²But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; ³³Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. ³⁴For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. ³⁵Cast not away therefore your confidence, which hath great recompence of reward. ³⁶For ye have need of patience, that, after ye have done the will of God, ye might receive the

promise. ³⁷For yet a little while, and he that shall come will come, and will not tarry. ³⁸Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. ³⁹But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Hebrews 11

¹Now faith is the substance of things hoped for, the evidence of things not seen. ²For by it the elders obtained a good report. ³Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. ⁴By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. ⁵By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. ⁶But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. ⁷By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. ⁸By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. ⁹By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: ¹⁰For he looked for a city which hath foundations, whose builder and maker is God. ¹¹Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. ¹²Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. ¹³These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were

strangers and pilgrims on the earth. ¹⁴For they that say such things declare plainly that they seek a country. ¹⁵And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. ¹⁶But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. ¹⁷By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, ¹⁸Of whom it was said, That in Isaac shall thy seed be called: ¹⁹Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. ²⁰By faith Isaac blessed Jacob and Esau concerning things to come. ²¹By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. ²²By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. ²³By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. ²⁴By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ²⁵Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ²⁶Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. ²⁷By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. ²⁸Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. ²⁹By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. ³⁰By faith the walls of Jericho fell down, after they were compassed about seven days. ³¹By faith the harlot Rahab perished not with them that believed not, when

she had received the spies with peace. ³²And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: ³³Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, ³⁴Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. ³⁵Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: ³⁶And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: ³⁷They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; ³⁸(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. ³⁹And these all, having obtained a good report through faith, received not the promise: ⁴⁰God having provided some better thing for us, that they without us should not be made perfect.

Hebrews 12

¹Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, ²Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. ³For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. ⁴Ye have not yet resisted unto blood, striving against sin. ⁵And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: ⁶For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. ⁷If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? ⁸But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. ⁹Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? ¹⁰For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. ¹¹Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. ¹²Wherefore lift up the hands which hang down, and the feeble knees; ¹³And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. ¹⁴Follow peace with all men, and holiness, without which no man shall see the Lord: ¹⁵Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up

trouble you, and thereby many be defiled; ¹⁶Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. ¹⁷For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. ¹⁸For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, ¹⁹And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: ²⁰(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: ²¹And so terrible was the sight, that Moses said, I exceedingly fear and quake:) ²²But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, ²⁴And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. ²⁵See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: ²⁶Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. ²⁷And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. ²⁸Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹For our God is a consuming fire.

Hebrews 13

¹Let brotherly love continue. ²Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. ³Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. ⁴Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. ⁵Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. ⁶So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. ⁷Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. ⁸Jesus Christ the same yesterday, and to day, and for ever. ⁹Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. ¹⁰We have an altar, whereof they have no right to eat which serve the tabernacle. ¹¹For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. ¹²Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. ¹³Let us go forth therefore unto him without the camp, bearing his reproach. ¹⁴For here have we no continuing city, but we seek one to come. ¹⁵By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. ¹⁶But to do good and to communicate forget not: for with such sacrifices God is well pleased. ¹⁷Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. ¹⁸Pray for us:

for we trust we have a good conscience, in all things willing to live honestly. ¹⁹But I beseech you the rather to do this, that I may be restored to you the sooner. ²⁰Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, ²¹Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. ²²And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. ²³Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. ²⁴Salute all them that have the rule over you, and all the saints. They of Italy salute you. ²⁵Grace be with you all. Amen.

James 1

¹James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. ²My brethren, count it all joy when ye fall into divers temptations; ³Knowing this, that the trying of your faith worketh patience. ⁴But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. ⁵If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. ⁶But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. ⁷For let not that man think that he shall receive any thing of the Lord. ⁸A double minded man is unstable in all his ways. ⁹Let the brother of low degree rejoice in that he is exalted: ¹⁰But the rich, in that he is made low: because as the flower of the grass he shall pass away. ¹¹For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. ¹²Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. ¹³Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ¹⁴But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. ¹⁶Do not err, my beloved brethren. ¹⁷Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. ¹⁸Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. ¹⁹Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to

wrath: ²⁰For the wrath of man worketh not the righteousness of God.

²¹Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

²²But be ye doers of the word, and not hearers only, deceiving your own selves. ²³For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

²⁵But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. ²⁶If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. ²⁷Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James 2

¹My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. ²For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; ³And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: ⁴Are ye not then partial in yourselves, and are become judges of evil thoughts? ⁵Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? ⁶But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? ⁷Do not they blaspheme that worthy name by the which ye are called? ⁸If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: ⁹But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. ¹⁰For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. ¹¹For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. ¹²So speak ye, and so do, as they that shall be judged by the law of liberty. ¹³For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. ¹⁴What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ¹⁵If a brother or sister be naked, and destitute of daily food, ¹⁶And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? ¹⁷Even so faith, if it hath not works, is dead, being alone. ¹⁸Yea, a man may say, Thou hast faith, and I have works:

shew me thy faith without thy works, and I will shew thee my faith by my works. ¹⁹Thou believest that there is one God; thou doest well: the devils also believe, and tremble. ²⁰But wilt thou know, O vain man, that faith without works is dead? ²¹Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? ²²Seest thou how faith wrought with his works, and by works was faith made perfect? ²³And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. ²⁴Ye see then how that by works a man is justified, and not by faith only. ²⁵Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? ²⁶For as the body without the spirit is dead, so faith without works is dead also.

James 3

¹My brethren, be not many masters, knowing that we shall receive the greater condemnation. ²For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. ³Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. ⁴Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. ⁵Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! ⁶And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. ⁷For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: ⁸But the tongue can no man tame; it is an unruly evil, full of deadly poison. ⁹Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. ¹⁰Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ¹¹Doth a fountain send forth at the same place sweet water and bitter? ¹²Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. ¹³Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. ¹⁴But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. ¹⁵This wisdom descendeth not from above, but is earthly, sensual, devilish. ¹⁶For where envying and strife is, there is confusion and every evil work. ¹⁷But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and

good fruits, without partiality, and without hypocrisy. ¹⁸And the fruit of righteousness is sown in peace of them that make peace.

James 4

¹From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? ²Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ³Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. ⁴Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. ⁵Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? ⁶But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. ⁷Submit yourselves therefore to God. Resist the devil, and he will flee from you. ⁸Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. ⁹Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. ¹⁰Humble yourselves in the sight of the Lord, and he shall lift you up. ¹¹Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. ¹²There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? ¹³Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: ¹⁴Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. ¹⁵For that ye ought to say, If the Lord will, we shall live, and do this, or that. ¹⁶But now ye rejoice in your boastings: all such rejoicing is evil. ¹⁷Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

James 5

¹Go to now, ye rich men, weep and howl for your miseries that shall come upon you. ²Your riches are corrupted, and your garments are motheaten. ³Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. ⁴Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. ⁵Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. ⁶Ye have condemned and killed the just; and he doth not resist you. ⁷Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. ⁸Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. ⁹Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. ¹⁰Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. ¹¹Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. ¹²But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. ¹³Is any among you afflicted? let him pray. Is any merry? let him sing psalms. ¹⁴Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: ¹⁵And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have

committed sins, they shall be forgiven him. ¹⁶Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. ¹⁷Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. ¹⁸And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. ¹⁹Brethren, if any of you do err from the truth, and one convert him; ²⁰Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

1 Peter 1

¹Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ²Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. ³Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, ⁴To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, ⁵Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. ⁶Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: ⁷That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: ⁸Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: ⁹Receiving the end of your faith, even the salvation of your souls. ¹⁰Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: ¹¹Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹²Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. ¹³Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the

revelation of Jesus Christ; ¹⁴As obedient children, not fashioning yourselves according to the former lusts in your ignorance: ¹⁵But as he which hath called you is holy, so be ye holy in all manner of conversation; ¹⁶Because it is written, Be ye holy; for I am holy. ¹⁷And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: ¹⁸Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹But with the precious blood of Christ, as of a lamb without blemish and without spot: ²⁰Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, ²¹Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. ²²Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: ²³Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. ²⁴For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: ²⁵But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

1 Peter 2

¹Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, ²As newborn babes, desire the sincere milk of the word, that ye may grow thereby: ³If so be ye have tasted that the Lord is gracious. ⁴To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ⁵Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. ⁶Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. ⁷Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, ⁸And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. ⁹But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: ¹⁰Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. ¹¹Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; ¹²Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. ¹³Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; ¹⁴Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. ¹⁵For so is the will of God, that with well doing ye may put to silence the

ignorance of foolish men: ¹⁶As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. ¹⁷Honour all men. Love the brotherhood. Fear God. Honour the king. ¹⁸Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. ¹⁹For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. ²⁰For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. ²¹For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: ²²Who did no sin, neither was guile found in his mouth: ²³Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: ²⁴Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. ²⁵For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1 Peter 3

¹Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; ²While they behold your chaste conversation coupled with fear. ³Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; ⁴But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. ⁵For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: ⁶Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. ⁷Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. ⁸Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: ⁹Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. ¹⁰For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: ¹¹Let him eschew evil, and do good; let him seek peace, and ensue it. ¹²For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. ¹³And who is he that will harm you, if ye be followers of that which is good? ¹⁴But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; ¹⁵But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of

the hope that is in you with meekness and fear: ¹⁶Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. ¹⁷For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. ¹⁸For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: ¹⁹By which also he went and preached unto the spirits in prison; ²⁰Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. ²¹The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: ²²Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

1 Peter 4

¹Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; ²That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. ³For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: ⁴Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: ⁵Who shall give account to him that is ready to judge the quick and the dead. ⁶For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. ⁷But the end of all things is at hand: be ye therefore sober, and watch unto prayer. ⁸And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. ⁹Use hospitality one to another without grudging. ¹⁰As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. ¹¹If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. ¹²Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: ¹³But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. ¹⁴If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. ¹⁵But let none of you suffer as a

murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. ¹⁶Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. ¹⁷For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? ¹⁸And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? ¹⁹Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

1 Peter 5

¹The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: ²Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; ³Neither as being lords over God's heritage, but being ensamples to the flock. ⁴And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. ⁵Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. ⁶Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: ⁷Casting all your care upon him; for he careth for you. ⁸Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: ⁹Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. ¹⁰But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. ¹¹To him be glory and dominion for ever and ever. Amen. ¹²By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. ¹³The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. ¹⁴Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

2 Peter 1

¹Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: ²Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, ³According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: ⁴Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. ⁵And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; ⁶And to knowledge temperance; and to temperance patience; and to patience godliness; ⁷And to godliness brotherly kindness; and to brotherly kindness charity. ⁸For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ⁹But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. ¹⁰Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: ¹¹For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. ¹²Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. ¹³Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; ¹⁴Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. ¹⁵Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. ¹⁶For we have not

followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. ¹⁷For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. ¹⁸And this voice which came from heaven we heard, when we were with him in the holy mount. ¹⁹We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: ²⁰Knowing this first, that no prophecy of the scripture is of any private interpretation. ²¹For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Peter 2

¹But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. ²And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. ³And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. ⁴For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; ⁵And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; ⁶And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; ⁷And delivered just Lot, vexed with the filthy conversation of the wicked: ⁸(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) ⁹The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: ¹⁰But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. ¹¹Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. ¹²But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; ¹³And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots

they are and blemishes, sporting themselves with their own deceivings while they feast with you; ¹⁴Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: ¹⁵Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; ¹⁶But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. ¹⁷These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. ¹⁸For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. ¹⁹While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. ²⁰For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. ²¹For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. ²²But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

2 Peter 3

¹This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: ²That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: ³Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, ⁴And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. ⁵For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: ⁶Whereby the world that then was, being overflowed with water, perished: ⁷But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. ⁸But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ⁹The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. ¹⁰But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. ¹¹Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, ¹²Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? ¹³Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. ¹⁴Wherefore, beloved, seeing that ye look for such things, be

diligent that ye may be found of him in peace, without spot, and blameless.
¹⁵And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; ¹⁶As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. ¹⁷Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. ¹⁸But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

1 John 1

¹That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ²(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) ³That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. ⁴And these things write we unto you, that your joy may be full. ⁵This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. ⁶If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: ⁷But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. ⁸If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 2

¹My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: ²And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. ³And hereby we do know that we know him, if we keep his commandments. ⁴He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. ⁵But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. ⁶He that saith he abideth in him ought himself also so to walk, even as he walked. ⁷Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. ⁸Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. ⁹He that saith he is in the light, and hateth his brother, is in darkness even until now. ¹⁰He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. ¹¹But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. ¹²I write unto you, little children, because your sins are forgiven you for his name's sake. ¹³I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. ¹⁴I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. ¹⁵Love not the world, neither the things that are in the world. If any man

love the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. ¹⁸Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. ¹⁹They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. ²⁰But ye have an unction from the Holy One, and ye know all things. ²¹I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. ²²Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. ²³Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. ²⁴Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. ²⁵And this is the promise that he hath promised us, even eternal life. ²⁶These things have I written unto you concerning them that seduce you. ²⁷But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. ²⁸And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. ²⁹If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1 John 3

¹Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. ²Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. ³And every man that hath this hope in him purifieth himself, even as he is pure. ⁴Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. ⁵And ye know that he was manifested to take away our sins; and in him is no sin. ⁶Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. ⁷Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. ⁸He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. ⁹Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. ¹⁰In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. ¹¹For this is the message that ye heard from the beginning, that we should love one another. ¹²Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. ¹³Marvel not, my brethren, if the world hate you. ¹⁴We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. ¹⁵Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. ¹⁶Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our

lives for the brethren. ¹⁷But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? ¹⁸My little children, let us not love in word, neither in tongue; but in deed and in truth. ¹⁹And hereby we know that we are of the truth, and shall assure our hearts before him. ²⁰For if our heart condemn us, God is greater than our heart, and knoweth all things. ²¹Beloved, if our heart condemn us not, then have we confidence toward God. ²²And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. ²³And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. ²⁴And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John 4

¹Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. ²Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: ³And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. ⁴Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. ⁵They are of the world: therefore speak they of the world, and the world heareth them. ⁶We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. ⁷Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. ⁸He that loveth not knoweth not God; for God is love. ⁹In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. ¹⁰Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. ¹¹Beloved, if God so loved us, we ought also to love one another. ¹²No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. ¹³Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. ¹⁴And we have seen and do testify that the Father sent the Son to be the Saviour of the world. ¹⁵Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. ¹⁶And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. ¹⁷Herein is our love made perfect, that we may have boldness in the day of judgment: because

as he is, so are we in this world. ¹⁸There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. ¹⁹We love him, because he first loved us. ²⁰If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹And this commandment have we from him, That he who loveth God love his brother also.

1 John 5

¹Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. ²By this we know that we love the children of God, when we love God, and keep his commandments. ³For this is the love of God, that we keep his commandments: and his commandments are not grievous. ⁴For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. ⁵Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? ⁶This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. ⁷For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ⁸And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. ⁹If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. ¹⁰He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ¹¹And this is the record, that God hath given to us eternal life, and this life is in his Son. ¹²He that hath the Son hath life; and he that hath not the Son of God hath not life. ¹³These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. ¹⁴And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: ¹⁵And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. ¹⁶If any man see his brother sin a sin which is not unto death, he shall

ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. ¹⁷All unrighteousness is sin: and there is a sin not unto death. ¹⁸We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. ¹⁹And we know that we are of God, and the whole world lieth in wickedness. ²⁰And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. ²¹Little children, keep yourselves from idols. Amen.

2 John 1

¹The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; ²For the truth's sake, which dwelleth in us, and shall be with us for ever. ³Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. ⁴I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. ⁵And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. ⁶And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. ⁷For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. ⁸Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. ⁹Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. ¹⁰If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: ¹¹For he that biddeth him God speed is partaker of his evil deeds. ¹²Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. ¹³The children of thy elect sister greet thee. Amen.

3 John 1

¹The elder unto the wellbeloved Gaius, whom I love in the truth.
²Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. ³For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. ⁴I have no greater joy than to hear that my children walk in truth. ⁵Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; ⁶Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: ⁷Because that for his name's sake they went forth, taking nothing of the Gentiles. ⁸We therefore ought to receive such, that we might be fellowhelpers to the truth. ⁹I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. ¹⁰Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. ¹¹Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. ¹²Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. ¹³I had many things to write, but I will not with ink and pen write unto thee: ¹⁴But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

Jude 1

¹Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: ²Mercy unto you, and peace, and love, be multiplied. ³Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. ⁴For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. ⁵I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. ⁶And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. ⁷Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. ⁸Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. ⁹Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. ¹⁰But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. ¹¹Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. ¹²These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are

without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; ¹³Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. ¹⁴And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, ¹⁵To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. ¹⁶These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. ¹⁷But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; ¹⁸How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. ¹⁹These be they who separate themselves, sensual, having not the Spirit. ²⁰But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, ²¹Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. ²²And of some have compassion, making a difference: ²³And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. ²⁴Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, ²⁵To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Revelation 1

¹The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: ²Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. ³Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. ⁴John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; ⁵And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, ⁶And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. ⁷Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. ⁸I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. ⁹I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. ¹⁰I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ¹¹Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. ¹²And I turned to see the voice that spake with me. And being turned, I saw seven

golden candlesticks; ¹³And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. ¹⁴His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; ¹⁵And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. ¹⁶And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. ¹⁷And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: ¹⁸I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. ¹⁹Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; ²⁰The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Revelation 2

¹Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; ²I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: ³And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. ⁴Nevertheless I have somewhat against thee, because thou hast left thy first love. ⁵Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. ⁶But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. ⁷He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. ⁸And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; ⁹I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. ¹⁰Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. ¹¹He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. ¹²And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; ¹³I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in

those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. ¹⁴But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. ¹⁵So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. ¹⁶Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. ¹⁷He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. ¹⁸And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; ¹⁹I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. ²⁰Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. ²¹And I gave her space to repent of her fornication; and she repented not. ²²Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. ²³And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. ²⁴But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. ²⁵But that which ye have already hold fast till I come. ²⁶And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: ²⁷And he shall rule them with a rod of iron; as the

vessels of a potter shall they be broken to shivers: even as I received of my Father. ²⁸And I will give him the morning star. ²⁹He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 3

¹And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. ²Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. ³Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. ⁴Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. ⁵He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. ⁶He that hath an ear, let him hear what the Spirit saith unto the churches. ⁷And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; ⁸I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. ⁹Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. ¹⁰Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. ¹¹Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. ¹²Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and

the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

¹³He that hath an ear, let him hear what the Spirit saith unto the churches.

¹⁴And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; ¹⁵I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. ¹⁶So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ¹⁷Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: ¹⁸I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

¹⁹As many as I love, I rebuke and chasten: be zealous therefore, and repent.

²⁰Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

²¹To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. ²²He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 4

¹After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. ²And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. ³And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. ⁴And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. ⁵And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. ⁶And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. ⁷And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. ⁸And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. ⁹And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, ¹⁰The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, ¹¹Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Revelation 5

¹And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. ²And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? ³And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. ⁴And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. ⁵And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. ⁶And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. ⁷And he came and took the book out of the right hand of him that sat upon the throne. ⁸And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. ⁹And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; ¹⁰And hast made us unto our God kings and priests: and we shall reign on the earth. ¹¹And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; ¹²Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. ¹³And every creature which is in heaven, and on the earth, and under the earth, and such

as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. ¹⁴And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Revelation 6

¹And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

²And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

³And when he had opened the second seal, I heard the second beast say, Come and see.

⁴And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

⁵And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

⁶And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

⁷And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

⁸And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

⁹And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

¹⁰And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

¹¹And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

¹²And I beheld when he had opened the sixth seal, and, lo, there was a great

earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; ¹³And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. ¹⁴And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. ¹⁵And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; ¹⁶And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: ¹⁷For the great day of his wrath is come; and who shall be able to stand?

Revelation 7

¹And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. ²And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, ³Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. ⁴And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. ⁵Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. ⁶Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. ⁷Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. ⁸Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. ⁹After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. ¹¹And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, ¹²Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever

and ever. Amen. ¹³And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? ¹⁴And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. ¹⁵Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. ¹⁶They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. ¹⁷For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Revelation 8

¹And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. ²And I saw the seven angels which stood before God; and to them were given seven trumpets. ³And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. ⁴And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. ⁵And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. ⁶And the seven angels which had the seven trumpets prepared themselves to sound. ⁷The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. ⁸And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; ⁹And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. ¹⁰And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; ¹¹And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. ¹²And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. ¹³And I beheld, and heard an angel flying through the midst of heaven,

saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Revelation 9

¹And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. ²And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ³And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. ⁴And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. ⁵And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. ⁶And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. ⁷And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. ⁸And they had hair as the hair of women, and their teeth were as the teeth of lions. ⁹And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. ¹⁰And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. ¹¹And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. ¹²One woe is past; and, behold, there come two woes more hereafter. ¹³And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, ¹⁴Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great

river Euphrates. ¹⁵And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. ¹⁶And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. ¹⁷And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. ¹⁸By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. ¹⁹For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. ²⁰And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: ²¹Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Revelation 10

¹And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: ²And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, ³And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. ⁴And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. ⁵And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, ⁶And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: ⁷But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. ⁸And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. ⁹And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. ¹⁰And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. ¹¹And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Revelation 11

¹And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. ²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. ³And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. ⁴These are the two olive trees, and the two candlesticks standing before the God of the earth. ⁵And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. ⁶These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. ⁷And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. ⁸And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. ⁹And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. ¹⁰And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. ¹¹And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. ¹²And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. ¹³And the same

hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. ¹⁴The second woe is past; and, behold, the third woe cometh quickly. ¹⁵And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. ¹⁶And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, ¹⁷Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. ¹⁸And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. ¹⁹And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Revelation 12

¹And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: ²And she being with child cried, travailing in birth, and pained to be delivered. ³And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. ⁴And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. ⁵And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. ⁶And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. ⁷And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸And prevailed not; neither was their place found any more in heaven. ⁹And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. ¹⁰And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ¹¹And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. ¹²Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. ¹³And when the dragon saw that he was cast unto the earth, he persecuted the

woman which brought forth the man child. ¹⁴And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. ¹⁵And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. ¹⁷And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 13

¹And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. ²And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. ³And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. ⁴And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? ⁵And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. ⁶And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. ⁷And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. ⁸And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. ⁹If any man have an ear, let him hear. ¹⁰He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. ¹¹And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. ¹²And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. ¹³And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, ¹⁴And deceiveth them that dwell on

the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. ¹⁵And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. ¹⁶And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: ¹⁷And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. ¹⁸Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation 14

¹And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. ²And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: ³And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. ⁴These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. ⁵And in their mouth was found no guile: for they are without fault before the throne of God. ⁶And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ⁷Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. ⁸And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. ⁹And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, ¹⁰The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night,

who worship the beast and his image, and whosoever receiveth the mark of his name. ¹²Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. ¹³And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. ¹⁴And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. ¹⁵And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. ¹⁶And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. ¹⁷And another angel came out of the temple which is in heaven, he also having a sharp sickle. ¹⁸And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. ¹⁹And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. ²⁰And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Revelation 15

¹And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

²And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. ³And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. ⁴Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. ⁵And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: ⁶And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. ⁷And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. ⁸And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Revelation 16

¹And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

²And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. ³And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. ⁴And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. ⁵And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. ⁶For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. ⁷And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. ⁸And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. ⁹And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. ¹⁰And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, ¹¹And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. ¹²And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. ¹³And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of

that great day of God Almighty. ¹⁵Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. ¹⁶And he gathered them together into a place called in the Hebrew tongue Armageddon. ¹⁷And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. ¹⁸And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. ¹⁹And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. ²⁰And every island fled away, and the mountains were not found. ²¹And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Revelation 17

¹And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: ²With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. ³So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. ⁴And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: ⁵And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. ⁶And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. ⁷And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. ⁸The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. ⁹And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. ¹⁰And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. ¹¹And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. ¹²And the ten horns which thou sawest

are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. ¹³These have one mind, and shall give their power and strength unto the beast. ¹⁴These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. ¹⁵And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. ¹⁶And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. ¹⁸And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Revelation 18

¹And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ²And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ³For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. ⁴And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. ⁵For her sins have reached unto heaven, and God hath remembered her iniquities. ⁶Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. ⁷How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. ⁸Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. ⁹And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, ¹⁰Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. ¹¹And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: ¹²The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and

all manner vessels of most precious wood, and of brass, and iron, and marble, ¹³And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. ¹⁴And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. ¹⁵The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, ¹⁶And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! ¹⁷For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, ¹⁸And cried when they saw the smoke of her burning, saying, What city is like unto this great city! ¹⁹And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. ²⁰Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. ²¹And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. ²²And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; ²³And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. ²⁴And

in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Revelation 19

¹And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: ²For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. ³And again they said, Alleluia. And her smoke rose up for ever and ever. ⁴And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. ⁵And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. ⁶And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. ⁷Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. ⁸And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. ⁹And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. ¹⁰And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. ¹¹And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. ¹²His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. ¹³And he was clothed with a vesture dipped in blood: and his name is called The Word of God. ¹⁴And the armies which were in heaven

followed him upon white horses, clothed in fine linen, white and clean.

¹⁵And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. ¹⁶And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. ¹⁷And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; ¹⁸That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. ¹⁹And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. ²⁰And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. ²¹And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Revelation 20

¹And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. ²And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, ³And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. ⁴And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. ⁵But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. ⁶Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. ⁷And when the thousand years are expired, Satan shall be loosed out of his prison, ⁸And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. ⁹And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. ¹⁰And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. ¹¹And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. ¹²And I saw the

dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. ¹³And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. ¹⁴And death and hell were cast into the lake of fire. This is the second death. ¹⁵And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21

¹And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. ²And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. ³And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. ⁴And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. ⁵And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. ⁶And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. ⁷He that overcometh shall inherit all things; and I will be his God, and he shall be my son. ⁸But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. ⁹And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. ¹⁰And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, ¹¹Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; ¹²And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the

children of Israel: ¹³On the east three gates; on the north three gates; on the south three gates; and on the west three gates. ¹⁴And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. ¹⁵And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. ¹⁶And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. ¹⁷And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. ¹⁸And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. ¹⁹And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; ²⁰The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. ²¹And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. ²²And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. ²³And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. ²⁴And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. ²⁵And the gates of it shall not be shut at all by day: for there shall be no night there. ²⁶And they shall bring the glory and honour of the nations into it. ²⁷And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Revelation 22

¹And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. ²In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. ³And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: ⁴And they shall see his face; and his name shall be in their foreheads. ⁵And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. ⁶And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. ⁷Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. ⁸And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. ⁹Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. ¹⁰And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. ¹¹He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. ¹²And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ¹³I am Alpha and Omega, the beginning and the end, the first and the last. ¹⁴Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ¹⁵For without are dogs, and

sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. ¹⁶I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. ¹⁷And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. ¹⁸For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: ¹⁹And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. ²⁰He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. ²¹The grace of our Lord Jesus Christ be with you all. Amen.