New World Translation of the Hebrew Scriptures
Vol. 2
New World Translation of the Hebrew Scriptures

Rendered from the Original Languages by the
NEW WORLD BIBLE TRANSLATION COMMITTEE
Volume II
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"This is what the Lord Jehovah [יהוה, YHWH] has said: '... look! I am creating new heavens and a new earth, and the former things will not be remembered or come up on the heart.'"
—Isaiah 65:13, 17.
EXPLANATION OF THE SYMBOLS USED IN THE MARGINAL REFERENCES

Aq
Greek translation made by Aquila, a Jewish proselyte, of the 2d century A.D. A very literal translation of the Hebrew, becoming the official Greek version for the Jews. Origen included it in the 3d column of his Hexapla, current about A.D. 245. See Foreword of the New World Translation of the Christian Greek Scriptures, page 12, ¶ 1.

Ca
Cairo Manuscript of the Prophets, in Hebrew. It contains the Earlier and Later Prophets (see Foreword, Volume I, ¶ 4) and was written by Moses ben Asher in Tiberias in Palestine, A.D. 885. It is in the Karate Jews' synagogue of Cairo, Egypt. Accidentally discovered about 1890.

It
"Old Latin" Version, probably originating among Latin-speaking Jews of Cartage in North Africa but later adopted by the Christians. Various Latin versions were circulated before Jerome's production of the Latin Vulgate, and were translations of the Greek Septuagint before Origen revised that Greek text about A.D. 245. Three types of Old Latin versions are identified: (1) the African, the most primitive; (2) the European; and (3) the Italian, probably a revision of the European. Usually called "Itala." The standard edition continues to be that of Pierre Sabatier, Bibliorum Sacrorum latinae versiones antiquae seu vetus italica, issued 1743-49.

L
Leningrad Manuscript, catalogued as No. B.19A, in Hebrew. It is the oldest dated manuscript of the complete Hebrew Bible and was copied A.D. 1008 "from the corrected clear books prepared by the master Aaron ben Moshe ben Asher." It contains the ordinary vocalization of the Hebrew consonants. It is now in the Public Library in Leningrad, Russia.

LXX
Greek Septuagint Version, begun about 280 B.C. The oldest version of the Hebrew Scriptures and a work of Jews.

LXX
Greek Septuagint Version as found in the Codex Sinaiticus, or Sinaitic Manuscript. Of the 4th century. What remains of its translation of the Hebrew Scriptures is fragmentary. Discovered at Mt. Sinai in 1844, it is now in the British Museum, London, England.

LXX
Greek Septuagint Version as found in the Codex Alexandrinus, or Alexandrine Manuscript, of the complete Bible. Of the middle of the 5th century. From its translation of the Hebrew Scriptures the following have been lost: 1 Kings 12:17 to 14:9 and Psalms 49:20 to 79:11.
Greek Septuagint Version as found in the Codex Vaticanus, or Vatican Manuscript No. 1209. Of the 4th century. From its translation of the Hebrew Scriptures two sections are missing: the book of Genesis from its beginning up to chapter 46:28, and Psalms 106:27 to 137:6 (Psalms 106-133 in Hebrew), but which missing passages were restored by a 15th-century scribe. The Books of the Maccabees and the Psalms of Solomon, apocryphal books, are missing. Catalogued in the Vatican Library since the 15th century.


Sam

Samaritan Pentateuch, a Hebrew text mixed with Samaritan idioms, transmitted by the Samaritan community in Palestine independently of the Jewish tradition since the 4th century B.C. Out of 6,000 differences between the Samaritan text and the Hebrew text of the first five books of the Bible only 1,000 are important. A few extant manuscripts are earlier than the 12th century.

Sy

Syriac Peshitta Version. Parts of it may be of Jewish origin, but it was made for Syriac Christians. It is basically a translation directly of the Hebrew Scriptures, although made with some consideration of the Greek Septuagint. Its most valuable manuscript for the translation of the entire Hebrew Bible is the 6th- or 7th-century codex in the Ambrosian Library, Milan, Italy. An earlier manuscript has a date corresponding with A.D. 464.

LXXB

Greek Septuagint Version straight of the Hebrew Bible only and the Samaritan community in Palestine only in the 2nd century. Catalogued in the Vatican Library since the 4th century.

M


EXPLANATION OF THE SYMBOLS

EXPLANATION OF THE SYMBOLS
### Alphabetical Order and Marginal Abbreviations of the Books of the Hebrew and Greek Scriptures

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* To be published in Volume III in the course of the years.
† To be published in Volume IV in the course of the years.
PLATES AND MAPS
[Follow page 705]

PLATE
A Temple-Palace Area of Jerusalem (Ground Plan)—1027 to 607 B.C.
B Temple-Palace Area of Jerusalem (Perspective View)—1027 to 607 B.C.
C Jerusalem—from David to Nehemiah
D Temple of Jehovah

MAP
1 Pre-Kingdom Israel, Northern Palestine
2 Pre-Kingdom Israel, Central Palestine
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4 United Kingdom of Saul, David, Solomon—Part I (11th Century B.C.)
5 United Kingdom of Saul, David, Solomon—Part II (11th Century B.C.)
6 Southern Kingdom of Judah (10th Century B.C.)
7 Northern Kingdom of Israel (10th Century B.C.)
8 World Empires (Assyrian, Babylonian, Persian)
9 Palestine During Judah's Restoration (6th Century B.C.)

THE FIRST OF SAMUEL
Or, according to the Greek Septuagint,
THE FIRST OF KINGS

1 Now there happened to be a certain man of Ramah, a Zuphite of the mountainous region of Ephraim, and his name was Elka'nah, the son of Jeroham, the son of Eli'hu, the son of To'hu, the son of Zuph, an Ephraimite. And he had two wives, the name of the one being Han'nah and the name of the other being Penin'nah. And Penin'nah came to have children but Han'nah had no children. And that man went up out of his city from year to year to prostrate himself and to sacrifice to Jehovah of armies in Shil'loh. And there is where the two sons of Eli, Hoph'ni and Phine'has, were priests to Jehovah.

4 And there came to be a day when El-ka'nah proceeded to sacrifice, and he gave to Penin'nah his wife and to all her sons and her daughters portions, but to Han'nah he gave one portion. Nonetheless it was Han'nah that he loved, and,
as for Jehovah, he had closed up her womb. And her rival wife also vexed her sorely for the sake of making her feel disconcerted because Jehovah had closed up her womb. And that was the way she would do year by year as often as she went up into the house of Jehovah. That was the way she would vex her, so that she would weep and not eat. And El-ka'nah her husband proceeded to say to her: "Han'nah, why do you weep and why do you not eat and why does your heart feel bad? Am I not better to you than ten sons?"

9 Then Han'nah got up after they had eaten in Shi'loh and after the drinking, while E'li the priest was sitting upon the seat by the doorpost of the temple of Jehovah. And she was bitter of soul and she began to pray to Jehovah and weep greatly. And she went on to make a vow and say: "O Jehovah of armies, if you will without fail look upon the affliction of your slave girl and actually remember me and you will not forget your slave girl and actually give to your slave girl a male offspring, I will give him to Jehovah all the days of his life and no razor will come upon his head."

12 And it occurred that while she prayed extendedly before Jehovah E'li was watching her mouth. As for Han'nah, she was speaking in her heart; only her lips were quivering, and her voice was not heard. But E'li took her for drunk. So E'li said to her: "How long will you behave drunk? Put away your wine from upon you." At this Han'nah answered and said: "No, my lord! A woman hard pressed in spirit I am, and wine and intoxicating liquor I have not drunk, but I pour out my soul before Jehovah. Do not make your slave girl like a good-for-nothing woman, for it is out of the abundance of my concern and my vexation that I have spoken until now." Then E'li answered and said: "Go in peace, and may the God of Israel grant your petition that you have asked of him." To this she said: "Let your maid-servant find favor in your eyes." And the woman proceeded to go on her way and to eat, and her face became self-concerned no more.

19 Then they got up early in the morning and prostrated themselves before Jehovah, after which they returned and came into their house at Ra'mah. El-ka'nah now had intercourse with Han'nah his wife, and Jehovah began remembering her. So it came about at the rolling around of a year that Han'nah became pregnant and brought a son to birth and proceeded to call his name Samuel, because, said she, "It is from Jehovah that I have asked him."

21 In time the man El-ka'nah went up with all his household to sacrifice to Jehovah the
yearly sacrifice and his vow offering. As for Hanan', she did not go up, for she had said to her husband: "As soon as the boy is weaned I must bring him and he must appear before Jehovah and dwell there to time indefinite." At this Elka'nah her husband said to her: "Do what is good in your eyes. Stay at home until you wean him. Only may Jehovah carry out his word." So the woman stayed at home and kept nursing her son until she weaned him.

24 Accordingly just as soon as she had weaned him she brought him up with her, along with a three-year-old bull and one e'phah of flour and a large jar of wine, and she proceeded to enter the house of Jehovah in Shiloh. And the boy was with her. Then they slaughtered the bull and brought the boy to Eli. With that she said: "Excuse me, my lord! By the life of your soul, my lord, I am the woman that was standing with you in this place to pray to Jehovah. It was with reference to this boy that I prayed that Jehovah should grant me my petition that I asked of him. And I, in my turn, have lent him on requests to Jehovah all the days that he does happen to be. He is one requested for Jehovah."

And he proceeded to bow down there to Jehovah.

1 "In Jehovah," M; "in my God," LXXVg and 27 Hebrew manuscripts. 2 "God," M, Elo-him; Vg, De'mus. 3 "God," M, El; LXX, The-os; Vg, De'mus. 4 "By him," M, marginal reading, Vg and many Hebrew manuscripts. 5 Literally, "The bow of mighty men is," M. Or, "that are about to stumble." 6 "Cease [to hunger]." Even, M. By a slight emendation of the Hebrew this could well read, "cease to serve (to slave)."

2 And Hanan'nah continued to pray and say: "My heart does exult in Jehovah," My horn is indeed exalted in Jehovah. My mouth is widened against my enemies, For I do rejoice in the salvation from you. There is no one holy like Jehovah, for there is no one but you; And there is no rock like our God. Do not you people speak haughtily—haughtily—so much.

Let nothing go forth unrestrained from your mouth, "For a God of knowledge Jehovah is," And by him deeds are rightly estimated. The mighty men of the bow are filled with terror, But those that are stumbling do gird on vital energy.

The satisfied must hire themselves out for bread, But the hungry actually cease [to hunger]. Even the barren has given birth to seven, But she that was abundant in sons has faded away.

Jehovah is a Killer and a Preserver of life, A Bringer down to She'ol, and He brings up.
7 "Jehovah is an Impoverisher and an Enricher,"
An Abaser, also an Exalter, 
8 "A Raiser of a lowly one from the dust;" 
From the asphet he lifts up a poor one, 
"To make them sit with nobles, and a throne of glory he gives to them as a possession."
9 "For to Jehovah belong earth's supports, And he places upon them the productive land."

"The feet of the men of his loving-kindness he guards;" 
As for the wicked ones, they are silenced in darkness, 
For not by power does a man prove superior."
10 "As for Jehovah, those contending against him will be terrified;" 
Against them he will thunder in the heavens. 
"Jehovah himself will judge the ends of the earth, That he may give strength to his king, That he may exalt the horn of his anointed one."

11 Then El-ka'nah went to Ra'mah to his house, and as for the boy, he became a minister of Jehovah before E'li the priest.

a "The inhabited earth," Sy; "the terrestrial circle (or'bis)," Vg. Or, "his men of loyal love." c "Man." Ish, M; an'ner, LXX; vir, Vg. d "Them," VgSy. Literally, "him," M; that is, each member of the class contending against him. e "Anointed one." Or, "Messiah." M, ma'sh'lahh; Sy, m'sh'lahh; LXX, christos; Vg, christus. f "Then... house," MVgSy; "And she left him there before Jehovah and went off to Ar-matha'im," LXX.

12 Now the sons of E'lî were scoundrels; they did not recognize Jehovah, y 13 As for the due right of the priests from the people, whenever any man was offering a sacrifice an attendant of the priest came with the three-pronged fork in his hand, just when the meat was boiling, and made a thrust into the bowl or the two-handled cooking pot or the caldron or the one-handled cooking pot. Anything that the fork might bring up the priest would take for himself. That is the way they would do in Shi'loh to all the Israelites coming there. 
10 Also, before ever they could make the fat smoke, an attendant of the priest came and said to the man sacrificing: "Do give meat to roast for the priest so that he may take from you, not boiled meat, but raw," 16 When the man would say to him: "Let them be sure to make the fat smoke first of all." Then take for yourself just whatever your soul may crave," he actually said: "No, but you should give it now, and, if not, I shall have to take it by force!" 17 And the sin of the attendants came to be very great before Jehovah, for the men treated the offering of Jehovah with disrespect.

18 And Samuel was ministering before Jehovah, as a boy, having a linen eph'od girded on. Also a little sleeveless coat his mother would make for him, and she brought it up to him.
from year to year when she came up with her husband to sacrifice the yearly sacrifice.\(^a\) \(^b\) 20 And E'li blessed\(^c\) El-ka'nah and his wife\(^d\) and said: "May Jehovah appoint to you an offspring from this wife in place of the thing lent, that was lent to Jehovah."\(^a\) 21 Accordingly Jehovah visited\(^e\) Han'nah,\(^f\) so that she had pregnancy and gave birth\(^g\) to three sons and two daughters. And the boy Samuel continued growing up with Jehovah.\(^h\)

22 And E'li was very old, and he had heard of all that his sons kept doing to all Israel and how they would cohabit\(^i\) with the women that were serving\(^j\) at the entrance of the tent\(^k\) of meeting.\(^l\) 23 And he used to say to them: "Why do you keep doing things like these?\(^m\) For the things I am hearing about you from all the people are bad.\(^n\) 24 No, my sons, because the report is not good that I am hearing, that the people of Jehovah are causing to circulate.\(^o\) 25 If a man should sin against a man,\(^p\) God will arbitrate for him,\(^q\) but if it is against Jehovah that a man should sin,\(^r\) who is there to pray for him?\(^s\)" But they would not listen to the voice of their father,\(^t\) because Jehovah was now pleased to put them to death.\(^u\) 26 All the while Samuel was growing bigger and more likable\(^v\) both from Jehovah's standpoint and from that of men.\(^w\)

\(^a\) Or, omitting the Hebrew preposition for to: "that Jehovah asked for (borrowed)." M is vowel-pointed to read: "that he asked for (borrowed) for Jehovah."  
\(^b\) Their place," Sy and 12 Hebrew manuscripts; "his place," M. \(^c\) Or, "turned his attention to."  
\(^d\) "Gave birth yet," LXX. \(^e\) The Hebrew verb here is one used for military service, suggesting organized service for these women in companies. \(^f\) LXX omits the clause "and how they . . . tent of meeting." \(^g\) M adds the Hebrew expression for "even these [words]," but this appears to be a ditto graphy. \(^h\) Or, "and better."  

27 And a man of God\(^x\) proceeded to come to E'li and say to him: "This is what Jehovah says: 'Did I not for a fact reveal myself to the house of your forefather while they happened to be in Egypt as slaves\(^y\) to the house of Phar'aoh?\(^z\) 28 And there was a choosing\(^c\) of him out of all the tribes of Israel for me,\(^t\) to act as priest\(^d\) and go up upon my altar to make sacrificial smoke\(^e\) billow up,\(^f\) to bear an eph'od before me, that I might give to the house of your forefather all the offerings\(^o\) made by fire of the sons of Israel.\(^u\) 29 Why do you men keep kicking at my sacrifice\(^v\) and at my offering that I have commanded [in my] dwelling\(^w\) and you keep honoring your sons more than me by fattening yourselves\(^x\) from the best of every offering of Israel my people?\(^h\)"

30 "That is why the utterance of Jehovah the God of Israel is: 'I did indeed say, As for your house and the house of your forefather, they will walk before me to time indefinite.'\(^w\) But now the utterance of Jehovah is: "It is unthinkable on my part, because those honoring me I shall honor,\(^a\) and those despising me will be of little account."\(^b\) 31 Look! days\(^c\) are coming when I shall certainly chop off your arm and the arm of the house of your forefather, so that there will not come to be an old man in your house.\(^d\) 32 And you will actually look upon an
adversary [in my] dwelling amid all the good that is done to Israel, 9 and never will there come to be an old man in your house. 23 And yet there is a man of yours 24 that I shall not cut off from being at my altar so as to cause your eyes to fail and to make your soul pine away, but the greater number of your house will all die by the sword of men. 25 And this is the sign for you that will come to your two sons, Hoph‘ni and Phin‘e-has: 26 On one day both of them will die. 27 And I shall certainly raise up for myself a faithful priest. 28 In harmony with what is in my heart and in my soul he will do, and I shall certainly build 29 for him a lasting 30 house, and he will certainly walk before my anointed one always. 31 And it must occur that anyone left over in your house will come 32 and bow down to him for the payment of money and a round loaf of bread and will certainly say: “Attach me, please, to one of the priestly offices to eat a piece of bread.”

3 All the while the boy Samuel was ministering to Jehovah before E‘li, 3 and word from Jehovah had become rare in those days; 4 there was no vision 5 being spread abroad.

2 Now it came about on that day that E‘li was lying in his place and his eyes had begun to grow dim; 6 he was not able to see. 7 And the lamp 8 of God was not yet extinguished 9 and Samuel was lying in the temple of Jehovah, where the ark of God was. 4 And Jehovah pro-

a "Your," MVgSy; "his," LXX. b "Your," MVgSy; "his," LXX. Evidently LXX refers to Ahi‘athar, a descendant of E‘li. c "Die by the sword of men," LXX; "die as men," MSy. d Or, "faithful; firmly established." e "Anointed one," M, mashi‘ahh; Sy, m’shi‘ahh; LXX, chr·istos; Vg, chr·istus. f Literally, "all the days."

ceeded to call Samuel. 3 At this he said: “Here I am.” 4 And he went running to E‘li and saying: “Here I am, for you called me.” But he said: “I did not call. Lie down again.” So he went and lay down. 5 And Jehovah went on to call yet again: “Samuel!” 6 At this Samuel got up and went to E‘li and said: “Here I am, for you did call me.” But he said: “I did not call, my son.” 7 Lie down again.” 8 (As regards Samuel, he had not yet come to know Jehovah, and the word of Jehovah had not yet begun to be revealed to him.) 9 So Jehovah called again for the third time: “Samuel!” 10 At that he got up and went to E‘li and said: “Here I am, for you must have called me.”

And E‘li began to discern that it was Jehovah that was calling the boy. 9 Consequently E‘li said to Samuel: “Go, lie down, and it must occur that, if he should call you, you must say, 'Speak, Jehovah, for your servant is listening.’” 11 So Samuel went and lay down in his place.

10 Then Jehovah came and took his position and called as at the other times: “Samuel, Samuel!” At this Samuel said: “Speak, for your servant is listening.” 12 And Jehovah went on to say to Samuel: “Look! I am doing something in Israel which if anyone hears about, both his ears will tingle.” 13 On that day I shall carry out toward E‘li all that I have said respecting his house, from beginning to end.

a "To call Samuel," MVgSy; "to call: ‘Samuel, Samuel!’" LXX. See verse 10. b "You must tell," in harmony with verse 15. "And I have told," MLXXVgSy.
his house forever for the error that he has known, because his sons are calling down evil upon God and he has not rebuked them. And that is why I have sworn to the house of E'li that the error of the house of E'li will not be brought to exemption from punishment by sacrifice or by offering forever."

15 And Samuel continued lying down until the morning. Then he opened the doors of Jehovah's house. And Samuel was afraid to tell E'li of the appearing. But E'li called Samuel and said: "Samuel, my son!" At this he said: "Here I am." And he went on to say: "What is the word that he has spoken to you? Do not, please, conceal it from me. May God do so to you and so may he add to it if you should conceal from me a word of all the word that he has spoken to you." So Samuel told him all the words, and he did not conceal anything from him. At that he said: "It is Jehovah. What is good in his eyes let him do."

19 And Samuel continued growing up and Jehovah himself proved to be with him and did not cause any of all his words to fall to the earth. And all Israel from Dan to Be'er-she'ba became aware that Samuel was one accredited for the position of prophet to Jehovah. And Jehovah proceeded to appear again. *a

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*a For the error that he has known, because," MSy; "for the injustices of his sons, because," LXX. Or, "for the reason that he has known that," by a slight emendation. b "God." This is a restoration of the original, which the Jewish Sopherim or scribes had emended to read "for themselves" (M), out of misguided reverence for God. This is one of their Eighteen Emendations. LXX has "God" (Theos). c LXX adds here: "and got up early in the morning."
5 And it came about that as soon as the ark of the covenant of Jehovah came into the camp all the Israelites broke out into loud shouting, so that the earth was in a stir.  

6 The Philistines also got to hear the sound of the shouting and began saying: "What does the sound of this loud shouting in the camp of the Hebrews mean?" Finally they got to know that the ark of Jehovah itself had come into the camp.  

7 And the Philistines became afraid, because they said: "God has come into the camp!" So they said: "Woe to us, for such a thing as this never occurred before! Woe to us! Who will save us from the hand of this majestic God? This is the God that was the smiter of Egypt with every sort of slaughter in the wilderness. Show yourselves courageous and prove yourselves men, you Philistines, that you may not serve the Hebrews just as they have served you; and you must prove yourselves men and fight!" Accordingly the Philistines fought and Israel was defeated and they went fleeing each one to his tent, and the slaughter came to be very great, so that out of Israel there fell thirty thousand men on foot.  

11 And the ark of God itself was captured and the two sons of E'li, Hoph'ni and Phin'e has, died.  

**Footnotes:**

- "God," M, El-o.him'; the plural of majesty followed by the verb "has come" in the singular. Vg, De'us. LXX, "These gods." Or, "these majestic gods? These are the gods that were the smitters." All the words here are in the plural in the Hebrew text. However, this may be the plural of majesty, even in the mouths of those pagan Philistines. Compare Genesis 20:13, footnote c; 31:53, footnotes f, g, h; 35:7, footnote e; Exodus 32:4, footnote d; 32:8, footnote a; Deuteronomy 5:26, footnote a; Joshua 24:19, footnote e.  

- "Tent," LXXVgSy; "lents," M.  

- "God," M, El-o.him'; LXX, The-os'; Vg, De'us.  

- "Jehovah."  

12 And a man of Benjamin went running from the battle line so that he arrived at Shi'lloh on that day with his garments ripped apart and dirt on his head.  

13 When he arrived, there was E'li sitting on the seat by the roadside, watching, because his heart had become atremble over the ark of The [true] God. And the man himself went in to report in the city, and the whole city began crying out.  

14 And E'li got to hear the sound of the outcry. So he said: "What does the sound of this turmoil mean?" And the man himself hurried that he might go in and report to E'li. (Now E'li was ninety-eight years old and his eyes had set so that he was unable to see.) And the man proceeded to say to E'li: "I am the one coming from the battle line, and I—it is from the battle line that I have fled today." At this he said: "What is the thing that has happened, my son?" So the news bearer answered and said: "Israel has fled before the Philistines and there has also occurred a great defeat among the people and also your own two sons have died—Hoph'ni and Phin'e has—and the very ark of The [true] God has been captured."

18 And it came about that at the moment that he mentioned the ark of The [true] God he began to fall from the seat backward beside the gate and his neck got broken so that he died, because the man was old and heavy, and he himself had judged Israel forty years.  

**Footnotes:**


- "Battle line," M; "battle," Vg; "camp," LXX.  

- Or, "brought to remembrance."
his daughter-in-law, the wife of Phin'eh-as, was pregnant near to giving birth and she got to hear the report that the ark of the [true] God was captured and that her father-in-law and her husband had died. At that she bowed herself and began giving birth, because her pangs came unexpectedly upon her. 20 And about the time of her death the women standing by her began to speak: "Do not be afraid, because it is a son that you have borne." And she did not answer and did not set her heart on it. 21 But she called the boy Ich'a-bod, saying, "Glory has gone away from Israel into exile," [this] with reference to the ark of the [true] God's being captured and with reference to her father-in-law and her husband. 22 So she said: "Glory has gone away from Israel into exile, because the ark of the [true] God has been captured."

As for the Philis'tines, they took the ark of the [true] God and then brought it from Eben-e'zer to Ash'dod. 2 And the Philis'tines proceeded to take the ark of the [true] God and bring it into the house of Da'gon and station it beside Da'gon. 3 Then the Ash'dodites got up early the very next day and there Da'gon was fallen upon his face to the earth before the ark of Jehovah, with the head of Da'gon and the palms of both his hands cut off, to the threshold. Only the fish part had been left upon him. 4 That is why the priests of Da'gon and all those going into the house of Da'gon do not tread upon the threshold of Da'gon in Ash'dod down to this day.

6 And the hand of Jehovah came to be heavy upon the Ash'dod-ites and he began causing panic and striking them with piles, namely, Ash'dod and its territories. 7 And the men of Ash'dod came to see that it was so, and they said: "Do not let the ark of the God of Israel dwell with us, because his hand has been hard against us and against Da'gon our god." Consequently they sent and gathered all the axis lords of the Philis'tines to them and said: "What shall we do to the ark of the God of Israel?" Finally they said: "Toward Gath let the ark of the God of Israel go around." So they brought the ark of the God of Israel around to there.

9 And it came about that after they had brought it around to there the hand of Jehovah came to be upon the city with a very great confusion and he began striking the men of the
city, from small to great, and piles\(^a\) began breaking out on them.\(^b\) Hence they sent the ark of the God\(^b\) to Ek'ron.\(^c\) And it came about that as soon as the ark of the God\(^b\) came to Ek'ron the Ek'ron-ites began to cry out, saying: "They have brought the ark of the God of Israel around to me to put me and my people to death!"\(^c\) Consequently they sent and gathered all the axis lords of the Philis'tines and said: "Send the ark of the God of Israel away that it may return to its place and may not put me and my people to death." For a death-dealing confusion had occurred in the whole city; the hand of the God\(^b\) had been very heavy there,\(^d\) and the men that did not die\(^e\) had been struck with piles.\(^f\) And the cry\(^g\) of the city for help kept ascending to the heavens.

And the ark\(^h\) of Jehovah proved to be in the field of the Philis'tines seven months.\(^i\) And the Philis'tines proceeded to call the priests and the diviners,\(^j\) saying: "What shall we do with the ark of Jehovah? Let us know with what we should send it away to its place."\(^k\) To this they said: "If you are sending the ark of the God of Israel away, do not send it away without an offering, for you should by all means return to him a guilt offering.\(^l\) Then it is that you will be healed and it must become known to you.

\(\text{Vg reads: "From small to great, and their rectums protruding began putrefying. And the people of Gath took counsel together and made themselves seats of skins."}\)

\(\text{"The [true] God."}\) M, h\(\text{Elo-him},\) the definite article h\(\text{a} \) ("The") preceding the title E\(\text{lo-him},\) to distinguish him from the false god Da'gon. Tj, "Jehovah."

\(\text{LXX adds here: "And their land began breaking out with mice."}\)

\(\text{See 1 Samuel 5:6, footnote e.}\)

\(\text{\"Jerboas." Mouse-like rodents with long hind legs used for jumping.}\)

\(\text{\"Every one of you," eight Hebrew manuscripts and T; \"you," LXX Sy.}\)

\(\text{\"Scourge;\" M.}\)

\(\text{\"God." M, \text{Elo-him},\) in the plural of majesty, referring to Da'gon. See 1 Samuel 5:7, footnote f.}\)

\(\text{\"Their sons.\"}\)
that it was not his hand that touched us; an accident it was that happened to us."

10 And the men proceeded to do accordingly. So they took two cows that were giving suck and hitched them to the wagon, and their young ones they shut up at home. Then they put the ark of Jehovah upon the wagon, and also the box and the golden jeboas and the images of their piles. And the cows began to go straight ahead on the road to Beth-shemesh. On the one highway they went, lowing as they went, and they did not turn aside to the right or to the left. All the while the axis lords of the Philistines were walking after them as far as the boundary of Beth-shemesh. And people of Beth-shemesh were reaping the wheat harvest in the low plain. When they raised their eyes and saw the Ark they gave way to rejoicing at seeing it. And the wagon itself came into the field of Joshua the Beth-shemite and kept standing there, where there was a large stone. And they went splitting up the wood of the wagon, and the cows they offered up as a burnt offering to Jehovah.

15 And the Levites themselves took the ark of Jehovah down and the box that was with it, in which the golden articles were, and they proceeded to put it upon the large stone. And the men of Beth-shemesh, for their part, offered up burnt offerings, and they continued rendering up sacrifices on that day to Jehovah.

16 And the five axis lords of the Philistines themselves saw it and went their way back to Ekron on that day. "Now these are the golden tumors that the Philistines returned as a guilt offering to Jehovah: for Ashdod one, for Gath one, for Ashkelon one, for Gaza one, for Ekron one. And the golden jeboas were to the number of all the cities of the Philistines belonging to the five axis lords, from the fortified city to the village of the open country.

And the great stone upon which they rested the ark of Jehovah is a witness down to this day in the field of Joshua the Beth-shemite. And he went striking down the men of Beth-shemesh, because they had looked upon the ark of Jehovah. So he struck down among the people seventy men—fifty thousand men—and the people began mourning because Jehovah...
had struck down the people with a great slaughter. Further, the men of Beth-shemesh said: "Who will be able to stand before Jehovah this holy God, and to whom will he withdraw from off us?" Finally they sent messengers to the inhabitants of Kirjath-jearim, saying: "The Philistines have returned the ark of Jehovah. Come down. Take it up to yourselves."  

Accordingly the men of Kirjath-jearim came and brought the ark of Jehovah up and took it into the house of Ahinadab on the hill, and Eleazar his son was the one whom they sanctified to guard the ark of Jehovah. And it came about that from the day of the Ark's dwelling in Kirjath-jearim the days kept multiplying so that they amounted to twenty years, and all the house of Israel went mourning after Jehovah. And Samuel proceeded to say to all the house of Israel: "If it is with all your heart you are returning to Jehovah, put away the foreign gods from your midst* and also the Ash'toreth images, and direct your heart unwaveringly to Jehovah and serve him alone, and he will deliver you from the hand of the Philistines." At that the sons of Israel put away the Ba'als and the Ash'toreth images and began serving Jehovah alone.  

Then Samuel said: "Collect all Israel together at Mizpah, that I may pray in your behalf to Jehovah." So they were collected together at Mizpah, and they went drawing...
said: "Till now Jehovah has helped us." Thus the Philis'tines were subdued and they did not come any more into the territory of Israel, and the hand of Jehovah continued to be against the Philis'tines all the days of Samuel. And the cities that the Philis'tines had taken from Israel kept coming back to Israel from Ek'ron to Gath, and the territory of them Israel delivered from the hand of the Philis'tines.

And there came to be peace between Israel and the Am'or-ites.

15 And Samuel kept on judging Israel all the days of his life. And he traveled from year to year and made the circuit of Beth'el, Gath, and Miz'pa'h and judged Israel at all these places. But his return was to Ra'mah, because there was where his house was and there he judged Israel. And he proceeded to build an altar there to Jehovah.

And it came about that as soon as Samuel had grown old he made appointments of his sons as judges for Israel. Now the name of his first-born son happened to be Joel and the name of his second A-bi'jah; they were judging in Be'er-she'ba. And his sons did not walk in his ways, but they were inclined to follow unjust profit and would accept a bribe and pervert judgment.

4 In time all the older men of Israel collected themselves together and came to Samuel at Ra'mah and said to him: "Look! you yourself have grown old but your own sons have not walked in your ways. Now do appoint for us a king to judge us like all the nations." But the thing was bad in the eyes of Samuel inasmuch as they had said: "Do give us a king to judge us," and Samuel began to pray to Jehovah. Then Jehovah said to Samuel: "Listen to the voice of the people as respects all that they say to you, for it is not you whom they have rejected but it is I whom they have rejected from being king over them. In accord with all their doings that they have done from the day of my bringing them up out of Egypt until this day in that they kept leaving me and serving other gods, that is the way they are doing also to you. And now listen to their voice. Only this, that you should solemnly warn them and you must tell them the rightful due of the king that will reign over them."

10 So Samuel said all the words of Jehovah to the people that were asking a king of him. And he proceeded to say: "This will become the rightful due of the king that will reign over you: Your sons he will take and put them as his in chariots and among his horsemen and some will have to run before his chariots, and to appoint for himself chiefs over thousands and chiefs over fifties, and [some] to do his plowing and to reap his harvest and to make his war instruments and his chariot instruments. And your daughters he will take for ointment mixers and cooks and bakers.

14 And your fields and your vineyards and your olive groves, the best ones, he will take and actually give to his servants. And of your fields of seed and of your vineyards he will take the tenth, and he will certainly give them

a "Chiefs," M, sa'rîm'. Compare Genesis 39:21, footnote e; Genesis 40:2, footnote d; Exodus 18:21, footnotes e, d, e, f.
to his court officials and his servants. And your menservants and your maidservants and your best herds, and your asses he will take and he will have to use them for his work.

Of your flocks he will take the tenth, and you yourselves will become his as servants. And you will certainly cry out in that day by reason of your king whom you have chosen for yourselves, but Jehovah will not answer you in that day."

19 However, the people refused to listen to the voice of Samuel and said: "No, but a king is what will come to be over us. And we must become, we also, like all the nations, and our king must judge us and go out before us and fight our battles." And Samuel gave a hearing to all the words of the people; then he spoke them in the ears of Jehovah. And Jehovah proceeded to say to Samuel: "Listen to their voice and you must cause a king to reign for them." Accordingly Samuel said to the men of Israel: "Go each one to his city."

9 Now there happened to be a man of Benjamin and his name was Kish, the son of Abi'el, the son of Ze'ror, the son of Be-co'rah, the son of Aphi'ah, a Benja'minite, a mighty in wealth. And he happened to have a son whose name was Saul, young and handsome, and there was no man of the sons of Israel that was handsomer than he; from his shoulders upward he was taller than all the people.

3 And the she-asses belonging to Kish the father of Saul got lost. So Kish said to Saul his son: "Take, please, with you one of the attendants and get up, go, look for the she-asses." And he went passing through the mountainous region of Ephra'im and passing on through the land of Shal'i-shah and they did not find them. And they went passing on through the land of Sha'alim, but they were not [there]. And he went passing on through the land of the Benja-minites, and they did not find [them].

5 They themselves came into the land of Zuph, and Saul, for his part, said to his attendant that was with him: "Do come, and let us return, that my father may not quit attending to the she-asses and actually become anxious about us." But he said to him: "Look, please! There is a man of God in this city, and the man is held in honor. All that he says comes true without fail. Let us go there now. Perhaps he can tell us our way that we must go."

7 At this Saul said to his attendant: "And if we should go, what shall we bring to the man? because the bread itself has disappeared from our receptacles and, as a gift, there is nothing to bring to the man of God. What is there with us?" So the attendant answered Saul once more and said: "Look! there is a quarter of a shekel of silver found in my hand, and I shall have to give it to the man of God, and he will have to tell us our way." (In former times in Israel this was the way the man would have

a "He," MSy; "they," LXXVg. b "A man of God." M, ish Elo-him'. Compare verses 7 and 8, footnote e, and verse 10, footnote a, and Deuteronomy 33:1, footnote a.

c "God," M, ha-Elo-him'; with the definite article ha ("The") before Elo-him'; LXX, ho Theo's. Compare verse 6, footnote b. d "I shall," M; "you will," LXXB.
talked on his going to seek God: "Come, and let us go to the seer." For the prophet of today used to be called a seer in former times.

Then Saul said to his attendant: "Your word is good. Do come, let us go." And they went their way to the city where the man of God a was.

While they were going up on the ascent to the city they themselves found girls going out to draw water. So they said to them: "Is the seer in this place?" Then they answered them and said: "He is. Look! he is ahead of you. Hurry now, because today he has come to the city, for there is a sacrifice today for the people on the high place." As soon as you men come into the city you will directly find him before he goes up to the high place to eat, because the people may not eat until his coming, for he is the one that blesses the sacrifice. First after that those who are invited may eat. And now go up, because him—just now you will find him. Accordingly they went on up to the city. As they were coming into the middle of the city, why, there was Samuel coming out to meet them to go up to the high place.

As for Jehovah, he had uncovered the ear of Samuel the day before Saul came, saying: "Tomorrow about this time I shall send to you a man from the land of Benjamin, and you must anoint him as leader over my people Israel and he must save my people from the hand of the Philistines, because I have seen [the affliction of] my people, for their outcry has come to me." And Samuel himself saw

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a "Man of God." M, "ish ha-El-o-him." Compare verse 6, footnote b.

b "The affliction of my people," LXXT; "my people," MVgSy.
served it* for you that you may eat with those invited." So Saul ate with Samuel on that day. Subsequently they went down from the high place to the city, and he continued speaking with Saul on the housetop. Then they rose early, and it came about that as soon as the dawn ascended Samuel proceeded to call to Saul on the housetop, saying: "Do get up," that I may send you away." So Saul got up and both of them, he and Samuel, went forth out-of-doors. While they were descending by the edge of the city Samuel himself said to Saul: "Say to the attendant* that he should pass on ahead of us"—so he passed on—"and, as for you, stand still now that I may let you hear the word of God."*d

Samuel then took the flask* of oil and poured it out upon his head and kissed him and said: "Is it not because Jehovah has anointed you as a leader* over his possession? On your going away from me today you will certainly find two men close by the tomb* of Rachel* in the territory of Benjamin at Zelzah, and they will certainly say to you: 'The she-asses that you have gone to look for have been found, but now your father has given up the matter of the she-asses* and has become anxious about you men, saying, 'What shall I do about my son?' And you must pass on from there still farther and come as far as the big tree of Ta'bôr, and there there must encounter you three men going up to The [true] God* at Beth'el,* one carrying three kids* and one carrying three round loaves of bread* and one carrying a large jar of wine.* And they will certainly ask about your welfare* and give you two loaves and you must accept them from their hand. It is after that you will come to the hill* of The [true] God,* where there is a garrison* of the Philistines. And it should come about that at the time of your coming there to the city you will certainly meet a group of prophets* coming down from the high place* and ahead of them a string instrument* and tambourine* and flute* and harp* while they are speaking as prophets.* And the spirit* of Jehovah will certainly become operative upon you and you will certainly speak as a prophet* along with them and be changed into another man. And it must occur that when these signs* come to you, do for yourself what your hand finds possible,* because The [true] God* is with you.* And you must go down ahead of me to Gil'gal,* and, look! I am going down to you to offer up burnt sacrifices, to render up communic

a "They have reserved [it]," by an emendation of the Hebrew text. M. "reservation is being made." b Literally, "for you—saying, The people I have invited," M. Ob secure, hence made to read as we have it above by a slight emendation. c "And he continued ... rose early," M; "and they prepared a couch for Saul on the housetop, and he slept," LXX; and he spoke with Saul on the housetop; and Saul stretched himself out on the housetop and slept," Vg. d "Word of God," The first occurrence of this expression. e Here the Hebrew scribe evidently made an oversight (homooteleuton), which is preserved for us by LXX as follows: "Jehovah has anointed you as a leader over his people, over Israel, and you will rule over Jehovah's people, and you will save them out of the hand of their enemies round about. And this will be the sign to you that Jehovah." Vg reads similarly.

ion sacrifices. Seven days you should keep waiting until my coming to you, and I shall certainly let you know what you should do.”

9 And it occurred that as soon as he turned his shoulder to go from Samuel God began changing the heart of his into another, and all these signs proceeded to come true on that day.

10 So they went from there to the hill and here there was a group of prophets to meet him; at once the spirit of God became operative upon him and he began to speak as a prophet in the middle of them. And it came about that when all those knowing him formerly saw him, look! it was with prophets that he prophesied. Consequently the people said one to another: “What is this that has happened to the son of Kish? Is Saul also among the prophets?”

12 Then a man from there answered and said: “But who is their father?” That is why it has become a proverb saying: “Is Saul also among the prophets?”

13 At length he finished speaking as a prophet and came to the high place. Later the brother of Saul’s father said to him and to his attendant: “Where did you go?” Upon that he said: “To look for the she-asses, and we kept on going to see, but they were not there. So we came to Samuel.” At this Saul’s uncle said: “Do tell me, please, What did Samuel say to you men?” In turn Saul said to his uncle: “He told us unmistakably that the she-asses had been found.” And the matter of the kingship about which Samuel had talked he did not tell him.

17 And Samuel proceeded to call the people together to Jehovah at Miz’pah and to say to the sons of Israel: “This is what Jehovah the God of Israel has said: ‘It was I who brought Israel up out of Egypt and who went delivering you from the hand of Egypt and from the hand of all the kingdoms that were oppressing you. But you—today you have rejected your God, who was a savior to you out of all your evils and your afflictions, and you went on to say: ‘No, but a king is what you should put over us.’ And now take your stand before Jehovah by your tribes and by your thousands.’ ”

20 Accordingly Samuel had all the tribes of Israel draw near, and the tribe of Benjamin came to be picked. Then he had the tribe of Benjamin draw near by its families, and the family of the Mat’rites came to be picked. Finally Saul the son of Kish came to be picked. And they went looking for him, and he was not to be found. Hence they inquired further of Jehovah: “Has the man come here as yet?” To this Jehovah said: “Here he is, hidden among the luggage.” So they went running and took him from there. When he took his stand in the middle of the people, he was taller than all the other people from his shoulders upward. Then Samuel said to all the people: “Have you seen the one whom Jehovah has chosen, that there is none like him among all the people?” And all the people began to shout and say: “Let the king live!”

a “Went from there,” LXX; “came there,” MSy. b “A man from there,” M; “one of them,” LXX.
25 Upon that Samuel spoke to the people about the rightful due of the kingship and wrote it in a book and deposited it before Jehovah. Then Samuel sent all the people away, each one to his house. As for Saul himself, he went to his home at Gib'e-ah, and the valiant men whose heart God had touched proceeded to go with him. As for the good-for-nothing men, they said: "How will this one save us?" Accordingly they despised him, and they did not bring any gift to him.

And it came about approximately a month later that Na'hash the Am'mon-ite proceeded to go up and camp against Ja'bes'h in Gil'e-ad. At that all the men of Ja'bes'h said to Na'hash: "Conclude a covenant with us that we may serve you." Then Na'hash the Am'mon-ite said to them: "On this condition I shall conclude it with you, on the condition of boring out every right eye of yours, and I must put it as a reproach upon all Israel." In turn the older men of Ja'bes'h said to him: "Give us seven days' time and we will send messengers into all the territory of Israel and, if there is no savior of us, then we must go out to you." In time the messengers came to Gib'e-ah of Saul and spoke the words in the ears of the people, and all the people began raising their voice and weeping.

5 But here is Saul coming after the herd of the Am'mon-ites and went striking down the Am'mon-ites till the day grew warm. When there proved to be

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*a* "God," MVgSy; "Jehovah" (Ky'rios), LXX. "And it came about approximately a month later." By a slight and advisable emendation of the Hebrew text in accord with LXX, which begins chapter 11 with these words. But M reads: "But he continued like one grown speechless." *Or, "Ja'bes'h-gil'e-ad."

*b* "God," MSy; "Jehovah," TLXXVg and two Hebrew manuscripts. "They," MVg; "He," LXXSy. *See Exodus 14:24, footnote b.

c "Am'mon," MVg; "the sons of Am'mon," TLXXSy and three Hebrew manuscripts.
some that were left over, then they were sent scattering and there were not left over among them two together. And the people began to say to Samuel: "Who is it saying, 'Saul—is he to be king over us?' Give the men over that we may put them to death." However, Saul said: "Not a man should be put to death on this day," because today Jehovah has performed salvation in Israel.  

14 Later Samuel said to the people: "Come and let us go to Gil'gal—and we may there make the kingship anew." So all the people went to Gil'gal and there they proceeded to make Saul king before Jehovah in Gil'gal. Then they rendered up communion sacrifices there before Jehovah, and there Saul and all the men of Israel continued rejoicing to a great degree.

12 Finally Samuel said to all Israel: "Here I have listened to YOUR voice as respects all that you have said to me, that I should cause a king to reign over you. And now here is the king walking before you! As for me, I have grown old and gray, and my sons, here they are with you, and I—I have walked before you from my youth until this day. Here I am. Answer against me in front of Jehovah and in front of his anointed one: Whose bull have I taken or whose ass have I taken or whom have I defrauded or whom have I crushed or from whose hand have I accepted hush money?"

a "Saul—is he to be king?" MVg; "Saul—he should not be king," LXXSy. b "Saul," MVgSy; "Samuel," LXX original and some other Greek manuscripts. c "LXX reads: 'and there Samuel anointed Saul to be king,'" See chapter 12, verse 3, footnote d. d "Anointed one," M, ma-shi'ahh; LXX, chris-tos'; Vg, chris'tus; Sy, m'shikh. e "Or," LXXSyT and many Hebrew manuscripts. f Or, "a ransom."
ing against them. And they began to call to Jehovah for aid and say: 'We have sinned, for we have left Jehovah that we might serve the Ba'als and the Ash'to-reth' images; and now deliver us out of the hand of our enemies that we may serve you.' And Jehovah proceeded to send Jer-ub-ba'al and Be'dan and Jeph'tah and Samuel and deliver you out of the hand of your enemies all around that you might dwell in security. When you saw that Nahash* the king of the sons of Am'mon had come against you, you kept saying to me: ‘No, but a king is what should reign over us!’ all the while Jehovah your God being your King.

And now here is the king whom you have chosen, for whom you asked, and here Jehovah has put over you a king. If you will fear Jehovah and actually serve him and obey his voice and you will not rebel against the order of Jehovah, both you and the king who must reign over you will certainly prove to be followers of Jehovah your God. But if you will not obey the voice of Jehovah and you will actually rebel against the order of Jehovah, the hand of Jehovah will certainly prove to be against you and your fathers. Now, also, take your stand and see this great thing that Jehovah is doing before your eyes. Is it not wheat harvest today? I shall call to Jehovah that he may give thunders and rain, then know and see that your evil is great that you have done in the eyes of Jehovah in asking for yourselves a king.”

18 Upon that Samuel called to Jehovah and Jehovah proceeded to give thunders and rain on that day, so that all the people were greatly in fear of Jehovah and of Samuel. And all the people began to say to Samuel: “Pray in behalf of your servants to Jehovah your God, as we do not want to die; because we have added to all our sins an evil in asking for ourselves a king.”

20 So Samuel said to the people: “Do not be afraid. You— you have done all this evil. Only do not turn aside from following Jehovah, and you must serve Jehovah with all your heart. And you must not turn aside to follow the unrealities that are of no benefit and that do not deliver, because they are unrealities. For Jehovah will not desert his people for the sake of his great name, because Jehovah has taken it upon himself to make you his people. As for me also, it is unthinkable on my part to sin against Jehovah by ceasing to pray in your behalf, and I must instruct you in the good and right way. Only fear Jehovah and you must serve him in truth for see what great things he has done for you. But if you flagrantly do what is bad, you will be swept away, both you and your king.”

13 Saul was years old when he began to reign, and for two years he reigned over Israel. And Saul proceeded to choose for himself three thousand men out of Israel and two thousand came to be with Saul at Mich-mash and in the mountainous region of Beth'el,
and a thousand proved to be with Jon'a than at Gib'ea h of Benjamin, and the rest of the people he sent away, each one to his tent. 2 Then Jon'a than struck down the garrison k of the Phi listines that was in Ge'ba, and the Phi listines got to hear of it. As for Saul, he had the trumpet blown throughout all the land, saying: 'Let the Hebrews hear!' 4 And all Israel itself heard tell: 'Saul has struck down a garrison of the Phi listines and now Israel has become foul smelling a among the Phi listines.' So the people were called together to follow Saul to Gil'gal. 5 And the Phi listines, for their part, collected themselves together to fight against Israel, thirty thousand war chariots b and six thousand horsemen and people like the grains of sand that are upon the seashore for multitude, and they went their way up and began camping in Mich'mash to the east of Beth-a'ven. 6 And the men of Israel themselves saw that they were in sore straits, because the people were hard pressed, and the people went hiding themselves in the caves, the hollows and the crags and the vaults d and the water pits. 7 Hebrews even crossed the Jordan e to the land of Gad f and Gil'ead. But Saul himself was yet in Gil'gal, and all the people trembled while following him. 

8 And he continued waiting for seven days to the appointed time that Samuel [had said], and Samuel did not come to Gil'gal and the people were scattering from him. 9 Finally Saul said: 'Bring near to me the burnt sacrifice and the communion offerings.' With that he went offering up the burnt sacrifice.

10 And it came about that as soon as he had finished offering up the burnt sacrifice, why, there was Samuel coming in. So Saul went out to meet him and bless him. 11 Then Samuel said: 'What is it you have done?' To this Saul said: 'I saw that the people had been dispersed from me, and you—you did not come within the appointed days, and the Phi listines were being collected together at Mich'mash, so I said to myself, 'Now the Phi listines will come down against me at Gil'gal and the face of Jehovah I have not softened.' So I compelled myself and went offering up the burnt sacrifice.' 

13 At this Samuel said to Saul: 'You have acted foolishly. You have not kept the commandment of Jehovah your God that he commanded you; because if you had, Jehovah would have made your kingdom firm over Israel to time indefinite. 14 And now your kingdom will not last. Jehovah will certainly find for himself a man agreeable to his heart, and Jehovah will commission him as a leader over his people, because you did not keep what Jehovah commanded you.' 

15 Then Samuel rose and went his way up from Gil'gal to Gib'ea h of Benjamin, and Saul proceeded to take the count of the people, those yet found with him, about six hundred men. 

a "Tent," LXX; "house," Sy; literally, "tents," MVg. See chapter 4, verse 10, footnote e. b "Ge'ba," MSy; "Gib'ea," VgT; "the hill," LXX. c "Thirty," MLXXVg; "three," SyLXX Lagardian edition. d Or, "underground cavities." e Or, possibly, by a slight emendation of the Hebrew text, "Much people." f "Had said," LXXT and four Hebrew manuscripts; M omits.

*a Or, "I thought." b Literally, "seek (to find)," M. c LXXIt add here: "and the rest of the people went up after Saul to meet the warriors. They went from Gil'gal."
16 And Saul and Jonath the son of Saul and the people yet found with them were dwelling in Ge'ba of Benjamin. As for the Philis'tines, they had encamped in Mich'mash. 17 And the force of pillagers would sally forth from the camp of the Philis'tines in three bands. The one band would turn to the road to Oph'rah, to the land of Shu'ali and the other band would turn to the road of Beth-ho'ron, and the third band would turn to the road to the boundary that looks toward the valley of Ze-bo'im toward the wilderness.

19 Now there was not a smith to be found in all the land of Israel, because the Philis'tines had said: "That the Hebrews may not make a sword or a spear." And all the Israelites would go down to the Philis'tines to get each one his plowshare or his mattock or his ax or his sickle sharpened. And the price for sharpening proved to be a pim for the plowshares and for the mattocks and for the three-toothed instruments and for the axes and for fixing fast the oxcart. And it happened on the day of battle that not a sword or a spear was found in the hand of any of the people that were with Saul and Jonathon, but there could be found one belonging to Saul and to Jonathon his son.

23 Now an outpost of the Philis'tines would sally forth to the ravine pass of Mich'mash. And it came about one day that Jonathon the son of Saul proceeded to say to the attendant carrying his weapons: "Do come and let us cross over to the outpost of the Philis'tines who are across over there." But to his father he did not tell it. And Saul was dwelling at the outskirts of Gib'e-ah under the pomegranate tree that is in Mig'ron, and the people that were with him were about six hundred men. (And Ahi'jah the son of Ahi'tub, the brother of Ich'a-bod, the son of Phin'e-has, the son of Eli, the priest of Jehovah in Shi'loh, was carrying the eph'od.) And the people themselves did not know that Jonathon had gone.

6 So Jonathon said to the attendant, his armor-bearer: "Do come and let us cross over to the outpost of these uncircumcised men. Perhaps Jehovah will work for us, for there is no hindrance to Jehovah to save by many or by few." At this his armor-bearer said to him: "Do whatever is in your heart. Turn where you wish to. Here I am with you in accord with your heart." Then Jonathon said: "Here we are crossing over to the men, and let us expose ourselves to them. If this is the way they should say to us, 'Stand still until we make contact with you!' then we must stand where we are and we should not go on up to them. But if this is the way they should say, 'Come up
against us!" then we must go up, because Jehovah will certainly give them into our hand, and this is for us the sign."

11 With that the two of them exposed themselves to the outpost of the Philistines. And the Philistines proceeded to say: "Here are the Hebrews coming out from the holes where they have hidden themselves." 12 So the men of the outpost answered Jon'a than and his armor-bearer and said: "Come on up to us and we will let you know a thing!" At once Jon'a than said to his armor-bearer: "Come up after me, because Jehovah will certainly give them into the hand of Israel." 13 And Jon'a than kept going up on his hands and his feet and his armor-bearer after him, and they began to fall before Jon'a than, and his armor-bearer was putting them to death behind him. 14 And the first slaughter with which Jon'a than and his armor-bearer struck them down amounted to about twenty men within about half the plowing line in an acre of field. 15 Then a trembling occurred in the camp in the field and among all the people of the outpost, and the force of pillagers trembled, even they, and the earth began quaking and it developed into a trembling from God. 16 And the watchmen belonging to Saul in Gib'e ah of Benjamin got to see it, and, look! the turmoil swayed this way and that. 17 And Saul proceeded to say to the people that were with him: "Take the count, please, and see who has gone out from us." When they

**Notes:**

- "In an acre of field." Literally, "a span of a field," that is, the measure of land that a span of oxen can plow in a day.  
- LXX reads: "and, look! the camp was in a commotion from one end to the other."
hard pressed on that day, and yet Saul put the people under the pledge of an oath, saying: "Cursed is the man that eats bread before the evening and until I have taken vengeance upon my enemies!" And none of the people tasted bread.

25 And all those of the land came into the woods, when honey happened to be over all the surface of the field. When the people came into the woods, why, look! there was a dripping of honey, but there was no one putting his hand to his mouth, because the people were afraid of the oath. As for Jon'athan, he had not been listening when his father put the people under an oath, so he stretched out the tip of the rod that was in his hand and dipped it into the honeycomb and drew his hand back to his mouth, and his eyes began to beam. At this one of the people reacted and said: "Your father solemnly put the people under oath, saying, 'Cursed is the man that eats bread today!'" (And the people began to get tired.) However, Jon'athan said: "My father has brought trouble upon the land. See, please, how my eyes have beamed because I tasted this little bit of honey. How much more so if the people had but eaten today from the spoil of their enemies that they found! For now the slaughter upon the Philis'tines has not been great."

31 And on that day they kept striking down the Philis'tines from Mich'mash to Ai'jalon, and the people got to be very tired. And the people began snatching at the spoil and taking sheep and cattle and calves and slaughtering them on the earth, and the people fell to eating along with the blood. So they told Saul, saying: "Look! the people are sinning against Jehovah by eating along with the blood." At this he said: "You have dealt treacherously. First of all roll a great stone to me." After that Saul said: "Scatter among the people and you must say to them, 'Bring near to me, each one of you, his bull and, each one, his sheep, and you must do the slaughtering in this place and the eating, and you must not sin against Jehovah by eating along with the blood.' Accordingly all the people brought near each one his bull that was in his hand that night and did the slaughtering there. And Saul proceeded to build an altar to Jehovah. With it he started altar-building to Jehovah.

36 Later Saul said: "Let us go down after the Philis'tines by night and plunder them until the morning lightens up and let us not leave a single one among them." To this they said: "Anything that is good in your eyes do." Then the priest said: "Let us approach here to The [true] God." And Saul began to inquire of God: "Shall I go down after the Philis'tines? Will you give them into the hand of Israel?" And he did not answer him on that day. So Saul said: "Come near here, all you key men of the people, and ascertain and see in what

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"Were hard pressed," by a slight change of punctuation of the Hebrew text. "Drew near," M. "And yet Saul . . . oath," so by a slight emendation of the Hebrew text. "And Saul acted willfully with the people," M; "And Saul ignorantly committed a great sin of error on that day and put the people under a curse, saying: 'Accursed is the man that eats bread before evening,'" LXX.
46 So Saul withdrew from following the Philistines, and the Philistines themselves went to their place.

47 And Saul himself took the kingship over Israel and went wandering round about against all his enemies, against Moab and against the sons of Am'mon, and against E'dom and against the kings of Zobah and against the Philistines, and wherever he would turn he was victorious. So he went on acting valiantly and proceeded to strike down Am'alek and to deliver Israel out of the hand of their spoiler.

49 And the sons of Saul came to be Jon'a-than and Ish'vi and Mal'chi-shu'ah, and, as for the names of his two daughters, the name of the one born first was Me'rab and the name of the younger one Mi'chal. And the name of Saul's wife was A-hin'oo'am the daughter of A-him'aaz, and the name of the chief of his army was Ab'ner the son of Ner, the uncle of Saul. And Kish was the father of Saul, and Ner, the father of Ab'ner was the son of A-bi'el.

52 And the warfare continued heavy against the Philistines all the days of Saul. When Saul saw any mighty man or any valiant person he would gather him to himself.

15 Then Samuel said to Saul: "It was I whom Jehovah sent to anoint you as king over his people Israel, and now listen to

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*He was victorious," in agreement with LXXVg; "he treated as wicked (condemned)," M. According to 1 Chronicles 8:33, Ner was the grandfather of Saul; and Ab'ner, as the brother of Kish, was the uncle of Saul. *"Son," MVgSy; "the son of Ja'min, the son of A-bi'el," LXX. Or, "And Kish, the father of Saul, and Ner, the father of Ab'ner, were the sons of A-bi'el." See 1 Samuel 9:1. See Josephus' Antiquities of the Jews, Book 6, chapter 6, § 6.
the voice of the words of Jehovah,* This is what Jehovah of armies, has said, ‘I must call to account’ what Am'alek did to Israel when he set himself against him in the way while he was coming up out of Egypt. Now go and you must strike down Am'alek and devote him to destruction with all that he has, and you must not have compassion upon him and you must put them to death, man as well as woman, child as well as sucking, bull as well as sheep, camel as well as ass.’ Accordingly Saul summoned the people and took the count of them in Te-lah'im, two hundred thousand men on foot and ten thousand men of Judah.

And Saul proceeded to come as far as the city of Am'alek and to lie in ambush by the torrent valley. Meanwhile Saul said to the Ken'ites: "Go, depart, go down from the midst of the A'mal'ek'ites, that I may not sweep you away with them. As for you, you exercised loving-kindness with all the sons of Israel at the time of their coming out of Egypt." So the Ken'ites departed from the midst of A'malek. After that Saul went striking down A'malek from Hav'idah as far as Shur, which is in front of Egypt. And he got to catch A'gag the king of A'malek alive, and all the other people he devoted to destruction at the edge of the sword. But Saul and the people had compassion upon A'gag and upon the best of the flock and the herd and the fat ones and upon the rams and upon all that was good, and they did not wish to devote them to destruction.

* "Sweep you away," by a slight emendation of the Hebrew text. "Collect (gather) you," M.  b Or, "loyal love."  c "Fat ones."  T; "animals of the second litter [hence more valued]," M.

As for all the goods that were despicable and rejected, these they devoted to destruction.

10 The word of Jehovah now came to Samuel, saying: "I do regret" that I have caused Saul to reign as king, because he has turned back from following me, and my words he has not carried out." And it was distressing to Samuel and he kept crying out to Jehovah all night long. Then Samuel got up early to meet Saul in the morning. But report was made to Samuel, saying: "Saul came to Car'mel and, look! he was erecting a monument for himself, and he then turned around and went across and descended to Gil'gal." At length Samuel came to Saul, and Saul began to say to him: "Blessed are you of Jehovah. I have carried out the word of Jehovah." But Samuel said: "Then what does this sound of the flock in my ears mean, and the sound of the herd that I am hearing?"

To this Saul said: "From the A'mal'ek'ites they have brought them, because the people had compassion upon the best of the flock and of the herd for the purpose of sacrificing to Jehovah your God, but what was left over we have devoted to destruction." At this Samuel said to Saul: "Stop! and I will tell you what Jehovah spoke to me last night." So he said to him: "Speak!"

17 And Samuel went on to say: "Was it not on the condition that you were little in your own eyes that you were head of the tribes of Israel and Jehovah proceeded to anoint you as king over Israel? Later Jehovah sent
you on a mission and said, 'Go, and you must devote the sinners,\(^a\) the A-mal'ekites,\(^a\) to destruction and you must fight against them until you will have exterminated them.'\(^b\) So why is it you did not obey the voice of Jehovah but went darting greedily at the spoil and doing what was bad in the eyes of Jehovah?\(^c\)

20 However, Saul said to Samuel: "But I have obeyed the voice of Jehovah in that I went on the mission on which Jehovah had sent me and I brought A'gag the king of Am'alek, but Am'alek I have devoted to destruction.\(^d\) And the people went taking from the spoil sheep and cattle, the choicest of them as something devoted to destruction, to sacrifice to Jehovah your God in Gil'gal.\(^e\)

22 In turn Samuel said: "Does Jehovah have as much delight in burnt offerings\(^a\) and sacrifices as in obeying the voice of Jehovah? Look! to obey\(^f\) is better than a sacrifice,\(^g\) to pay attention than the fat of rams;\(^h\) for rebelliousness\(^i\) is the same as the sin of divination,\(^j\) and pushing ahead presumptuously\(^k\) the same as [using] uncanny power\(^l\) and teraphim.\(^m\) Since you have rejected the word of Jehovah,\(^n\) he\(^o\) accordingly rejects you from being king.\(^p\)

24 Then Saul said to Samuel: "I have sinned,\(^q\) for I have overstepped the order of Jehovah and your words, because I feared\(^r\) the people and so obeyed\(^u\) their voice.\(^v\) And now, please, pardon\(^w\)

\(^a\) "The A-mal'ekites." Literally, "Am'alek." M. \(^b\) "Pushing ahead presumptuously." This expression translates a Hebrew verb in the infinitive absolute, an impersonal, timeless form of the verb. \(^c\) "Teraphim," MLXX; "idolatry," Vg. \(^d\) M, "he"; LXX, "Jehovah." \(^e\) "From being king," MVg; "from being king over Israel," LXX.

\(^a\) Or, "I may worship." \(^b\) "Eminence," MSy; "triumphant One," Vg. \(^c\) Or, "man." M, a-dom'; "son of man," Sy; LXX, an-thro-pos; Vg, ho'mo. \(^d\) "He," MVg; "Saul," LXXSy. \(^e\) Or, "in fetters," or, "cheerfully," LXX, "trembling." \(^f\) Or, "began to think."
Saul, for his part, went up to his own house at Gib'ë-ah of Saul. 35 And Samuel did not see Saul again until the day of his death, because Samuel had gone into mourning for Saul. As for Jehovah, he regretted that he had made Saul king over Israel.

Eventually Jehovah said to Samuel: "For how long will you be mourning for Saul, while I, on the other hand, have rejected him from ruling as king over Israel?" Fill your horn with oil and go. I shall send you to Jes'sèk the Beth'le-hem-ite, because I have provided among his sons a king for myself." 3 But Samuel said: "How can I go? Once Saul has heard of it he will certainly kill me." And Jehovah went on to say: "A young cow of the herd you should take with you and you must say, 'To sacrifice to Jehovah is why I have come.' And you must call Jes'sèk to the sacrifice, and I, for my part, shall make known to you what you should do, and you must anoint for me the one whom I designate to you."

4 And Samuel proceeded to do what Jehovah spoke. When he came to Beth'le-hem the older men of the city began to tremble at meeting him and so they said: "Does your coming mean peace?" 5 To this he said: "It means peace. To sacrifice to Jehovah is why I have come. Sanctify yourselves, and you must come with me to the sacrifice." Then he sanctified Jes'sèk and his sons, after which he called them to the sacrifice.

6 And it came about that, as they came in and he caught sight of E-li'ab, he at once said: "Surely his anointed one is before Jehovah." 7 But Jehovah said to Samuel: "Do not look at his appearance and at the height of his stature, for I have rejected him. For not the way man sees [is the way God sees], 8 because mere man sees what appears to the eyes, 9 but, as for Jehovah, he sees what the heart is." 9 Then Jes'sèk called A-bin'a-dab and had him pass before Samuel, but he said: "Neither has Jehovah chosen this one." 10 Next Jes'sèk had Shäm'mah pass by, but he said: "Neither has Jehovah chosen this one." 11 So Jes'sèk had seven of his sons pass before Samuel; still Samuel said to Jes'sèk: "Jehovah has not chosen these."

11 Finally Samuel said to Jes'sèk: "Are these all the boys?" To this he said: "The youngest one has till now been left out, and, look! he is pasturing the sheep." 12 At that Samuel said to Jes'sèk: "Do send and fetch him, because we shall not sit down to eat until his coming here." Accordingly he sent and had him come. Now he was ruddy, a young man with beautiful eyes and handsome in appearance. Then Jehovah said: "Get up, anoint him, for this is he!" 13 Accordingly Samuel took the horn of oil and anointed him in the midst of his brothers. And the spirit of Jehovah began to be operative upon David from that day forward. Later Samuel rose and went his way to Ra'mah.

14 And the very spirit of Jehovah departed from Saul and a bad spirit from Jehovah ter-

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a “Anointed one.” M, mə-shî'âh; Sy, m'shih; LXX, chrîs-tos’; Vg, chrîtus. b “Is the way God sees,” LXX; but omitted by M. c Literally, “sees as to the eyes.” M. d Literally, “sees as to the heart.” M. e “A young man with.” So by a slight emendation of the Hebrew text to el'em. M has simply 'ím (“together with”).
rorized him. 15 And the servants of Saul began to say to him: "Here, now, God's bad spirit is terrorizing you. 16 Let our lord, please, command your servants before you that they should look for a skilled man playing upon the harp. 17 And it must occur that, when God's bad spirit comes to be upon you, he will have to play with his hand and it will certainly be well with you." 18 So Saul said to his servants: "Provide me, please, a man doing well at playing, and you must bring him to me."

18 And one of the attendants proceeded to answer and say: "Look! I have seen how a son of Jes'ese the Beth'le-hem-ite is skilled at playing and he is a valiant, mighty man and a man of war and an intelligent speaker and a well-formed man, and Jehovah is with him." Then Saul sent messengers to Jes'ese and said: "Do send to me David your son, who is with the flock." So Jes'ese took an ass, bread and a skin bottle of wine and a kid of the goats and sent them by the hand of David his son to Saul. Thus David came to Saul and attended upon him, and he got to loving him very much and he came to be his armor-bearer. Consequently Saul sent to Jes'ese, saying: "Let David, please, keep attending upon me, for he has found favor in my eyes." And it occurred that, when God's spirit came to be upon Saul, David took the harp and played with his hand and there was relief for Saul and it was well with him and the bad spirit departed from upon him.

a "God's," MVg; "Jehovah's," LXX. b "Attended upon him." Literally, "continued standing before him," that is, in order to wait upon him.

17 And the Phi-lis'tines went collecting their camps together for war. When they were collected together at So'coh, which belongs to Judah, then they took up camping between So'coh and Az'e'kah, in E'phes-dam'min. 2 As for Saul and the men of Israel, they collected themselves together and took up camping in the low plain of E'lah, and they went drawing up in battle formation to meet the Phi-lis'tines. 3 And the Phi-lis'tines were standing on the mountain on this side and the Israelites were standing on the mountain on that side, with the valley between them.

4 And a champion began to go out from the camps of the Phi-lis'tines, his name being Go-li'ath, from Gath, his height being six cubits and a span. And there was a helmet of copper on his head, and he was clad with a coat of mail, of overlapping scales, and the weight of the coat of mail was five thousand shekels of copper. And there were greaves of copper above his feet and a javelin of copper between his shoulders. And the wooden shaft of his spear was like the beam of loom workers, and the blade of his spear was six hundred shekels of iron, and the bearer of the large shield was marching ahead of him. Then he stood still and began to call to the battle lines of Israel and say to them: "Why do you come out to draw up in battle formation? Am I not the Phi-lis'tine and your servants' belonging to Saul? Choose a man for yourselves and let him come down to me. If he is able to fight with me and he does strike me down, then we must become servants.
to you. But if I myself am a match for him and I do strike him down, then you must become servants to us and you must serve us." 14 And the Philistine went on to say: "I myself do taunt the battle lines of Israel this day. Give me a man, and let us fight together!"

11 When Saul and all Israel heard these words of the Philistine, then they grew disheartened and greatly afraid. 12 Nowa David was the son of this E'phrathite from Beth-lehem of Judah, whose name was Jéshse. And he had eight sons. And in the days of Saul the man was already old among men. 13 And the three oldest sons of Jéshse proceeded to go. They went after Saul to the war, and the names of his three sons that went into the war were E'lí'áb the first-born, and his second son A'bín'adáb and the third Sham'máh. 14 And David was the youngest, and the three oldest themselves went after Saul.

15 And David was going and returning from Saul to tend the sheep of his father at Beth-lehem. And the Philistine kept coming forward at early morning and at evening and taking his position for forty days.

17 Then Jéshse said to David his son: "Take, please, to your brothers this e'phah of roasted grain and these ten loaves of bread, and carry them quickly to the camp to your brothers. And these ten portions of milk you should bring to the chief of the thousand;" also you should look after your own brothers as regards their welfare and a token from them you should take." 18 Meantime, Saul and they and all the other men of Israel were in the low plain of É'hlah* fighting against the Philis'tines.

20 Accordingly David got up early in the morning and left the sheep to the keeper's charge and picked up and went just as Jéshse had commanded him. When he came to the camp enclosure, the military forces were going out to the battle line, and they raised a shout for the battle. 21 And Israel and the Philis'tines began drawing up battle line to meet battle line. Immediately David left the baggage from off him to the care of the keeper of the baggage and went running to the battle line. When he came he began asking about the welfare of his brothers.

23 While he was speaking with them, why, here the champion, his name being Goli'ath, the Philis'tine from Gath, was coming up from the battle lines of the Philis'tines, and he began speaking the same words as before, and David got to listen. As for all the men of Israel, on their seeing the man, why, they went fleeing on account of him and were very much afraid. And the men of Israel began to say: "Have you seen this man who is coming up? For it is to taunt Israel that he is coming up. And it must occur that, the man who strikes him down, the king will enrich him with great riches and his own daughter he will give him and the house of his father he will set free in Israel." 26 And David began to say to the men that were standing close by him: "What will be done to the man that strikes down that Philis'tine over there and actually turns away reproach...
from upon Israel? For who is this un circum cised \*\*Phili-s'tine\*\* that he has to taunt the battle lines of the living\*\* God?** Then the people said to him the same words as before, saying: "This is the way it will be done to the man that strikes him down." ** And El'i'ab\* his oldest brother got to hear as he spoke to the men and El'i'ab's anger grew hot against David,\* so that he said: "Why is it that you have come down? And in whose charge did you leave those few sheep behind in the wilderness? I myself well know your presumptuousness and the badness of your heart, because you have come down for the purpose of seeing the battle.\*\* ** To this David said: "What have I done now? Was it not just a word?" \* With that he turned about from beside him toward someone else and went saying the same words as before, and, in turn, the people gave him the same reply as formerly.\*\*

So the words that David spoke came to be heard, and they went telling them before Saul.** Hence he fetched him.\* And David proceeded to say to Saul: "Do not let the heart of any man\* collapse within him. Your servant himself will go and actually fight with this Phil'i-s'tine.\*\* \* But Saul said to David: "You are not able to go against this Phil'i-s'tine to fight with him,\* for you are but a youth\* and he is a man of war from his youth." \* And David went on to say to Saul: "Your servant

a. "Living." The Hebrew adjective here is in the plural number, to agree with El'-o-him ("God"), which is in the plural of majesty and excellence. See Deuteronomy 5:26, footnote a. In LXX\*\* Sy "living" is in the singular number. b. Verses 12-31 are omitted by LXX\*\* b. \*"Any man," MSy; "my lord," LXX.

became a shepherd of his father among the flock, and there came a lion,\*\*\* and also a bear, and [each] carried off a sheep from the drove. \*\*\* And I went out after it and struck it down\* and made the rescue from its mouth. When it began rising against me, I grabbed hold of its beard and struck it down and put it to death. \*\*\* Both the lion and the bear your servant struck down, and this un circum cised Phil'i-s'tine\* must become like one of them, for he has taunted the battle lines\* of the living\* God."\*\* ** Then David added: "Jehovah, who delivered me from the paw\* of the lion and from the paw\* of the bear, he it is who will deliver me from the hand of this Phil'i-s'tine.\*" At this Saul said to David: "Go, and may Jehovah himself prove to be with you."

38 Saul now went clothing David with his garments and he put a copper helmet upon his head, after which he clothed him with a coat\* of mail. \* Then David girded his sword on over his garments and undertook to go [but could not], because he had not tried them out.\* Finally David said to Saul: "I am unable to go in these things, for I have not tried them out." So David removed them off him.\*\* And he proceeded to take his staff\* in his hand and to choose for himself the five smoothest stones\* from the torrent valley and to place them in his shepherds\*\* bag that served him as a recepta cle, and in his hand his sling. And he began approaching the Phil'i-s'tine.

a. MS, \*\*\*\*; an African lion. b. "Living." The Hebrew adjective here is in the plural number. See verse 26, footnote a. c. "Then David added," MSy; but omitted by LXX\*\*\* b. Or, "hand." d. MS; "And weared himself\* walking about once and twice," LXX.
41 And the Philist'ine began to come, coming nearer and nearer to David, and the man carrying the large shield was ahead of him. 42 Now when the Philist'ine looked and saw David, he began despising him because he proved to be a youth and ruddy,\(^a\) a young man of beautiful appearance.\(^b\) So the Philist'ine said to David: "Am I a dog\(^c\) so that you are coming to me with staves?" With that the Philist'ine called down evil upon David by his gods.\(^d\) And the Philist'ine went on to say to David: "Just come to me and I will give your flesh to the fowls of the heavens and to the beasts of the field."

45 In turn David said to the Philist'ine: "You are coming to me with a sword and with a spear and with a javelin,\(^e\) but I am coming to you with the name\(^f\) of Jehovah of armies,\(^g\) the God of the battle lines of Israel, whom you have taunted.\(^h\) This day Jehovah will surrender you into my hand\(^i\) and I shall certainly strike you down and remove your head off you and I shall certainly give the carcasses of the camp of the Philist'ines this day to the fowls of the heavens and to the wild beasts of the earth,\(^j\) and people of all the earth\(^k\) will know that there exists a God belonging to Israel.\(^l\) And all this congregation\(^m\) will know that neither with sword nor with spear does Jehovah save,\(^n\) because to

\(^a\) Or, "god." Compare 1 Samuel 5:7, footnote f; 6:5, footnote e.
\(^b\) "The carcasses of the camp of the Philist'ines," MVGSy; "your limbs and the limbs of the camp of the Philist'ines," LXX. "People of all the earth." Literally, "all the earth," but followed by a verb in the plural number. Compare Genesis 41:57, footnote e.
\(^c\) "A God belonging to Israel," M; "a God in Israel," LXXVgSyT and 15 Hebrew manuscripts.

\(^n\) Jehovah\(^o\) belongs the battle\(^p\) and he must give you men into our hand."

48 And it occurred that the Philist'ine rose and kept coming and drawing nearer to meet David, and David began hurrying and running toward the battle line to meet the Philist'ine.\(^q\) And David proceeded to thrust his hand into his bag and take a stone from there and sling it, so that he struck the Philist'ine in his forehead and the stone sank into his forehead\(^r\) and he went falling upon his face to the earth.\(^s\) So David, with a sling and a stone, proved stronger than the Philist'ine and struck the Philist'ine down and put him to death, and there was no sword in David's hand.\(^t\) And David continued running and got to stand upon the Philist'ine. Then he took his sword and pulled it out of its sheath and definitely put him to death when he cut his head off with it.\(^u\) And the Philist'ines got to see that their mighty man had died and they took to flight.

52 At that the men of Israel and of Judah rose and broke into shouting and went in pursuit\(^v\) of the Philist'ines clear to Gath\(^w\) and as far as the gates of Ek'ron,\(^x\) and the fatally wounded of the Philist'ines kept falling on the way from Sha'a-ra'im,\(^y\) both as far as Gath and as far as Ek'ron.\(^z\) Afterward the sons of Israel returned from hotly pursuing the Philist'ines and went pillaging their camps.

54 Then David took the head\(^aa\) of the Philist'ine and brought it to Jerusalem,\(^ab\) and his weapons he put in his tent.\(^ac\)
55 Now at the moment that Saul saw David going out to meet the Philistines, he said to Ab'ner the chief of the army: "Whose son is the youth, Ab'ner?" To this Ab'ner said: "By the life of your soul, O king, I do not know at all!" So the king said: "You inquire whose son the young man is." Accordingly, as soon as David returned from striking the Philistines down, Ab'ner proceeded to take him and bring him before Saul with the head of the Philistines in his hand. So the king said: "You inquire whose son you have slain, and so the youth?" to which David said: "The son of your servant Jes'se is the Beth-lehemite."

18 And it came about that, as soon as he had finished speaking to Saul, Jon'a-than's very soul became bound up with the soul of David and Jon'a-than began to love him as his own soul. Then Saul took him on that day and did not allow him to return to his father's house. And Jon'a-than and David proceeded to conclude a covenant, because of his loving him as his own soul. Further, Jon'a-than stripped himself of the sleeveless coat that was on him and gave it to David, and also his garments, and even his sword and his bow and his belt. And David began going out. Wherever Saul would send him he would act prudently, so that Saul placed him over the men of war, and it seemed good in the eyes of all the people and also in the eyes of the servants of Saul.

6 And it came about that at their coming in, when David returned from striking the Philistines down, the women began coming out from all the cities of Israel with song and dances to meet Saul the king, with tambourines, with rejoicing and with lutes. And the women that were celebrating kept responding and saying:

"Saul has struck down his thousands, And David his tens of thousands." And Saul began to be very angry and this saying was bad from his viewpoint, so that he said: "They have given David tens of thousands but to me they have given the thousands, and there is yet only the kingship to give him!"

And Saul was continually looking suspiciously at David from that day forward. And it came about the next day that God's bad spirit became operative upon Saul so that he behaved like a prophet within the house, while David was playing music with his hand, as he did day by day, and the spear was in Saul's hand. And Saul proceeded to hurl the spear and say: "I will pin David even to the wall!" but David turned aside because of him, twice. And Saul grew afraid of David because Jehovah proved to be with him but from Saul he had departed. Consequently Saul removed from him his company and appointed him as chief of a thousand for him, and he regularly went out and came in before the people. And David was continually acting prudently in all his ways and Jehovah was with him.

a From this verse (55) to chapter 18, verse 6a, to the word "down" inclusive, is omitted by LXX. b Literally, "Jehon'a-than's." M; and so on to the end of the books of Samuel, except 1 Samuel 19:1a (Hebrew), where it is literally Yo·na·than'.
dently, so that he was scared of him. And all Israel and Judah were lovers of David, because he was going out and coming in before them.

17 Finally Saul said to David: "Here is my oldest daughter Me'rab. She is the one that I shall give you as a wife. Only prove yourself a valiant person to me and fight the wars of Jehovah." But as for Saul, he said to himself: "Do not let my hand come to be upon him but let the hand of the Philistines come to be upon him." 18 At this David said to Saul: "Who am I and who are my kinsfolk, my father's family, in Israel, so that I should become son-in-law to the king?" 19 However, it came about that at the time for giving Me'rab, Saul's daughter, to David she herself had already been given to A'driel the Meholathite as a wife.

20 Now Mi'chal, Saul's daughter, was in love with David, and they went reporting it to Saul and the matter was to his liking. 21 So Saul said: "I shall give her to him that she may serve as a snare to him and that the hand of the Philistines may come to be upon him." 22 Accordingly Saul said to David: "By [one of] the two women you will form a marriage alliance with me today." 23 Further, Saul commanded his servants: "Speak to David secretly, saying, 'Look! the king has found delight in you, and all his servants themselves have fallen in love with you. So now form a marriage alliance with the king.'" 24 And the servants of Saul began to speak these words in the ears of David, but David said: "Is it an easy thing in your eyes to form a marriage alliance with the

king, when I am a man of little means and lightly esteemed?" 25 Then the servants of Saul reported to him, saying: "It was with words like these that David spoke.

25 At that Saul said: "This is what you men will say to David, 'The king has delight, not in marriage money, but in a hundred foreskins of the Philistines, to avenge himself on the enemies of the king.'" But as for Saul, he had schemed to have David fall by the hand of the Philistines. 26 So his servants reported these words to David, and the matter was to David's liking, to form a marriage alliance with the king, and the days had not yet expired. 27 So David rose and he and his men went and struck down among the Philistines two hundred men and David came bringing their foreskins and giving them in full number to the king, to form a marriage alliance with the king. In turn Saul gave him Mi'chal his daughter as a wife. 28 And Saul got to see and know that Jehovah was with David. As for Mi'chal, Saul's daughter, she loved him. 29 And again Saul felt still more fear because of David, and Saul came to be an enemy of David always.

30 And the princes of the Philistines would go out, and it would happen that as often as they went out David acted most prudently of all the servants of Saul, and his name came to be very precious.

19 At length Saul spoke to Jon'athan his son and to all his servants of putting David to death. 2 As for Jon'athan, Saul's son,
he took great delight in David. So Jon'a-than told David, saying: "Saul my father is seeking to have you put to death. And now be on your guard, please, in the morning, and you must dwell in secrecy and keep yourself hidden. And I, for my part, shall go out and certainly stand at the side of my father in the field where you will be, and I myself shall speak for you to my father and I shall certainly see what will happen and I shall be sure to tell you."

4 Accordingly Jon'a-than spoke well of David to Saul his father and said to him: "Do not let the king sin against his servant David, for he has not sinned toward you and his works have been very good toward you. And he proceeded to put his soul in his palm and strike the Philis'tine down, so that Jehovah performed a great salvation for all Israel. You saw it and you gave way to rejoicing. So why should you sin against innocent blood in having David put to death for nothing?" Then Saul obeyed the voice of Jon'a-than, and Saul swore: "As Jehovah is living, he will not be put to death." Afterward Jon'a-than called David and Jon'a-than told him all these words and Jon'a-than brought David to Saul, and he continued before him the same as formerly.

8 In time war broke out again and David went sallying forth and fighting against the Philis'tines and striking them down with a great slaughter, and they took to flight on account of him.

9 And Jehovah's bad spirit came to be upon Saul when he was sitting in his house with his spear in his hand, while David was playing music with his hand. Consequently Saul sought to pin David to the wall with the spear, but he dodged on account of Saul, so that he struck the spear into the wall. And David himself fled that he might escape during that night. Later Saul sent messengers to David's house to watch it and to have him put to death in the morning, but Mi'chal his wife told David, saying: "If you are not letting your soul escape tonight, tomorrow you will be a man put to death." Immediately Mi'chal had David descend through the window, that he might go and run away and escape. Then Mi'chal took the teraphim image and placed it in the bed, and a net of goats' hair she put at the place of his head, after which she covered it with a garment.

14 Saul now sent messengers to take David, but she said: "He is sick." So Saul sent the messengers to see David, saying: "Bring him on his bed up to me to have him put to death." When the messengers came in, why, there was the teraphim image in the bed and a net of goats' hair at the place of his head. At this Saul said to Mi'chal: "Why did you trick me like this, so that you sent my enemy away that he might escape?" In turn Mi'chal said to Saul: "He himself said to me, 'Send me away! Why should I put you to death?'"

18 As for David, he ran away and made his escape and got to come to Samuel at Ra'mah. And he proceeded to tell him all that Saul had done to him. Then he and Samuel went away
and they took up dwelling in Naioth. In time the report got to Saul, saying: "Look! David is in Naioth in Ra'mah." At once Saul sent messengers to take David. When they got to see the elderly ones of the prophets prophesying and Samuel standing in his position over them, the spirit of God came to be upon Saul's messengers and they began behaving like prophets, they also.

21 When they told it to Saul, he immediately sent other messengers and they began behaving like prophets, they also. So Saul sent messengers again, the third set, and they began behaving like prophets, they also. Finally he, too, went to Ra'mah. When he got as far as the great cistern that is in Se'cu, he began to inquire and said: "Where are Samuel and David?" To this they said: "There in Naioth in Ra'mah." And he kept on his way from there to Naioth in Ra'mah, and the spirit of God came to be upon him, yes, him, and he went on walking and continued behaving like a prophet until he came into Naioth in Ra'mah. And he also proceeded to strip off his garments and behave, he also, like a prophet before Samuel, and he lay fallen naked all that day and all that night. That is why they came to say: "Is Saul also among the prophets?"

20 And David went running away from Naioth in Ra'mah. However, he came and said in front of Jon'athan: "What have I done? What is my error and what sin have I committed before your father, for he is seeking for my soul?" At this he said to him: "It is unthinkable! You will not die. Look! my father will not do a big thing or a little thing and not disclose it to my ear, and for what reason should my father conceal this matter from me? This does not happen." But David swore in addition and said: "Your father must surely know that I have found favor in your eyes and so would say, 'Do not let Jon'athan know this for fear he may feel hurt.' But, in fact, as Jehovah is living and as your soul is living, there is just about a step between me and death!" 4 And Jon'athan went on to say to David: "Whatever your soul may say I shall do for you." At this David said to Jon'athan: "Look! tomorrow is new moon, and I myself ought, without fail, to be sitting with the king to eat, and you must send me away and I must conceal myself in the field until the evening on the third day. If your father should miss me at all, then you must say, 'David earnestly asked leave of absence of me to run to Beth'lehem his city, because there is a yearly sacrifice there for all the family.' If the way he should say is, 'It is all right!' it means peace to your servant. But if he should at all become angry, know that what is bad has been determined upon by him. And you must render loving-kindness toward your servant, for it is into a covenant of Jehovah that you have brought your servant with you. But if there is error in me, put me to
death yourself, since why should it be to your father that you should bring me?"

9 To this Jon'a-than said: "That is unthinkable respecting you! But if I should at all get to know that evil has been determined upon by my father to come upon you, shall I not tell it to you?" 10 Then David said to Jon'a-than: "Who will tell me whether your father may answer you is harsh?" 11 In turn Jon'a-than said to David: "Just come and let us go out into the field." So both of them went out into the field. 12 And Jon'a-than went on to say to David: "Jehovah the God of Israel [be a witness] 13 that I shall sound out my father about this time tomorrow, or the third day, and if he is well-disposed toward David, shall I not then send to you and certainly disclose it to your ear? 14 So may Jehovah do to Jon'a-than and so may he add to it, if, in case it should seem good to my father to do evil against you, I do not indeed disclose it to your ear and send you away and you do not certainly go in peace. And may Jehovah prove to be with you just as he proved to be with my father." 15 And will you not, if I shall be still alive, yes, will you not exercise the loving-kindness of Jehovah toward me, that I may not die? 16 And you will not cut off your own loving-kindness from being with my household forever. Nor, when Jehovah cuts off the enemies of David, every one from the surface of the ground, 17 will [the name of] Jon'a-than be cut off from the house of David.a

a "Be a witness." Inserted as being understood. "Be a witness," or, "bears witness," Sy; "knows," LXX. b Or, "if it is good toward David." * Literally, "uncover your ear," M. d Or, "loyal love." e "Toward me. And if I should indeed die, you will not," LXXVg.
in the seat by the wall, and Jon'a-than was facing him and Ab'ner was sitting at Saul's side, but David's place was vacant. And Saul did not say anything at all on that day, for he said to himself: "Something has happened so that he is not clean, for he has not been cleansed." And it came about the day after the new moon, on the second day, that David's place continued vacant. At this Saul said to Jon'a-than his son: "Why has not the son of Jes'se come to the meal either yesterday or today?"

So Jon'a-than answered Saul: "David earnestly asked leave of absence from me [to go] to Beth-lehem. And he went on to say, 'Send me away, please, because we have a family sacrifice in the city and it was my own brother that commanded me. So now, if I have found favor in your eyes, let me slip away, please, that I may see my brothers.' That is why he has not come to the king's table.'

Then Saul's anger grew hot against Jon'a-than and he said to him: "You son of a rebellious maid, do I not well know that you are choosing the son of Jes'se to your own shame and to the shame of the secret parts of your mother? For all the days that the son of Jes'se is alive on the ground you and your kingship will not be firmly established. So now send and fetch him to me, for he is destined for death."

However, Jon'a-than answered Saul his father and said to him: "Why should he be put to death? What has he done?" At that Saul went hurling the spear at him to strike him,

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a In agreement with LXX. Literally, "but Jon'a-than rose up," M.

b "He has not been cleansed," LXX; "he is not clean," M. c "You are a partner of," LXX. d Literally, "for he is a son of death," M.

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and Jon'a-than came to know that it had been determined upon by his father to put David to death. Immediately Jon'a-than rose up from the table in the heat of anger and he did not eat bread on the second day after the new moon, for he had been hurt respecting David, because his own father had insulted him.

And it came about in the morning that Jon'a-than made his way out to the field of David's appointed place, and a young attendant was with him. And he proceeded to say to his attendant: "Run, please, find the arrows that I am shooting." The attendant ran, and he himself shot the arrow to make it pass beyond him. When the attendant came as far as the place of the arrow that Jon'a-than had shot, Jon'a-than began to call from behind the attendant and say: "Is not the arrow farther away from you?" And Jon'a-than went on calling from behind the attendant: "In haste! Act quickly! Do not stand still!" And the attendant of Jon'a-than went picking up the arrows and then came to his master. As for the attendant, he did not know anything; only Jon'a-than and David themselves knew about the matter. After that Jon'a-than gave his weapons to the attendant that belonged to him and he said to him: "Go, take them to the city."

The attendant went. As for David, he rose up from nearly to the south. Then he fell on his face to the earth and bowed three times, and they began kissing each other and weeping for each other until David had done it the most. And Jon'a-than went on to say to Master, M. a-do-nim', the plural of a-do-nu', the plural of excellence. See Genesis 39:2, footnote d.
David: “Go in peace, since we have sworn,” both of us, in the name of Jehovah, saying: “May Jehovah himself prove to be between me and you and between my offspring and your offspring forever.”

Accordingly David rose up and went his way, and Jonathans himself came into the city.

21 Later David came into Nob to Ahimelech, the priest, and Ahimelech began to tremble at meeting David and then said to him: “Why is it you are by yourself and no one is with you?” 2 At this David said to Ahimelech the priest: “The king himself commanded me as to a matter,” and he went on to say to me, “Let no one know anything at all of the matter concerning which I am sending you and concerning which I have commanded you.” And I have made an appointment with the young men for such and such a place. And now, if there are five loaves of bread at your disposal, just give them into my hand, or whatever may be found.”

But the priest answered David and said: “There is no ordinary bread under my hand, but there is holy bread: provided that the young men have at least kept themselves from womankind.”

So David answered the priest and said to him: “But womankind has been kept away from us as former when I went out, and the organisms of the young men continue holy, although the mission itself is ordinary. And how much more so today,

when one becomes holy in his organism?”

At that the priest gave him what was holy, because there happened to be no bread there but the showbread that had been removed from before Jehovah so as to place fresh bread there on the day of its being taken away.

7 Now one of Saul’s servants was there on that day, detained before Jehovah, and his name was Doeg the Edomite, the principal one of the shepherds that belonged to Saul.

8 And David went on to say to Ahimelech: “And is there nothing here at your disposal, a spear or a sword? For neither my own sword nor my weapons did I take in my hand, because the king’s matter proved to be urgent.”

To this the priest said: “The sword of Goliath the Philistines, whom you struck down in the low plain of E’lah—here it is, wrapped up in a mantle, behind the ephod. If it is what you would take for yourself, take it, because there is no other here except it.” And David went on to say: “There is none like it. Give it to me.”

10 Then David rose up and continued running away on account of Saul on that day and at length came to A’chish the king of Gath.

And the servants of A’chish began to say to him: “Is not this David the king of the land? Was it not to this one that they kept responding with dances, saying,

‘Saul has struck down his thousands, And David his tens of thousands’?”

"bread of Presence," M; "bread of presentation," Vg. Literally, "hot," M; that is, freshly baked. Or, by change of one letter in the Hebrew text: "the mightiest one of the runners." Or, "his myriads," M.
And David began to take these words to his heart and he became very much afraid on account of A'chish the king of Gath. So he disguised his sanity under their eyes and began acting insane in their hand and kept making cross marks on the doors of the gate and let his saliva run down upon his beard. Finally A'chish said to his servants: "Here you see a man behaving crazy. Why should you bring him to me? Am I in need of people driven crazy, so that you have brought this one to behave crazy by me? Should this one come into my home?"

So David proceeded to go from there and escape to the cave of A-dull'lam and his brothers and the entire house of his father got to hear of it and made their way down there to him. And all men in distress and all who had a creditor and all men bitter in soul began to collect together to him and he came to be a chief over them and there came to be with him about four hundred men.

Later David went from there to Miz'peh in Mo'ab and said to the king of Mo'ab: "Let my father and my mother, please, dwell with you people until I know what God will do to me." Accordingly he settled them before the king of Mo'ab and they continued dwelling with him all the days that David happened to be in the inaccessible place.

In time Gad the prophet said to David: "You must not keep dwelling in the inaccessible place." Go away, and you must come yourself into the land of Judah." Hence David went away and came into the forest of He'reth.*

And Saul got to hear that David and the men that were with him had been discovered, while Saul was sitting in Gib'e-ah under the tamarisk tree on the high place with his spear in his hand and all his servants stationed about him. Then Saul said to his servants stationed about him: "Listen, please, you Ben'ja-minites. Will the son of Jes'se also give to all of you fields and vineyards? Will he appoint all of you chiefs of thousands and chiefs of hundreds? For you have conspired, all of you, against me and there is no one disclosing it to my ear when my own son concludes [a covenant] with the son of Jes'se and there is no one of you having sympathy for me and disclosing to my ear that my own son has raised up my own servant against me as a liar in ambush the way it is this day.

At this Do'eg the E'dom-ite, being stationed as he was over the servants of Saul, answered and said: "I saw the son of Jes'se come to Nob to A-him'e-lech the son of A-hi'tub." And he proceeded to inquire of Jehovah for him, and provisions he gave him, and the sword of Goli'ath the Phil-is'tine he gave him.

At once the king sent to call A-him'e-lech the son of A-hi'tub the priest and all the house of his father, the priests that were in Nob. So all of them came to the king.
12 Saul now said: "Listen, please, you son of A-hi’i’ub!" to which he said: "Here I am, my lord." And Saul went on to say to him: "Why have you men conspired against me, you and the son of Jes’s’e, by your giving him bread and a sword, and there being an inquiry of God for him, to rise up against me as a liar in ambush the way it is this day?" At this A-him’e-lech answered the king and said: "And who among all your servants is like David, faithful, and the son-in-law of his bodyguard and honored in your house? Is it today that I have started to inquire of God for him? It is unthinkable on my part! Do not let the king lay anything against his servant [and] against the entire house of my father, for in all this your servant did not know a thing small or great."

16 But the king said: "You will positively die, A-him’e-lech, you with all the house of your father." With that the king said to the runners stationed about him: "Turn and put to death the priests of Jehovah, because their hand also is with David and because they knew that he was a runaway and they did not disclose it to my ear!" 17 And the servants of the king did not want to thrust out their hand to assault the priests of Jehovah. Finally the king said to Do’eg: "You turn and assault the priests!" Immediately Do’eg the E’dom-it{a turned and himself assaulted the priests and put to death on that day eighty-five men bearing an eph’od.

{a} "There being an inquiry." The Hebrew verb here is in the infinitive absolute and hence impersonal and indefinite as to time. {b} "Lier in ambush," MVg; "enemy," LXX. {c} "Chief," TLXX.

20 However, one son of A-him’e-lech the son of A-hi’i’ub, whose name was Abi’a-thar, made his escape and went running away to follow David. Then Abi’a-thar told David: "Saul has killed the priests of Jehovah." At this David said to Abi’a-thar: "I well knew on that day, because Do’eg the E’dom-it{e was there, that he would without fail tell Saul. I personally have wronged every soul of the house of your father. Just dwell with me. Do not be afraid, for whoever looks for my soul looks for your soul, for you are one needing protection with me." In time they came reporting to David, saying: "Here the Phil-is’tines are warr-ing against Kei’lah and they are pillaging the threshing floors." And David proceeded to inquire of Jehovah, saying: "Shall I go and must I strike down these Phil-is’tines?" In turn Jehovah said to David: "Go, and you must strike down the Phil-is’tines and save Kei’lah." At this the men of David said to him: "Look! we are afraid while here in Judah, and how much more so in case we should go to Kei’lah against the battle lines of the Phil-is’tines? So David inquired yet again of Jehovah. Jehovah now answered him and said: "Rise up, go down to Kei’lah, because I am giving the Phil-is’tines into your hand." Accordingly

{a} "Of linen," MVgSy; omitted by LXX. {b} Literally, "I have turned against," M; "I am responsible for," LXX; "I am guilty respecting," VgSy.
David went with his men to Keil'ah and fought against the Philis'tines and drove off with their livestock but struck them down with a great slaughter, and David came to be the savior of the inhabitants of Keil'ah.

6 Now it came about that when A-bi'a'thar, the son of A-him'e-lech ran away to David at Keil'ah there was an eph'od that went down in his hand. In time the report was made to Saul: "David has come to Keil'ah." And Saul began to say: "God has sold him into my hand, for he has shut himself up by coming into a city with doors and bar." So Saul summoned all the people to war, to go down to Keil'ah, to besiege David and his men. And David got to know that Saul was fabricating mischiefs against him. Hence he said to A-bi'a-thar the priest: "Do bring the eph'od near." And David went on to say: "O Jehovah the God of Israel, your servant has definitely heard that Saul is seeking to come to Keil'ah to lay the city in ruin on my account. Will the landowners of Keil'ah surrender me into his hand? Will Saul come down just as your servant has heard? O Jehovah the God of Israel, tell your servant, please." To this Jehovah said: "He will come down." And David went on to say: "Will the landowners of Keil'ah surrender me and my men into Saul's hand?" In turn Jehovah said: "They will do the surrendering." At once David rose up with his men, about six hundred men, and they went out of Keil'ah and continued walking about wherever they could walk about. And to Saul it was reported that David had escaped from Keil'ah and so he gave up going out. And David took up dwelling in the wilderness in places difficult to approach, and he kept dwelling in the mountainous region in the wilderness of Ziph. And Saul kept looking for him always, and God did not give him into his hand. And David continued in fear because Saul had gone out to look for his soul while David was in the wilderness of Ziph at Ho'resh.

16 Jon'a-than the son of Saul now rose up and went to David at Ho'resh, that he might strengthen his hand in regard to God. And he went on to say to him: "Do not be afraid, for the hand of Saul my father will not find you and you yourself will be king over Israel and I myself shall become second to you, and Saul my father also has knowledge to that effect." Then the two of them concluded a covenant before Jehovah, and David kept dwelling in Ho'resh and Jon'a-than himself went to his own home.

19 Later the men of Ziph went up to Saul at Gib'e-ah, saying: "Is not David concealing himself close by us in the places difficult to approach at Ho'resh, on the hill of Hach'i-Mah, which is to the right side of Je-shi'mon? And now in harmony with the desire of your soul, O king, to come down, come down and our
1 Samuel 23:21—28

part will be to surrender him into the hand of the king."

21 At this Saul said: "Blessed are you of Jehovah, for you have had compassion on me."

22 Go, please, persevere some more and ascertain and see his place where his foot comes to be—whatever saw him there—for it has been said to me that he himself is surely cunning.

23 And see and ascertain about all the hiding places where he hides himself, and you must return to me with the evidence, and I will go with you, and it must occur that, if he is in the land, then I shall certainly search for him carefully among all the thousands of Judah."

24 So they rose up and went to Ziph ahead of Saul, while David and his men were in the wilderness of Ma'on in the Ar'ah-bah to the south of Jeshi'mon. Later Saul came with his men to look for him. When they told David, he at once went down to the crag and continued dwelling in the wilderness of Ma'on. When Saul got to hear of it, he went chasing after David into the wilderness of Ma'on.

26 Eventually Saul came to this side of the mountain, and David and his men were on that side of the mountain. So David became hurried to go away because of Saul; all the while Saul and his men were closing in on David and his men to grab hold of them. But there was a messenger that came to Saul, saying: "Do hasten and go, for the Philis'tines have made a raid on the land!"

28 At that Saul turned back from chasing after David and went to meet the

Philis'tines. That is why they have called that place the Crag of the Divisions.

29 Then David made his way up from there and took up dwelling in the places difficult to approach at En-ge'di.

24 And it came about that, as soon as Saul returned from following the Philis'tines, they came reporting to him, saying: "Look! David is in the wilderness of En-ge'di."

2 And Saul proceeded to take three thousand chosen men out of all Israel and to go looking for David and his men upon the bare rocks of the mountain goats. At length he came to the stone sheepfolds along the road, where a cave was. So Saul came in to ease nature, while David and his men were in the parts of the cave farthest back, sitting down. And David's men began to say to him: "Here is the day on which Jehovah does say to you, 'Look! I am giving your enemy into your hand and you must do to him just as it may seem good in your eyes.'" So David rose up and quietly cut off the skirt of the sleeveless coat that belonged to Saul. But it came about afterward that David's heart kept striking him for the reason that he had cut off the skirt [of the sleeveless coat] that belonged to Saul. Hence he said to his men: "It is unthinkable on my part, from Jehovah's standpoint, that I should do this thing to my lord, the anointed of Jehovah, by

a Or, "on a certainty; assuredly." b Or, "tribal subdivisions." c The Ar'ah-bah, M. This is the rift valley that runs south to the Red Sea.

d Literally, "to the right side," that is, when one faces east. e "The crag and continued dwelling," MVgSy; "the crag that is," LXX.
8 So David rose up afterward and went out from the cave and called out after Saul, saying: "My lord the king?" At this Saul looked behind him and David proceeded to bow low with his face to the earth and prostrate himself. And David went on to say to Saul: "Why do you listen to the words of man," saying, 'Look! David is seeking your hurt'? Here this day your eyes have seen how Jehovah gave you today into my hand in the cave, and somev said to kill you, but I felt sorry for you and said, 'I shall not thrust out my hand against my lord, for he is the anointed of Jehovah." And, my father, see, yes, see the skirt of your sleeveless coat in my hand, for when I cut off the skirt of your sleeveless coat I did not kill you. Know and see that there is no evil or transgression in my hand and I have not sinned against you, while you are lying in wait for my soul to take it away. May Jehovah judge between me and you, and Jehovah must take vengeance for me from you, but my own hand will not come to be upon you. Just as the proverb of the ancients says: 'From the wicked ones wickedness will go forth,' but my own hand will not come to be upon you. After whom has the king of Israel gone out?* After whom are you chasing? After a dead dog?* After a single flea?  And Jehovah must become judge and he must judge between me and you, and he will see and he will conduct the legal case for me and judge me [to free me] from your hand.”

16 And it came about that, at the moment that David finished speaking these words to Saul, Saul proceeded to say: "Is this your voice, my son David?" And Saul began to raise his own voice and weep. And he went on to say to David: "You are more righteous than I am, for it is you who have rendered me good and it is I who have rendered you evil. And you—you have told today what good you have done in connection with me in that Jehovah surrendered me into your hand and you did not kill me. Now in the case where a man finds his enemy, will he send him away on a good road? So Jehovah himself will reward you with good, due to the fact that this day you have done it to me. And now, look! I well know that you will, without fail, rule as king and that in your hand the kingdom of Israel will certainly endure. So now do swear to me by Jehovah that you will not cut off my seed after me and that you will not annihilate my name out of the house of my father.” Accordingly David swore to Saul, after which Saul went to his home. As for David and his men, they went up to the place difficult to approach.

25 In time Samuel died and all Israel proceeded to collect together and bewail him and bury him at his house in Ramah. Then David rose up and went down to the wilderness of Par'an.
2 Now there was a man in Ma'on and his work was in Car'mel. And the man was very great and he had three thousand sheep and a thousand goats, and he came to be engaged in shearing his sheep at Car'mel. And the man's name was Na'bal and his wife's name was Ab'i-gail. And the wife was good at discernment and beautiful in form, but the husband was harsh and bad in his practices, and he was a Cal'ebite. And David got to hear in the wilderness that Na'bal was shearing his sheep. So David sent ten young men and David said to the young men: "Go up to Car'mel and you must come to Na'bal and ask him in my name about his sheep. And this is what you must say to my brother: 'May you be well and also your household be well and all that you have be well. And now I have heard that you have shearsers. Now the shearsers that belong to you happened themselves to be with us. We did not molest them and nothing at all showed up missing of theirs all the days they happened to be in Car'mel. Ask your own young men and they will tell you, that my young men may find favor in your eyes, because it was upon a good day that we came. Just give, please, whatever your hand may find to your servants and to your son David.'"

9 Accordingly David's young men came and spoke to Na'bal in accord with all these words in the name of David and then waited. At this Na'bal answered David's servants and said: "Who is David and who is the son of Jes'ee?"

Nowadays the servants that are breaking away, each one on account of his master, have become many. And do I have to take my bread and my water and my slaughtered meat that I have butchered for my shearsers and give it to men of whom I do not even know from where they are?"

12 Upon that David's young men turned around on their way and went back and came and reported to him in accord with all these words. Immediately David said to his men: "Gird on every one his sword!" So they girded on every one his sword and David also girded on his own sword, and they began to go up after David, about four hundred men, while two hundred sat by the baggage.

14 Meanwhile, to Ab'i-gail, Na'bal's wife, one of the young men reported, saying: "Look! David sent messengers from the wilderness to wish our master well, but he screamed rebukes at them. And the men were very good to us and they did not molest us and we did not miss a single thing all the days of our walking about with them while we happened to be in the field. A wall was what they proved to be around us both by night and by day all the days that we happened to be with them, shepherding the flock. And now know and see what you are going to do, for evil has been determined against our master and against all his house, as he is too much of a good-for-nothing fellow to speak to him."

a "Car'mel." In the mountainous region of Judah and seven miles south of Hebron; see Joshua 15:20, 54, 55. b Or, "to the living one," M. c Literally, "the," M. d "Because upon a good day we have come," LXXVgSy and many Hebrew manuscripts.

a Or, "slaves." b "Master." M. c Or, footnote a. c "Water," MVgSy; "wine," LXX. d More literally, "to bless our master," M. e Literally, "a son of Be'li-al (or, worthless)," M.
18 At once Abigail hastened and took two hundred loaves of bread and two large jars of wine and five sheep dressed and five seah measures of roasted grain and a hundred cakes of raisins and two hundred cakes of pressed figs and put them upon the asses. Then she said to her young men: "Pass on ahead of me. Look! I am coming after you." But to her husband Na'bal she told nothing.

20 And it occurred that while she was riding on the ass and secretly going down the mountain, why, there were David and his men coming down to meet her. So she encountered them. As for David, he had said: "It was altogether for disappointment that I guarded everything that belongs to this fellow in the wilderness and not a single thing of all that belongs to him showed up missing, and yet he repays me evil in return for good." So may God do to the enemies of David and so may he add to it if I shall let any one of all who are his that urinates against the wall remain until the morning."

23 When Abigail caught sight of David, she at once hastened and got down off the ass and fell upon her face before David and bowed to the earth. She then fell at his feet and said: "Upon me myself, O my lord, be the error, and, please, let your slave girl speak in your ears, and listen to the words of your slave girl. Please, do not let my lord set his heart upon this good-for-nothing man Na'bal, for, as his name is, so is he. Na'bal is his name and

senselessness is with him. As for me your slave girl, I did not see my lord's young men that you had sent. And now, my lord, as Jehovah is living and as your soul is living, Jehovah has held you back from entering into bloodguilt and having your own hand come to your salvation. And now let your enemies and those seeking injury to my lord become like Na'bal. And now as regards this gift blessing that your maidservant has brought to my lord, it must be given to the young men that are walking about in the steps of my lord. Pardon, please, the transgression of your slave girl, because Jehovah will without fail make for my lord a lasting house, because the wars of Jehovah are what my lord is fighting and, as for evil, it will not be found in you throughout your days. When man rises up to pursue you and look for your soul, the soul of my lord will certainly prove to be wrapped up in the bag of life with Jehovah your God, but, as for the soul of your enemies, he will sling it forth as from inside the hollow of the sling. And it must occur that, because Jehovah will do to my lord the good toward you according to all that he has spoken, he certainly will commission you as leader over Israel. And let this not become to you a cause for staggering or a stumbling block to the heart of my lord, both by the shedding of blood without cause and by

a A seah = about 11.2 quarts (U.S.A.). b "Do to David," LXX. Compare 2 Samuel 12:14, footnote a. c Literally, "this man of Be'thal (or, worthlessness)," M. d Meaning "Senseless; Stupid."
having [the hand of] my lord[a] [itself] come to his salvation. And Jehovah will certainly do good to my lord and you must remember[b] your slave girl."

32 At this David said to Ab'i-gail: "Blessed be Jehovah the God of Israel, who has sent you this day to meet me! And blessed be your sensibleness and blessed be you who have restrained me this day from entering into blood-guilt[c] and having my own hand come to my salvation. And, on the other hand, as Jehovah the God of Israel is living, who has held me back from doing injury to you, if you had not hasted that you might come to meet me, there would certainly not have remained to Na'bal until the morning light anyone urinating[d] against a wall." With that David accepted from her hand what she had brought him, and to her he said: "Go up in peace to your house. See, I have listened to your voice that I may have consideration[e] for your person.

36 Later Ab'i-gail came in to Na'bal, and there he was having a feast[f] in his house like the feast of the king, and Na'bal's heart was feeling good within him and he was as drunk as could be, and she did not tell him a thing, small or great, until the morning light. And it came about in the morning, when the wine had gone out of Na'bal, that his wife went telling him these things. And his heart[g] came to be dead inside him and he himself became as a stone. After that about ten days elapsed and

then Jehovah struck[h] Na'bal, so that he died.

39 And David got to hear that Na'bal had died and so he said: "Blessed be Jehovah, who has conducted the legal[i] case of my reproach [to free me] from Na'bal's hand and has kept his servant back from evil," and the evilness of Na'bal Jehovah has turned back upon his own head! And David proceeded to send and propose to Ab'i-gail to take her as his wife. So David's servants came to Ab'i-gail at Car'mel and spoke to her, saying: "David himself has sent us to you to take you as his wife." Immediately she rose up and bowed with her face to the earth and said: "Here is your slave girl as a maidservant to wash the feet of the servants of my lord." Then Ab'i-gail hastened and rose up and went riding on the ass with five maids of hers walking behind her, and she went accompanying[k] the messengers of David and then became his wife.

43 David had also taken A.hin'o-am[l] from Jez're-el, and the women came to be, even both of them, his wives.

44 As for Saul, he had given Mi'cha'l[n] his daughter, David's wife, to Pa'l'tir the son of La'ish, who was from Ga'llim.

26 In time the men of Ziph[O] came to Saul at Gib'e-ah, saying: "Is not David concealing himself[O] on the hill of Hach'ilah, facing Je-shi'mon?" And Saul proceeded to rise up and go down to the wilderness of Ziph, and with him three thousand men, the chosen ones of Israel, to look for David in the wilderness of

[c] "Having my own hand come to my salvation." The Hebrew verb here is in the infinitive absolute and hence is impersonal and indefinite as to time.
Ziph. And Saul took up camping on the hill of Hachil'lah, which faces Jeshimon, by the road, while David was dwelling in the wilderness. And he got to see that Saul had come after him into the wilderness. So David sent spies that he might know that Saul had for a fact come. Later David rose up and went to the place where Saul had encamped, and David got to see the place where Saul had lain down, and also Abner the son of Ner the chief of his army; and Saul was lying in the camp enclosure with the people camping all around him. Then David answered and said to Ahimelech the Hittite and Abish'ai, the son of Zeru'iah, the brother of Joab: "Who is it that has brought him into the wilderness.

David entered the camp, while David was there. A-hish'ai, the son of Ner, chief of the army, and Saul's head and then they got on their way, and there was no one seeing nor anyone taking note nor anyone waking up, for all of them were asleep, because it was a deep sleep from Jehovah that had fallen upon them. Then David passed on to the other side and stood upon the top of the mountain at a distance, the space between them being great.

14 And David began to call out to the people and to Abner the son of Ner, saying: "Will you not answer, Abner?" And Abner began to answer and say: "Who are you that have called out to the king?" And David went on to say to Abner: "Are you not a man? And who is like you in Israel? Why, then, did you not watch over your lord the king? For someone came to the people to bring the king your lord to ruin. This thing that you have done is not good. As Jehovah is living, you must deliver to the king, because you have not watched over your lord, over the anointed of Jehovah, of Jehovah.

And now see where the king's spear and the water canteen are that were at his head.

17 And Saul began to recognize the voice of David and to say: "Is this your voice, my son
David?" To this David said: "It is my voice, my lord the king." And he added: "Why is this that my lord is chasing after his servant, for what have I done and what evil is there in my hand?" And now let my lord the king, please, listen to the words of his servant: If it is Jehovah that has incited you against me, let him smell a grain offering. But if it is the sons of man, because they have driven me out today from feeling myself attached to the possession of Jehovah, saying, 'Go, serve other gods!' And now do not let my blood fall to the earth before the face of Jehovah, for the king of Israel has gone out to look for a single flea, just as one casts a partridge upon the mountains.

21 In turn Saul said: "I have sinned. Come back, my son David, for I shall no more do you injury, in view of the fact that my soul has been precious in your eyes this day. Look! I have acted foolishly and am very much in the wrong." Then David answered and said: "Here is the spear of the king, and let one of the young men come on over and fetch it." And Jehovah it is who will repay to each one his own righteousness and his own faithfulness, in that Jehovah today gave you into my hand and I was unwilling to thrust my hand out against the anointed of Jehovah." And, look! just as my soul was great this day in my eyes, so may my soul be great in the eyes of Jehovah, that he may deliver me out of all distress."

At this Saul said to David: "Blessed may you

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a Literally, "sons of the man [ha-a-dam]." M. b Or, "inheritance." c "Look for a single flea," MVgSy; "look for my soul," LXX. d "Anointed." See verse 9, footnote c.
that this had proceeded to bewail him and bury him.

David said to A'chish: “That is a literal guardian of myself, and he took flocks and herds and asses and camels and clothing, after which he returned and came to A'chish. Then A'chish said: “Where did you men make a raid today?” To this David said: “Upon the south of Judah and upon the south of the Je'rahme-Elites and upon the south of the Ken'ites.” As for man and woman, David was not preserving any alive to bring them to Gath, saying: “That they may not tell on us, saying, ‘This is the way David did.’” (And this way has been his procedure all the days that he dwelt in the countryside of the Philis'tines.) Consequently A'chish believed David, saying to himself: “He has unquestionably become a stench among his people Israel, and he will have to become my servant to time indefinite.”

And it came about in those days that the Philis'tines began to collect their camps for the army to make war against Israel. So A'chish said to David: “You undoubtedly know that it is with me that you should go out into the camp, you and your men.” At that David said to A'chish: “That is why you yourself know what your servant is to do.” Accordingly A'chish said to David: “That is why guardian of my head I shall appoint you always.”

3 Now Samuel himself had died and all Israel had proceeded to bewail him and bury him in

a Literally, “from long ago (me-o-lam’).” M. It is conjectured that this should read: “from Telam.” There are 12 manuscripts of LXX that read: “from Telam(m).” See Joshua 15:24; 1 Samuel 15:4.
b “Yourself,” MSy; “now,” LXXVg.
shall I bring up for you?” To this he said: “Bring up Samuel for me.” 12 When the woman saw “Samuel” she began crying at the top of her voice, and the woman went on to say to Saul: “Why did you trick me when you yourself are Saul?” 13 But the king said to her: “Do not be afraid, but what did you see?” And the woman went on to say to Saul: “A god I saw coming up out of the earth.” 14 At once he said to her: “What is his form?” to which she said: “It is an old c man coming up, and he has himself covered with a sleeveless coat.”

At that Saul recognized that it was “Samuel,” and he proceeded to bow low with his face to the earth and to prostrate himself.

15 And “Samuel” began to say to Saul: “Why have you disturbed me by having me brought up?” To this Saul said: “I am in very sore straits, as the Philistines are fighting against me and God himself has departed from me and has answered me no more, either by means of the prophets or by dreams, so that I am calling you to let me know what I shall do.”

16 And “Samuel” went on to say: “Why, then, do you inquire of me, when Jehovah himself has departed from you and proves to be your adversary?” 17 And Jehovah will do for himself just as he spoke by means of me and Jehovah will rip the kingdom away from your hand and give it to your fellow man David.” 18 As you did not obey the voice of Jehovah and you did not execute his burning anger against Am’alek, that is why this is the thing that Jehovah will certainly do to you this day.” 19 And Jehovah will also give Israel with you into the hand of the Philistines, and tomorrow you and your sons will be with me. Even the camp of Israel Jehovah will give into the hand of the Philistines.”

20 At that Saul quickly fell down his full length to the earth and became very much afraid because of “Samuel’s” words. Also there happened to be no power in him, because he had not eaten food the whole day and the whole night. The woman now came to Saul and saw that he had been greatly terrified. So she said to him: “Here your maidservant has obeyed your voice and I proceeded to put my soul in my palm and obey the words that you spoke to me. And now, please, you, in turn, obey the voice of your maidservant, and let me set before you a piece of bread, and you eat, that power may come to be in you, because you will go on your way.” 22 But he refused and said: “I am not going to eat.” However, his servants and also the woman kept urging him. Finally he obeyed their voice and rose up from the earth and sat on the bed. Now the woman had a fattened calf in the house. So she quickly
And the Philistines proceeded to collect all their camps together at A'phek, while the Israelites were camping by the spring that was in Jezreel. And the axis lords of the Philistines were passing along by hundreds and by thousands, and David and his men were passing along afterward with A'chish. And the princes of the Philistines began to say: "What do these Hebrews mean?" At this A'chish said to the princes of the Philistines: "Is this not David the servant of Saul king of Israel, who happened to be with me here a year or two, and I have not found in him a single thing from the day of his deserting [to me] until this day?" And the princes of the Philistines became indignant at him and the princes of the Philistines went on to say to him: "Make the man go back and let him go back to his place where you assigned him, and do not let him go down with us into the battle, that he may not become a resister of us in the battle. And with what should this person put himself in favor with his lord? Is it not with the heads of those [our] men? Is this not David to whom they kept responding in the dances, saying, 'Saul has struck down his thousands, and David his tens of thousands'?"

6 Consequently A'chish called David and sacrificed it and took flour and kneaded dough and baked it into unleavened cakes. Then she served them to Saul and his servants and they ate. After that they rose up and went away during that night.

said to him: "As Jehovah is living," you are upright, and your going out and your coming in with me is in the camp has been good in my eyes, for I have not found evil in you from the day of your coming to me until this day. But in the eyes of the axis lords you are not good. And now return and go in peace that you may not do anything bad in the eyes of the axis lords of the Philistines." However, David said to A'chish: "Why, what have I done and what have you found in your servant from the day that I came to be before you until this day, that I should not come and actually fight against the enemies of my lord the king?" At this A'chish answered and said to David: "I well know that you have been good in my own eyes, like an angel of God. Only it is the princes of the Philistines that have said, 'Let him not go up with us into the battle.' And now rise up early in the morning with the servants of your lord that came with you, and you men must rise up early in the morning when it has become light for you." Then go.

11 Accordingly David rose up early, he and his men, to go in the morning and return to the land of the Philistines, and the Philistines themselves went up to Jezreel.

And it came about while David and his men were coming to Zik'lag on the third day that the A'mal'ekites made a raid on the south and on Zik'lag, and they proceeded to strike Zik'lag and burn it with fire, and to carry off captive the women and all that was there.
were in it, from the smallest to the greatest. They did not put anyone to death, but they drove them along and went on their way. When David came with his men to the city, why, there it was burned with fire and, as for their wives and their sons and their daughters, they had been carried off captive. And David and the people that were with him began to raise their voice and weep until there was in them no power to weep. And David's two wives had been carried off captive, Ahinoam the Jezreelitess and Abigail the wife of Na'bal the Carmelite. And it became very distressing to David because the people said to stone him, for the soul of all the people who had become bitter, each one because of his sons and his daughters. So David took to strengthening himself by Jehovah his God. 7 Hence David said to Abiathar the priest, the son of Ahimelech: "Do, please, bring the ephod near to me." And Abiathar came bringing the ephod near to David. And David began to inquire of Jehovah, saying: "Shall I chase after this marauder band? Shall I overtake them?" At this he said to him: "Go in chase, for you will without fail overtake them and you will without fail make a deliverance." 9 Promptly David got on his way, he and the six hundred men that were with him, and they went on as far as the torrent valley of Be'sor, and the men that were to be left behind stood still. And David kept up the chase, he and four hundred men, but two hundred men that were too tired to pass over the torrent valley of Be'sor stood still.

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11 And they got to find a man, an Egyptian in the field. So they took him to David and gave him bread that he might eat and gave him water to drink. Further, they gave him a slice of a cake of pressed figs and two cakes of raisins. Then he ate and his spirit returned to him, for he had not eaten bread or drunk water for three days and three nights. David now said to him: "To whom do you belong, and where are you from?" to which he said: "I am an Egyptian, an attendant, a slave of an Amalekite man, but my master left me because I took sick three days ago." We were the ones that made a raid on the south of the Cherethites and upon that which belongs to Judah and upon the south of Caleb and Ziklag we burned with fire." At this David said to him: "Will you lead me down to this marauder band?" To this he said: "Do swear to me by God that you will not put me to death and that you will not surrender me into the hand of my master, and I shall lead you down to this marauder band.b"

16 Accordingly he led him down, and there they were spread disorderly over the surface of all the earth eating and drinking and having a feast on account of all the great spoil that they had taken from the land of the Philistines and the land of Judah. And David went striking them down from the morning darkness until the evening, that he might devote them to destruction, and not a man of them escaped except...
cept four hundred young men that rode upon camels and took to flight. And David got to deliver all that the A-mal-e-k'ites had taken, and his two wives David delivered. And there was nothing of theirs lacking, from the smallest to the greatest and to sons and daughters and from the spoil even to anything that they had taken for themselves. Everything David recovered. So David took all the flocks and the herds, which they drove before that [other] livestock. Then they said: "This is David's spoil."

21 At length David came to the two hundred men that had been too tired to go along with David and whom they had kept sitting by the torrent valley of Be'sor, and they came out to meet David and to meet the people that were with him. When David came near to the people he began to ask them how they were. However, every bad and good-for-nothing man out of the men that had gone with David answered and kept saying: "For the reason that they did not go with us we will give them none of the spoil that we delivered, except to each one his wife and his sons, and let them lead them and go." But David said: "You must not do that way, my brothers, with what Jehovah has given us, in that he safeguarded us and gave the marauder band that came against us into our hand. And who will listen to you as to this saying? For as for the share of the one that went down into the battle even so will the share of the one that sat by the baggage be. All will

22 "Along with David," or, "after David." They," MSy; "he," LXXVg. "With us," LXXVgSy and six Hebrew manuscripts; "with me," M. "This saying?" MVgSy; "this saying? For they are not less than you are," LXX. have a share together." And it came about from that day forward that he kept it set as a regulation and a judicial decision for Israel down to this day.

25 When David came to Zik'lag he proceeded to send some of the spoil to the older men of Judah, his friends, saying: "Here is a gift blessing for you from the spoil of Jehovah's enemies." To those who were in Beth-el, and to those in Ra'moth of the south, and to those in Jat'tir, and to those in A-ro'er, and to those in Siph'moth, and to those in Es-he-mo'a, and to those in Ra'cal, and to those in the cities of the Jehr'am-e-lites, and to those in the cities of the Ken'ites, and to those in Hor'mah, and to those in Bor'a-shan, and to those in A'tha-ch, and to those in He'bron, and to all the places where David had walked about, he and his men.

31 Now the Phi-lis'tines were fighting against Israel, and the men of Israel took to flight because of the Phi-lis'tines and they kept falling down slain in Mount Gil-bo'a. And the Phi-lis'tines kept in close range of Saul and his sons, and the Phi-lis'tines at last struck down Jon'a-than and A-bin'a-dab and Mal'chi-shu'a, Saul's sons. And the fighting became heavy against Saul, and the shooters, the bowmen, finally found him and he got severely wounded by the shooters. Then Saul said to his armor-bearer: "Draw your sword and run me through with it, that these uncircumcised men may not come and certainly run me "And he got severely wounded by the shooters." To agree with LXX. But M literally reads: "and he was in much anguish from the shooters."
through and deal abusively with me." And his armor-bearer was unwilling, because he was very much afraid. So Saul took the sword and fell upon it. When his armor-bearer saw that Saul had died, then he too fell upon his own sword and died with him. Thus Saul and his three sons and his armor-bearer, even all his men, came to die together on that day. When the men of Israel that were in the region of the low plain and that were in the region of the Jordan saw that the men of Israel had fled and that Saul and his sons had died, then they began to leave the cities and flee, after which the Philistines came on in and took up dwelling in them.

8 And it came about the next day that, when the Philistines came to strip the slain, they got to find Saul and his three sons fallen upon Mount Gilboa. And they proceeded to cut off his head and strip off his armor and send into the land of the Philistines all around to inform the houses of their idols and the people. Finally they put his armor in the house of the Ash'toreth images, and his corpse they fastened on the wall of Beth-shan. And as regards him, the inhabitants of Ja'besh-gil'e-ad got to hear what the Philistines had done to Saul. Immediately all the valiant men rose up and went all night long and took the corpse of Saul and the corpses of his sons off the wall of Beth-shan and came to Ja'besh and burned them there. Then they took their bones and buried them under the tamarisk tree in Ja'besh, and they went fasting for seven days.

a "And came," MVg; "and brought them," LXXSy. Compare 1 Chronicles 10:12.
him.  

When he turned back and saw me, then he called me and I said, 'Here I am!'  

And he went on to say to me, 'Who are you?' at which I said to him, 'I am an Anointed of Jehovah.'  

Then he said, 'Stand, please, over me and definitely put me to death, for the cramp has seized me, because all my soul is yet in me.'  

So I stood over him and definitely put him to death, for I knew that he could not live after he had fallen. Then I took the diadem that was upon his head and the bracelet that was upon his arm, that I might bring them to my lord here.

11 At this David took hold of his clothes and ripped them apart, and so did all the men also that were with him.  

And they began to wail and weep and fast until the evening over Saul and over Jonathan his son and over the people of Jehovah and over the house of Israel, because they had fallen by the sword.

13 David now said to the young man that was telling him: "Where are you from?" to which he said: "I am the son of a temporary resident, an Anointed of Jehovah."  

Then David said to him: "How was it that you did not fear to thrust your hand out to bring the Anointed of Jehovah to ruin?"  

With that David called one of the young men and said: "Go near. Smite him."  

Accordingly he struck him down so that he died.  

David then said to him: "The blood-guilt for you be upon your own head, because your own mouth has testified against you, saying, 'I myself definitely put the Anointed of Jehovah to death.'"

17 And David proceeded to chant this dirge over Saul and Jonathan his son and to say that the sons of Judah should be taught * "The Bow."  

There it is written in the book of Ja'asher:  

19 "The beauty," O Israel, is slain upon your high places.

How have the mighty men fallen!

Do not, you people, tell it in Gath,

Do not announce it in the streets of Ashke'lon,

For fear that the daughters of the Philis-tines may rejoice.

For fear that the daughters of the uncircumcised men may exult.

You mountains of Gil'bo'a, let no dew, let no rain be upon you, nor let there be fields of holy contributions.

Because there the shield of mighty ones was be souled.

The shield of Saul, so that there was none Anointed with oil.

"From the blood of the slain, from the fat of mighty ones, The bow of Jonathan did not turn back, and the sword of Saul would not return without success.

"Saul and Jonathan, the lovable ones and the pleasant ones, In their life and in their death they were not separated.

* Or, "giddiness," Sy. The exact meaning of the Hebrew word is still uncertain.  

b "Jehovah," MVgsy; "Judah," LXX.  

c "Anointed."  

M, ma'shi'ahh; Sy, m'shih; LXX, christs; Vg, christus.  

d Literally, "your bloods," M.
Swifter\(^2\) than the eagles\(^b\) they were, Mightier\(^a\) than the lions\(^b\) they were.

24 "You daughters of Israel, weep over Saul, Who clothed you in scarlet with finery, Who put ornaments of gold upon your clothing.\(^*\)

23 "How have the mighty ones fallen in the midst of the battle!"
Jon'a-than slain upon your high\(^b\) places!

26 "I am distressed over you, my brother Jon'a-than,
Very pleasant you were to me."
More marvelous was your love to me than the love from women.\(^*\)

27 "How have the mighty ones fallen\(^k\)
And the weapons of war perished!"\(^n\)

2 And it came about afterward that David proceeded to inquire of Jehovah,\(^r\) saying:
"Shall I go up into one of the cities of Judah?"\(^?\)
At this Jehovah said to him: "Go up." And David went on to say: "Where shall I go up?"
Then he said: "To He'bron."\(^t\) Accordingly David went up there and also his two wives, A-hin'o-am\(^u\) the Jez're-el-\(e\)-\(s\)-\(e\)-\(s\) and A'bi'-gai\(l\) the wife of Na'\(b\)al the Car'mel-\(i\)-\(t\)-\(e\)-\(s\). And the men that were with him David brought up, each with his household, and they took up dwelling in the cities of He'bron [territory].\(^t\)

4 Then the men of Judah \(^*\) came and anointed\(^c\) David there as king\(^d\) over the house\(^c\) of Judah.\(^\) And they came telling David, saying: "The men of Ja'\(b\)esh-gil'e-ad\(^b\) were the ones that buried Saul."\(^x\) Hence David sent messengers to the men of Ja'\(b\)esh-gil'e-ad and said to them:

\(^a\) Rather, griffon vultures. \(^b\) African lions. \(^c\) Or, "loyal love." \(^d\) "Lord." M, a\(d\)-\(o\)-\(n\)-im', the plural of a\(d\)-\(o\)-nim'. See 1 Samuel 20: 38, footnote a. \(^e\) Or, "truth." \(^f\) "Bring him out of the camp," LXX. \(^g\) "Gesh'ur-\(i\)-\(t\)-\(e\)-\(s\)," VgSy; "Ashe'\(r\)-\(i\)-\(t\)-\(e\)-\(s\)," T. \(^h\) "Went out from He'bron," LXX.\(^A\).
to turn aside, and Ab'ner got to strike him in the abdomen with the butt end of the spear, so that the spear came out from his back and he fell there and died where he was. And it came about that all those who came to the place where As'a'hel fell and then died would stand still.

24 And Jo'ab and A.bish'ai went chasing after Ab'ner. As the sun was setting they themselves came to the hill of Am'mah, which is in front of Gi'ah on the way to the wilderness of Gib'e-on. 25 And the sons of Benjamin went collecting together behind Ab'ner, and they came to be one company and kept standing upon the top of one hill. 26 And Ab'ner began to call to Jo'ab and say: "Is the sword going to eat endlessly? Do you not really know that bitterness is what will develop at last? How long, then, will it be before you say to the people to turn back from following their brothers?" 27 At that Jo'ab said: "As The [true] God is living, if you had not spoken, then only by the morning would the people have been withdrawn, each one from following his brother." 28 Jo'ab now blew the trumpet and all the people came to a halt and did not continue chasing after Israel any more, and they did not renew the fighting any more.

29 As for Ab'ner and his men, they marched through the Ar'a.bah all that night and went crossing the Jordan and marching through the entire gully and finally came to Ma ha-na'aim.

30 As for Jo'ab, he turned back from following...
Ab'ner and began to collect all the people together. And there were missing from the servants of David nineteen men and As'a-hel. And the servants of David, for their part, had struck down those of Benjamin and of the men of Ab'ner—there were three hundred and sixty men that died. And they proceeded to carry As'a-hel and bury him in the burial place of his father, which is at Beth-le-hem. Then Jo'ab and his men went marching on all night long and it became daylight for them at He'bron.

And the war between the house of Saul and the house of David came to be long drawn out, and David kept getting stronger and the house of Saul kept declining more and more.

2 Meantime, sons were born to David in He'bron, and his first-born came to be Am'non by A'hi-n'oth-am the Jez're-el-it.ess. And his second was Ch'il'eb-ab by Ab'i-gail the wife of Na'bal the Car'mel-ite, and the third was Ab'salom the son of Ma'acah the daughter of Tal'mai the king of Gesh'ur. And the fourth was Ad-o-ni'jah the son of Hag'gith, and the fifth was Sheph-a-ti'ah the son of A-bi-tal. And the sixth was Ish're-am by Eg'lah, David's wife. These were the ones born to David in He'bron.

And it came about that while the war between the house of Saul and the house of David kept up Ab'ner himself was continually strengthening his position in the house of Saul. Now Saul had had a concubine whose name was Riz'pah, the daughter of A'iah. Later Ish-bo'sheth said to Ab'ner: "Why was it that

[a] Ish-bo'sheth, LXXVgSy; "he," M.
kept walking with her, weeping as he walked after her as far as Bahurim. Then Abner said to him: "Go, return!" At that he returned.

17 Meanwhile there had come to be communication by Abner with the older men of Israel, saying: "Both yesterday and previously you proved yourselves seeking David as king over you. And now act, for Jehovah himself said to David, 'By the hand of David my servant I shall save my people Israel from the hand of the Philistines and from the hand of all their enemies.' " Then Abner also spoke in the ears of Benjamin, after which Abner also went to speak in the ears of David at Hebron all that was good in the eyes of Israel and in the eyes of the whole house of Benjamin.

20 When Abner came to David at Hebron, and with him twenty men, David proceeded to make a feast for Abner and for the men that were with him. Then Abner said to David: "Let me rise up and go and collect all Israel together to my lord the king, that they may conclude a covenant with you, and you will certainly become king over all that your soul craves." So David sent Abner off and he got on his way in peace.

22 And here David's servants and Joab were coming from a raid and the spoil that they brought with them was great. As for Abner, he was not with David in Hebron, for he had sent him off and he was on his way in peace. And Joab and all the army that was with him came in, and they now reported to Joab, saying: "Abner the son of Ner came to the king, and he proceeded to send him off and he is on his way in peace." So Joab went in to the king and said: "What have you done? Look! Abner has come to you. Why was it that you sent him off so that he successfully went away? You well know Abner the son of Ner, that it was to fool you that he came and to get to know your going out and your coming in and to get to know everything that you are doing."

26 With that Joab went out from David and sent messengers after Abner, and they then had him return from the cistern of Sirah; and David himself did not know of it. When Abner returned to Hebron, Joab now led him aside inside the gate to speak with him quietly. However, there he struck him in the abdomen so that he died because of the blood of Asahel his brother. When David heard of it afterward, he at once said: "I and my kingdom, from the standpoint of Jehovah, are innocent forever of bloodguilt for Abner the son of Ner. May it whirl back upon the head of Joab and upon the entire house of his father, and let there not be cut off from Joab's house a man with a running discharge or a leper or a man taking hold of the twirling spindle or one falling with the sword or one in need of bread." As for Joab and Abishai his brother, they killed Abner over the fact that he had put Asahel their brother to death at Gibeon in the battle.

31 Then David said to Joab and all the people that were with him: "Rip your clothes apart and tie on sackcloth and wall before Abner." Even King David was walking behind the couch. And they had the burial of Abner.

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* "You sent him off that he might go in peace! Or do you not really know the badness of Abner the son of Ner?" LXX. Literally, "bloods." M.
in He'bron, and the king began to raise his voice and weep at Ab'ner's burial place, and all the people gave way to weeping. And the king went on to chant over Ab'ner and say:

"As with the death of a senseless person should Ab'ner die?

"Your hands had not been bound ones, and your feet had not been put into fetters of copper.

"As one falling before the sons of unrighteousness you have fallen."

At that all the people wept over him again.

35 Later all the people came to give David bread for consolation while it was yet that day, but David swore, saying: "So may God do to me and so may he add to it, if before the sun sets I shall taste bread or anything at all!" And all the people themselves took notice and it was good in their eyes. Like everything that the king did it was in the eyes of all the people good. And all the people and all Israel got to know on that day that it had not originated with the king to have Ab'ner the son of Ner put to death. And the king went on to say to his servants: "Do you not know that it is a prince and a great man that has fallen this day in Israel? And today am weak although anointed as king, and these men, the sons of Ze-ru'iah, are too severe for me. May Jehovah repay the doer of what is bad according to his own badness."

When the son of Saul heard that Ab'ner had died in He'bron, then his hands became feeble and all the Israelites themselves were disturbed. And there were two men, chiefs of the marauding bands, that happened to belong to the son of Saul, the name of the one being Ba'a-nah and the name of the other being Re'chab, the sons of Rim'mon the Be'er-oth-ite, of the sons of Benjamin; for Be'er-oth, too, used to be counted as part of Benjamin. And the Be'er-oth-ites went running away to Git'ta-im, and they came to be temporary residents there down to this day.

4 Now Jon'a-than, Saul's son, had a son lame in the feet. Five years old he happened to be when the report about Saul and Jon'a-than came from Jez' re-el, and his nurse began to carry him and flee, but it came about that as she was running in panic to flee he then had a fall and was lamed. And his name was Me-phil'bo'sheth.

5 And the sons of Rim'mon the Be'er-oth-ite, Re'chab and Ba'a-nah, proceeded to go and come to the house of Ish-bo'sheth about when the day had warmed up, as he was taking his noontime siesta. And here they came into the middle of the house as men fetching wheat and then struck him in the abdomen, and Re'chab and Ba'a-nah his brother themselves escaped detection. When they went into the house, he was lying upon his couch in his inner bedroom, and then they struck him so that they put him to death, after which they removed his head and took his head and walked on the road to the Ar'a-bah all night long. Eventually they came bringing the head of Ish-bo'sheth to David at He'bron and said to the king: "Here is the head of Ish-bo'sheth the son of Saul your enemy who looked for your soul, but Jehovah gave to my lord the king revenge this day upon Saul and his offspring."

9 However, David answered Re'chab and Ba'-
In Hebron he ruled as king over Judah for seven years and six months, and in Jerusalem he ruled as king for thirty-three years over all Israel and Judah. Consequently the king and his men went to Jerusalem against the Jebusites inhabiting the land, and they began to say to David: "You will not come in here, but the blind and the lame ones will certainly turn you away," they thinking: "David will not come in here." Just the same, David proceeded to capture the stronghold of Zion, that is, the city of David. So David said on that day: "Anyone striking the Jebusites, let him, by means of the water tunnel, make contact with both the lame and the blind, hateful to the soul of David!" That is why they say: "The blind one and the lame one will not come into the house." And David took up dwelling in the stronghold, and it came to be called the city of David, and David began to build all around from the Mound and inward. Thus David went on getting greater and greater, and Jehovah the God of armies was with him.

11 And Hi'ram the king of Tyre proceeded to send messengers to David, and also cedar trees and workers in wood and workers in stone for a wall, and they began to build a house for David. And David came to know that Jehovah had firmly established him as king over Israel and that he had exalted his kingdom for the sake of his people Israel.

13 Meantime, David went on taking more concubines and wives out of Jerusalem after he came from Hebron, and more sons and daughters continued to be born to David.
are the names of those born to him in Jerusalem: Sham'mu-ā'as and Sho'bab and Nathan and Sol'o-mon, v and Ib'har v and Eli'shu-a and Ne'phec and Ja-phī'a, and E-li'sha-a and Eli'a-da and E-li'ph'e-let.

17 And the Phi-lis'tines got to hear that they had anointed David as king over Israel. At that all the Phi-lis'tines came up to look for David. When David heard of it, then he went down to the place hard to approach. x And the Phi-lis'tines, for their part, came in and kept tramping about in the low plain* of Reph'a-im. And David began to inquire of Jehovah, saying: "Shall I go up against the Phi-lis'tines? Will you give them into my hand?" At this Jehovah said to David: "Go up, for I shall without fail give the Phi-lis'tines into your hands." So David came to Ba'al-per'a-zim and David got to strike them down there. At that he said: "Jehovah has broken through my enemies ahead of me, like a gap made by waters." That is why he called the name of that place Ba'al-per'a-zim. Consequently they left their idols there and so David and his men took them away.

22 Later the Phi-lis'tines came up once again and tramped about in the low plain of Reph'a-im. At that David inquired of Jehovah, but he said: "You must not go up. Go around to the rear of them and you must come against them in front of the ba'ca bushes." And let it occur that when you hear the sound of a marching in the tops of the ba'ca bushes at that time you act with decision, because at that time Jehovah will have gone out ahead of you to strike down the camp of the Phi-lis'tines. Accordingly David did that way, just as Jehovah had ordered him, and he went striking down the Phi-lis'tines from Ge'ba to as far as Ge'zer.

And David proceeded again to gather all the choice men in Israel, thirty thousand. Then David and all the people that were with him rose up and went to Ba'al-e-ju'dah to bring up from there the ark of The [true] God, who is called by a name, the name of Jehovah of armies, sitting on the cherubs. However, they had the ark of The [true] God ride upon a new wagon, that they might carry it from the house of A-bin'a-dab, which was on the hill, and Uz'zah and A-hi'o, the sons of A-bin'a-dab, were leading the new wagon.

4 So they carried it from A-bin'a-dab's house, which was on the hill with the ark of The [true] God, and A-hi'o was walking ahead of the Ark. And David and all the house of Israel were celebrating before Jehovah with all sorts of instruments of juniper wood and with harps and with string instruments and with tambourines and with sistrums and with cymbals. And they came gradually as far as the threshing

floor of Na'con, and Uz'zah now thrust [his hand] out to the ark of The [true] God. And David grabbed hold of it, for the bulls nearly caused an upset. At that Jehovah's anger blazed against Uz'zah and The [true] God struck him down there for the irreverent act so that he died there close to the ark of The [true] God.

And David became angry over the fact that Jehovah had broken through in a rupture against Uz'zah, and that place came to be called Pe'rez-uz'zah down to this day. And David became afraid of Jehovah on that day and began to say: "How will the ark of Jehovah come to me?" And David was not willing to remove the ark of Jehovah to him at the city of David. So David had it carried aside to the house of O'bed-e'dom the Git'tite.

11 And the ark of Jehovah kept dwelling at the house of O'bed-e'dom the Git'tite three months, and Jehovah kept blessing O'bed-e'dom and all his household. Finally the report was made to King David, saying: "Jehovah has blessed the house of O'bed-e'dom and all that is his on account of the ark of The [true] God." At that David proceeded to go and bring the ark of The [true] God out of the house of O'bed-e'dom up to the city of David with gladness. And it came about that when the carriers of the ark of Jehovah had marched six steps he immediately sacrificed a bull and a fatling.

14 And David was dancing around before Jehovah with all his power, all the while David being girded with an eph'od of linen. And David and all the house of Israel were bringing up the ark of Jehovah with joyful shouting and trumpet sound. And it occurred that when the ark of Jehovah came into the city of David Mi'chal, Saul's daughter, herself looked down through the window and got to see King David leaping and dancing around before Jehovah and she began to despise him in her heart. So they brought the ark of Jehovah in and set it in its place inside the tent that David had pitched for it, after which David offered up burnt sacrifices and communion offerings before Jehovah. When David was finished with offering up the burnt sacrifices and the communion offerings, he then blessed the people in the name of Jehovah of armies.

Further, he apportioned to all the people, to the whole crowd of Israel, man as well as woman, to each one a ring-shaped cake of bread and a date cake and a raisin cake, after which all the people went each to his own house.

20 David now returned to bless his own household, and Mi'chal, Saul's daughter, came out to meet David and then said: "How glorious the king of Israel made himself today when he uncovered himself today to the eyes of the slave girls of his servants just as one of the empty-headed men uncovers himself outright!" At this David said to Mi'chal: "It was before Jehovah, who chose me rather than your father and all his household to put me in command as leader over Jehovah's people Israel, empty-headed men," M; "dancers," LXX. "It was before Jehovah, who," M; "Before Jehovah I shall dance. Blessed be Jehovah, who," LXX.
and I will celebrate before Jehovah. 22 And I will make myself even more lightly esteemed than this and I will become low in my eyes; and with the slave girls whom you mentioned, with them I am determined to glorify myself." 

23 So, as regards Mi'chal, Saul's daughter, she came to have no child down to the day of her death.

7 And it came about that, when the king dwelt in his own house and Jehovah himself had given him rest from all his enemies round about, 2 then the king proceeded to say to Nathan the prophet: "See, now, I am dwelling in a house of cedars while the ark of The [true] God is dwelling in the middle of curtains." 3 Upon that Nathan said to the king: "Everything that is in your heart—go, do, because Jehovah is with you."

4 And it came about on that night that the word of Jehovah came to Nathan, saying: 5 "Go, and you must say to my servant David, 'This is what Jehovah has said: 'Should you yourself build me a house for me to dwell in?' 6 For I have not dwelt in a house from the day of my bringing the sons of Israel up out of Egypt to this day,' but I was continually walking about in a tent and in a tabernacle. 7 During all the time that I have walked about among all the sons of Israel, there was a word that I spoke with one of the tribes of Israel that I commanded to shepherd my people Israel, saying, 'Why did you people not build me a house?

before you. 16 And your house and your kingdom will certainly be steadfast forever before you; your very throne will become one firmly established forever." 17 According to all these words and according to all this vision was the way that Nathan spoke to David. 18 At that King David came in and sat down before Jehovah and said: "Who am I, O Lord Jehovah? And what is my house that you have brought me thus far? As though this should even be something little in your eyes, O Lord Jehovah, yet you also speak respecting the house of your servant down to a distant future time, and this is the law given for mankind. 20 And what more can David add and speak to you, when you yourself know your servant well, O Lord Jehovah? For the sake of your word and in agreement with your own heart you have done all these great things to cause your servant to know them. That is why you are indeed great, O Lord Jehovah, for there is no other like you and there is no God except you among all of whom we have heard with our ears. 22 And what one nation in the earth is like your people Israel, whom God went to redeem to himself as a people and to assign himself a name and to do for them a

a Or, "to time indefinite." b "Lord Jehovah." M, Avoernay Yeho-wih." See Genesis 15: 2, footnotes e, f. c "Mankind." M, ha-adam; Vg, A.adam; LXX, "the man." d "God." M, Elo-him'; LXX, (ho) The-os'. e "One," MSy; "other," LXX. f "Went." The Hebrew verb here is in the plural number, to correspond with its subject Elo-him', which is in the plural of excellence or majesty. In 1 Chronicles 17: 21 and LXXVgSy the verb is in the singular number. g "For them," according to four Hebrew manuscripts. Compare also VgSyT. "For you (people)," M. 25 "And now, Jehovah God, the word that you have spoken concerning your servant and concerning his house carry out forever and do just as you have spoken." And let your own name become great forever, saying, Jehovah of armies is God over Israel, and let the very house of your servant David become firmly established before you. For you, Jehovah of armies, the God of Israel, have made a revelation to your servant's ear, saying, "A house I shall build for you." That is why your servant has taken heart to pray to you with this prayer. And now, O Lord Jehovah, you are The [true] God, and, as for your words, let them prove to be truth since you speak to your servant this goodness. And now go ahead and bless the house of your servant, that it may prove to be forever blessed before you, for yourself, O Lord Jehovah, have spoken, and due to your blessing let the house of your servant be blessed forever." 26 And it came about afterward that David proceeded to strike the Philistine down great and fear-inspiring things to drive out because of your people, whom you have redeemed to yourself from Egypt, the nations and their gods? And you proceeded to establish your people Israel firmly for yourself as your people forever, and you yourself, O Jehovah, have become their God.
and subdue them, and David got to take Meth'eg-am'mah out of the hand of the Phil-lis'tines. 2 And he went on to strike down the Mo'ab-ites, and measure them with a line, making them lie down on the earth, that he might measure them with lines, two to put them to death, and a full line to preserve them alive, and the Mo'ab-ites came to be David's servants to carry tribute. 3 And David went on to strike down Had-ad-e'zer, the son of Re'hob the king of Zo'bah, as he was going his way to put his control back again at the river Euphra'tes. 4 And David got to capture from him one thousand seven hundred horsemen and twenty thousand men on foot, and David proceeded to hamstring all the chariot horses, but he let a hundred chariot horses of them remain.

5 When Syria of Damascus came to help Had-ad-e'zer the king of Zo'bah, David then struck down among the Syrians twenty-two thousand men. 6 Further, David put garrisons in Syria of Damascus, and the Syrians came to be David's servants to carry tribute. 7 Moreover, David took the circular shields of gold that happened to be on the servants of Had-ad-e'zer and brought them to Jerusalem.

9 Now To'i, the king of Ha'math, got to hear that David had struck down all the military force of Had-ad-e'zer. 10 So To'i sent Jo'ram his son to King David to ask him about his welfare and congratulated him over the fact that he had fought against Had-ad-e'zer so that he struck him down (for Had-ad-e'zer had become trained in warfare against To'i), and in his hand there proved to be articles of silver and articles of gold and articles of copper. 11 These also King David sanctified to Jehovah, together with the silver and the gold that he had sanctified from all the nations that he had subdued, from Syria and from Mo'ab and from the sons of Am'mon and from the Phil-lis'tines and from Am'a-lek and from the spoil of Had-ad-e'zer the son of Re'hob the king of Zo'bah. And David proceeded to make a name when he came back from striking down the E'dom-ites in the Valley of Salt—eighteen thousand.

15 And David continued reigning over all Israel, and David was continually rendering judicial decision and righteousness for all his
people. 16 And Jo'ab the son of Ze'ru'iah was over the army, and Je-hosh'a-phat the son of A-hi-lud was recorder. 17 And Zadok the son of Ahi'tub and A-him'e-lech the son of A'bi'a-thar were priests and Se-ra'iah was secretary. 18 And Be-nai'ah the son of Je-hoi'a-da was over the Cher'ethites and the Pel'e-thites. As for the sons of David, they became priests.

And David proceeded to say: "Is there yet anyone that is left over of the house of Saul, that I may exercise loving-kindness toward him for the sake of Jon'a-than?" 2 Now the house of Saul had a servant whose name was Zi'ba. 3 So they called him to David, and the king then said to him: "Are you Zi'ba?" to which he said: "I am your servant." 4 And the king went on to say: "Is there nobody of the house of Saul any more, that I may exercise toward him the loving-kindness of God?" 5 At this Zi'ba said to the king: "There is yet a son of Jon'a-than, lame in the feet." 6 Then the king said to him: "Where is he?" So Zi'ba said to the king: "There he is in the house of Ma'chir the son of Am'mi-lel at Lo-de'bar." 7 Immediately King David sent and took him from the house of Ma'chir the son of Am'mi-lel at Lo-de'bar. 8 When Mephib'o-sheth the son of Jon'a-than the son of Saul came in to David, he at once fell upon his face and prostrated himself.

Then David said: "Mephib'o-sheth!" to which he said: "Here is your servant." 9 And David went on to say to him: "Do not be afraid, for without fail I shall exercise loving-kindness toward you for the sake of Jon'a-than your father," and I must return to you all the field of Saul your grandfather, and you yourself will eat bread at my table constantly." 10 At that he prostrated himself and said: "What is your servant that you have paid attention to the dead dog such as I am?" 11 The king now called Zi'ba, Saul's attendant, and said to him: "Everything that had come to belong to Saul and to all his house I do give to the grandson of your master. And you must cultivate the ground for him, you and your sons and your servants, and you must do the gathering in and it must serve as food for [those belonging to] the grandson of your master and they must eat, but Mephib'o-sheth himself, the grandson of your master, will eat bread at my table constantly.

Now Zi'ba had fifteen sons and twenty servants. 13 So Zi'ba said to the king: "In accord with all that my lord the king commands for his servant is the way that your servant will do; but Mephib'o-sheth is eating at my table like one of the sons of the king." 14 Now Mephib'o-sheth had a young son whose name was Mi'ca, and all those dwelling in the house of Zi'ba were servants to Mephib'o-sheth. 15 And

Or, "loyal love." 16 Or, "father." 17 Or, "son." 18 Or, "priest." 19 Or, "bread." 20 For the household, Lagardian edition. 21 Or, "master," M. 22 Or, "adonim," the plural number of adon, to denote excellence or majesty. 23 "My table," MVg; "David's table," LXX; "table of the king," Sy. 24 Literally, "a little (small) son." 25 And
Mephibosheth himself was dwelling in Jerusalem, for it was constantly at the table of the king that he was eating, and he was lame in both of his feet.

And it came about afterward that the king of the sons of Am'mon came to die and Ha'nun his son began to reign instead of him. At this David said: "I shall exercise loving-kindness toward Ha'nun the son of Na'hash, just as his father exercised loving-kindness toward me." Accordingly David sent by means of his servants to comfort him over his father, and the servants of David proceeded to come into the land of the sons of Am'mon. However, the princes of the sons of Am'mon said to Ha'nun their lord: "Is David honoring your father in your eyes in that he has sent to you comforters? Is it not for the sake of searching through the city and to spy out it and to overthrow it that David has sent his servants to you?" So Ha'nun took the servants of David and shaved off half their beards and cut their garments in half to their buttoks and sent them away. Later people reported it to David and he at once sent to meet them, because the men had come to feeling very humiliated, and the king went on to say: "Dwell in Jer'echo until your beards grow abundantly. Then you must return."

6 In the time of the sons of Am'mon saw that they had become foul-smelling to David, and the sons of Am'mon proceeded to send and hire Syrians of Beth-re'hob and Syrians of Zo'bah.

a Or, "loyal love." b "Lord." M, adon'im, the plural of adon', to show excellence or majesty. c "City," MLXXVgSy; but 1 Chronicles 19:3 reads, "land."
15 When the Syrians saw that they had been defeated before Israel, they proceeded to gather themselves together. 16 So Had-ad-e'zer* sent and brought out the Syrians that were in the region of the River, and then they came to He'lam,* with Sho'bach the chief of the army of Had-ad-e'zer before them. 17 When the report was made to David he immediately gathered all Israel and crossed the Jordan and came to He'lam. The Syrians now drew up in formation to meet David and began to fight against him. 18 And the Syrians took to flight because of Israel, and David got to kill of the Syrians seven hundred charioteers and forty thousand horsemen and Sho'bach the chief of their army he struck down so that he died there. 19 When all the kings, the servants of Had-ad-e'zer, saw that they had been defeated before Israel, they promptly made peace with Israel and began to serve them, and the Syrians were afraid to try saving the sons of Am'mon any more.

And it came about at the return of the year,* at the time that kings sally forth, that David proceeded to send Jo'ab and his servants with him and all Israel, that they might bring the sons of Am'mon to ruin and lay siege to Rab'bah, while David was dwelling in Jerusalem.

2 And it came about at the time of evening that David proceeded to rise from his bed and walk about on the rooftop of the king's house, and from the rooftop he caught sight of a woman bathing herself, and the woman was very good in appearance. Then David sent and inquired about the woman and someone said: "Is this not Bath-she'ba* and someone said: "Is this not Bath-she'ba the daughter of El'lama? the wife of U.ri'ah the Hit'tite?" After that David sent messengers that he might take her. So she came in to him and he cohabited with her, while she was sanctifying herself from her uncleanness. Later she returned to her house.

5 And the woman became pregnant. Consequently she sent and told David and said: "I am pregnant." At this David sent to Jo'ab, saying: "Send to me U.ri'ah the Hit'tite." So Jo'ab sent U.ri'ah to David. When U.ri'ah came to him, David began to ask how Jo'ab was getting along and how the people were getting along and how the war was getting along. Finally David said to U.ri'ah: "Go down to your house and bathe your feet." Accordingly U.ri'ah went out from the king's house and the king's courtesy gift went out following him.

However, U.ri'ah lay down at the entrance of the king's house with all the other servants of his lord, and he did not go down to his own house. So they told David, saying: "U.ri'ah did not go down to his own house." Upon that David said to U.ri'ah: "It is from a journey that you have come in, is it not? Why have you not gone down to your own house?" At this Uri'ah said to David: "The Ark and Israel and Judah are dwelling in booths and my lord Jo'ab and the servants of my lord are camping on the face of the field and I shall go into my own

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*a "Am'mi-el," at 1 Chronicles 3:5. *b Or, "the king's portion." The portion that the host sends to the guest to be honored. Compare Genesis 43:34. *c "Lord," M. *dômin', the plural of *dôn', to show excellence or majesty.
house to eat and drink and to cohabit with my wife? As you are living and as your soul is living, I shall not do this thing!"

12 Then David said to Uri'ah: "Dwell here also today, and tomorrow I shall send you away." Therefore Uri'ah kept dwelling in Jerusalem on that day and the day following. Further, David called him that he might eat before him and drink. So he got him drunk. Nevertheless, he went out in the evening to lie down on his bed with the servants of his lord, and to his own house he did not go down. And it came about in the morning that David proceeded to write a letter to Jo'ab and send it by the hand of Uri'ah. So he wrote in the letter, saying: "Put Uri'ah in front of the heaviest battle charges, and you men must retreat from behind him and he must be struck down and die."n

16 And it came about that while Jo'ab was keeping guard over the city he continually put Uri'ah in the place where he knew that there were valiant men. When the men of the city came on out and went fighting against Jo'ab, then some of the people, the servants of David, fell and Uri'ah the Hit'tite also died. Jo'ab now sent that he might report to David all the affairs of the war. And he went on to command the messenger, saying: "As soon as you finish speaking to the king about all the affairs of the war, then it must occur that if the rage of the king should come up and he must say to you, 'Why did you have to go so near to the city to fight? Did you men not know that they would shoot from on top of the wall?' Who was it that struck down

a "Lord." M, a'donim', the plural of a'don', to denote excellence or majesty.
The rich man happened to have very many sheep and cattle, but the man of little means had nothing but one female lamb, a small one, that he had bought. And he was preserving it alive and it was growing up with him and with his sons, all together. From his morsel it would eat and from his cup it would drink and in his bosom it would lie, and it came to be as a daughter to him. After a while a visitor came to the rich man, but he spared taking some from his own sheep and his own cattle to get such ready for the traveler that had come in to him. So he took the female lamb of the man of little means and got it ready for the man that had come in to him."

At this David's anger grew very hot against the man and he said to Nathan: "As Jehovah is living, the man doing this deserves to die! And for the female lamb he should make compensation with four, as a consequence of the fact that he has done this thing and because he did not have compassion."

Then Nathan said to David: "You yourself are the man! This is what Jehovah the God of Israel has said: 'I myself anointed you as king over Israel and I myself delivered you out of the hand of Saul. And I was willing to give you the house of your lord and the wives of your lord into your bosom and to give you the house of Israel and of Judah. And if it were not enough, I was willing to add you things like these as well as other things. Why did you despise the word of Jehovah by doing what is bad in his eyes? Uri'ah the Hit'tite you struck"

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a "Deserves to die!" Literally, "is a son of death!" M. b "Lord." M, *adonim*, the plural of *adon*, to denote majesty or excellence. c "House," MLXXVg; "daughters," Sy. d "Treated Jehovah with disrespect." This is the original reading. But here the Jewish Sopherim (scribes) made one of their Eighteen Emendations, out of mistaken respect for Jehovah particularly and for David, and inserted the expression "the enemies of" before Jehovah, to make M read: "treated the enemies of Jehovah with disrespect." See Genesis 18: 22, footnote a. Also compare 1 Samuel 25: 22, footnote b. e "The [true] God." M, *ha-El-o-him*, with the definite article *ha* ("The") before the title *El-o-him* for emphasis.
went on a strict fast and came in and spent the night and lay down on the earth. So the older men of his house stood up over him to raise him up from the earth and he did not consent and did not take bread in company with them. And it came about on the seventh day that the child gradually died. And the servants of David were afraid to tell him that the child had died, for they said: "Look! while the child continued alive we did speak to him and he did not listen to our voice, so how can we say to him, 'The child has died'? Then he will certainly do something bad."

19 When David got to see that his servants were whispering together, David began to discern that the child had died. So David said to his servants: "Has the child died?" To this they said: "He has died." Then David got up from the earth and washed and rubbed himself with oil and changed his garments and came to the house of Jehovah and prostrated himself, after which he came into his own house and asked and they promptly set bread before him and he began to eat. Consequently his servants said to him: "What does this thing mean that you have done? For the sake of the child while alive you fasted and kept weeping, and just as soon as the child had died you got up and began to eat bread." To this he said: "While the child was yet alive I fasted and I kept weeping, because I said to myself, 'Who is there knowing whether Jehovah may show me favor and the child will certainly live?' Now that he has died, why is it I am fasting? Am I able to bring him back again? I am going to him, but as for him, he will not return to me."
do to all the cities of the sons of Am’mon. Finally David and all the people returned to Jerusalem.

13 And it came about after such things that Ab’sa-lom the son of David had a beautiful sister whose name was Ta’mar, and Am’non the son of David fell in love with her. And it was so distressing to Am’non that he felt sick on account of Ta’mar his sister, because she was a virgin, and it was difficult in the eyes of Am’non to do anything at all to her.

Now Am’non had a companion whose name was Je-hon’a-dab, the son of Shim’e-ah, David’s brother, and Je-hon’a-dab was a very wise man. So he said to him: “Why are you, the son of the king, so downcast as this, morning by morning? Will you not tell me?” At this Am’non said to him: “With Ta’mar the sister of Ab’sa-lom my brother I am in love.” Upon that Je-hon’a-dab said to him: “Lie down on your bed and play sick. And your father will certainly come to see you and you must say to him, ‘Please, let Ta’mar my sister come in and give me bread as a patient, and she will have to make the bread of consolation under my eyes in order that I may see it and I shall have to eat from her hand.’”

6 Accordingly Am’non lay down and played sick and the king came in to see him. Then Am’non said to the king: “Please, let Ta’mar my sister come in and bake two heart-shaped cakes under my eyes, that I may take bread as a patient from her hand.” At that David sent to Ta’mar at the house, saying: “Go, please, to the house of Am’non your brother and make the bread of consolation for him.” So Ta’mar went to the house of Am’non her brother while he was lying down. Then she took the flour dough and kneaded it and made the cakes under his eyes and cooked the heart-shaped cakes.

Finally she took the deep pan and poured it out before him, but Am’non refused to eat and said: “Have everybody go out from me!” Then everybody went out from him.

10 Am’non now said to Ta’mar: “Bring the bread of consolation to the interior room, that I may take it as a patient from your hand.” So Ta’mar took the heart-shaped cakes that she had made and brought them in to Am’non her brother in the interior room. When she came near to him for him to eat, he at once grabbed hold of her and said to her: “Come, cohabit with me, my sister.” However, she said to him: “No, my brother! Do not humiliate me, for it is not usual to do that way in Israel. Do not do this disgraceful folly.” And I—where shall I cause my reproach to go? And you—you will become like one of the senseless men in Israel. And now speak, please, to the king, for he will not withhold me from you.” And he did not consent to listen to her voice, but used strength superior to hers and humiliated her and cohabited with her. And Am’non began hating her with a very great hatred, because the hatred with which he hated her was greater than the love with which he had loved her, so that Am’non said to her: “Get up, go away!” At this she said to him: “No, my brother,

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* Literally, “Jon’a-dab,” M. But see verse 5.
for this badness in sending me away is greater than the other that you have done with me." And he did not consent to listen to her.

17 With that he called his attendant who waited upon him and said: "Send this person away from me, please, to the outside and lock the door behind her." 18 (Now upon her there was a striped robe, for that was the way the daughters of the king, the virgins, used to dress with a top garment.) So his waiter proceeded to lead her clear outside, and he locked the door behind her. 19 Then Ta'mar placed ashes upon her head, and the striped robe that was upon her she ripped apart and she kept her hands put upon her head and went walking away, crying out as she walked.

20 At this Ab'sa.lom her brother said to her: "Was it Am'on your brother that happened to be with you? And now, my sister, keep silent. He is your brother. Do not set your heart on this matter." And Ta'mar began to dwell, while being kept from association with others, at the house of Ab'sa.lom her brother.

21 And King David himself heard about all these things, and he became very angry. 22 And Ab'sa.lom did not speak with Am'on either bad or good, for Ab'sa.lom hated Am'on over the fact that he had humiliated Ta'mar his sister.

23 And it turned out after two full years that Ab'sa.lom came to have shepshears at Ba'al-ha'zor, which is close by E'phra-im, and Ab'sa.lom proceeded to invite all the sons of the king. 24 So Ab'sa.lom came in to the king and said: "Here, now, your servant has shepshears! Let the king go, please, and also his servants, with your servant. 25 But the king said to Ab'sa.lom: "No, my son! Do not let all of us go, please, that we may not be a burden upon you." Although he kept urging him, he did not consent to go but blessed him. 26 Finally Ab'sa.lom said: "If not [you], let Am'on my brother go with us, please." At this the king said to him: "Why should he go with you?" 27 And Ab'sa.lom began to urge him, so that he sent Am'on and all the sons of the king with him.

28 Then Ab'sa.lom commanded his attendants, saying: "See, please, that just as Am'on's heart is in a merry mood with wine, I and I shall certainly say to you, 'Strike down Am'on!' then you must put him to death. Do not be afraid. Have not I myself commanded you? Be strong and prove yourselves to be valiant men." 29 And Ab'sa.lom's attendants proceeded to do to Am'on just as Ab'sa.lom had commanded, and all the other sons of the king began to rise up and mount each one his mule and take to flight. 30 And it came about that, while they were on the way, the report itself came to David, saying: "Ab'sa.lom has struck down all the sons of the king and not one of them has been left over." 31 At this the king got up and ripped his clothes apart and sat down upon the earth, and all his servants were standing by with their clothes ripped apart. 32 However, Je-hon'a.dab, the son of Shim-
34 Meantime, Ab'sa-lom went running away. Later the young man, the watchman, raised his eyes and saw, and, look! there were many people coming from the road behind him by the mountainside. At this Je-hon'a-dab said to the king: "Look! the king's sons themselves have come in. In accord with the word of your servant so it has taken place." And it came about that, as soon as he finished speaking, here the king's sons themselves came in, and they began to raise their voice and weep, and even the king and all his servants wept with a very great weeping. As for Ab'sa-lom, he ran off that he might go to Ta'mai the son of Am'mi-hud the king of Gesh'ur. And David continued to mourn over his son all the days. As for Ab'sa-lom, he ran off and made his way to Gesh'ur, and he came to be there three years.

39 Finally the soul of David the king longed to go out to Ab'sa-lom, for he had comforted himself concerning Am'non because he was dead.

14 Now Jo'ab the son of Ze'ru'iah came to know that the king's heart was toward Ab'sa-lom. Accordingly Jo'ab sent to Te-ko'a and took from there a wise woman and said to her: "Go in mourning, please, and dress yourself, please, with mourning clothes and do not rub yourself with oil, and you must become like a woman here who has been mourning many days over someone dead. And you must come in to the king and speak to him a word like this." With that Jo'ab put the words in her mouth. And the Te-ko'ite woman proceeded to come in to the king and fall upon her face to the earth and prostrate herself and say: "Do save, O king!" At this the king said to her: "What is the matter with you?" To this she said: "For a fact I am a widowed woman, now that my husband is dead. And your maidservant had two sons, and the two of them began to struggle with each other in the field while there was no deliverer to part them. Finally the one struck the other down and put him to death. And here all the family have risen up against your maidservant and keep saying, 'Give over the striker of his brother, that we may put him to death for the soul of his brother whom he killed and let us even annihilate the heir!' And they will certainly extinguish the glow of my charcoals that has remained, so as to assign to my husband neither a name."

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\(^{a}\) LXX, "And the lookout came near and announced to the king and said: 'I have seen men from the way to Hor-o-na'im by the mountainside.'" 
\(^{b}\) Literally, "Jon'a-dab." M. But see verse 5. 
\(^{c}\) "David." VgSy. Inserted to identify the subject of the verb following. LXX, "King David." M. "he." 
\(^{d}\) "The soul." Inserted because the verb "longed" is feminine in Hebrew, out of harmony with "David the king," and hence calls for a feminine subject, like "the soul." LXX reads: "the spirit of the king." 

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\(^{a}\) "Longed to go out." Literally, "failed [with longing] to go out." M. 
\(^{b}\) "Come in." LXX VgSyT and many Hebrew manuscripts; "say," M. 
\(^{c}\) "To part them." Literally, "between them," M.
nor a remnant on the surface of the ground.""

8 Then the king said to the woman: "Go to your house, and I myself shall give orders regarding you." At this the Teko'ite woman said to the king: "Upon me, O my lord the king, be the guilt, and also upon the house of my father, while the king and his throne are innocent." And the king went on to say: "If there is anyone speaking to you, then you must bring him to me and he will never hurt you again."

But she said: "Let the king, please, remember Jehovah your God, that the avenger of blood may not be continually causing ruin and that they may not annihilate my son." To this he said: "As Jehovah is living, not a single hair of your son will fall to the earth." The woman now said: "Let your maidservant, please, speak a word" to my lord the king. So he said: "Speak!"

13 And the woman went on to say: "Why, then, have you reasoned like this against the people of God? As the king is speaking this word he is like one that is guilty, in that the king does not bring back his own banished one. For we shall die without fail and be like waters that are being poured down to the earth, which cannot be gathered. But God does not take away a soul, and he has thought out reasons why the one banished should not be banished from him. And now that I have come in to speak this word to the king my lord, it is because the people made me afraid. So your maidservant said, Let me speak, please, to the king. Perhaps the king will act on the word of his slave girl. Because the king proceeded to

listen so as to deliver his slave girl out of the palm of the man [seeking] to annihilate me and my lone son from the possession given by God, then your maidservant said, 'Let the word of my lord the king serve, please, to give rest.' For just like an angel of The [true] God is the way my lord the king is, to distinguish what is good and what is bad, and may Jehovah your God himself prove to be with you."

18 The king now answered and said to the woman: "Do not, please, conceal from me a thing about which I am asking you." To this the woman said: "Let my lord the king speak, please." And the king went on to say: "Is the hand of Jo'ab with you in all this? Then the woman answered and said: "As your soul is living, O my lord the king, no man can go to the right or go to the left from all that my lord the king has spoken, for it was your servant Jo'ab that commanded me and he it was that put in the mouth of your maidservant all these words. For the sake of altering the face of the matter your servant Jo'ab has done this thing, but my lord is wise as with the wisdom of the angel of The [true] God so as to know all that is in the earth."

21 Subsequently the king said to Jo'ab: "Here, now, I shall certainly do this thing. So go, bring the young man Ab'sa-lom back." At this Jo'ab fell upon his face to the earth

a "Seeking to annihilate me," in agreement with LXX; the particle "seeking" being missing in M. b "God," MLXXVgSy; "Jehovah," LXX. Lagardian edition. c "The [true] God." d "Ab'sa-lom", the definite article ha ('The') preceding the title E-lo-hi-m evidently for emphasis here. "Jehovah," T. But see Genesis 31:11, footnote d. e Many Hebrew manuscripts read: "Here, now, you have done."
and prostrated himself and blessed the king, and Jo'ab went on to say: "Today your servant does know that I have found favor in your eyes, O my lord the king, because the king has acted on the word of his servant." 22 With that Jo'ab rose up and went to Gesh'ur and brought Ab'sa-lom to Jerusalem. 23 However, the king said: "Let him turn toward his own house, but my face he may not see." So Ab'sa-lom turned toward his own house, and the face of the king he did not see.

24 Now compared with Ab'sa-lom there proved to be no man so beautiful in all Israel as to be praised so much. From the sole of his foot to the crown of his head there proved to be no defect in him. 25 And when he shaved his head—and it occurred at the end of every year that he would shave it; because it was so heavy upon him, he shaved it—he weighed the hair of his head, two hundred shekels by the royal stone weight. 26 And there came to be born to Ab'sa-lom three sons and one daughter whose name was Ta'mar. She proved to be a woman most beautiful in appearance.

27 And Ab'sa-lom continued dwelling in Jerusalem for two full years, and the face of the king he did not see. 28 So Ab'sa-lom sent for Jo'ab to send him to the king, and he did not consent to come to him. Then he sent again, a second time, and he did not consent to come. 29 Finally he said to his servants: "See Jo'ab's tract of land beside mine and there he has barley. Go and set it ablaze with fire." 30 Accordingly the servants of Ab'sa-lom set the tract of land ablaze with fire. 31 At this Jo'ab rose up and came to Ab'sa-lom at the house and said to him: "Why did your servants set the tract of land that is mine ablaze with fire?" 32 So Ab'sa-lom said to Jo'ab: "Look! I sent to you, saying, 'Come here and let me send you to the king, saying: 'Why have I come from Gesh'ur?' It would be better for me that I should still be there. And now let me see the face of the king and, if there is any error in me, then you must put me to death.'"

33 Subsequently Jo'ab came in to the king and told him. Then he called Ab'sa-lom, who now came in to the king and prostrated himself to him, [falling] upon his face to the ground before the king, after which the king kissed Ab'sa-lom.

15 And it came about following such things that Ab'sa-lom proceeded to have a chariot made for himself, with horses and with fifty men running before him. 2 And Ab'sa-lom rose up early and stood at the side of the road to the gate. And it came about, when any man happened to have a legal case to come to the king for judgment, then Ab'sa-lom would call him and say: "From what city are you?" and he would say: "From one of the tribes of Israel your servant is." 3 And Ab'sa-lom would say to him: "See, your matters are good and straight, but there is no one from the king giving you a hearing." 4 And Ab'sa-lom would go on to say: "Oh that I were appointed judge in the land, that to me every man might come that happens to have a legal case or judgment! Then I should certainly do justice to him."
5 It also occurred that, when a man drew near to bow down to him, he thrust his hand out and grabbed hold of him and kissed him.

6 And Ab'sa-lom kept doing a thing like this to all Israelites that would come in for judgment to the king, and Ab'sa-lom kept stealing the hearts of the men of Israel.

7 And it came about at the end of forty years that Ab'sa-lom proceeded to say to the king: "Let me go, please, and pay in He'bron my vow that I solemnly made to Jehovah." For your servant made a solemn vow when I was dwelling in Gesh'ur in Syria, saying, 'If Jehovah will without fail bring me back to Jerusalem, then I must render service to Jehovah.' So the king said to him: "Go in peace." With that, he rose up and went to He'bron.

10 Ab'sa-lom now sent spies through all the tribes of Israel, saying: "As soon as you hear the sound of the trumpet, then you must say, 'Ab'sa-lom has become king in He'bron.'

11 Now there had gone with Ab'sa-lom two hundred men from Jerusalem, being called and going unsuspectingly, and they did not know a single thing. Further, when he offered the sacrifices, Ab'sa-lom sent for Ahith'o-phel the Gi'lon-ite, David's counselor, from his city Gil'oh. And the conspiracy kept getting stronger and the people were continually growing in number with Ab'sa-lom.

13 In time an informer came to David, saying: "The heart of the men of Israel has come to be behind Ab'sa-lom." At once David said to all his servants that were with him in Jerusalem: "Get up and let us run away, for there will prove to be no escaping for us because of Ab'sa-lom! Go hurriedly, for fear he may hurry up and actually catch up with us and bring down upon us what is bad and strike the city with the edge of the sword!"

18 And all his servants were crossing at his side, and all the Cher'e-thites and all the Pe'l-e-thites and all the Git'tites, six hundred men that had followed him from Gath, were crossing before the king's face. Then the king said to It'tai the Git'tite: "Why should you yourself also go with us? Go back and dwell with the king, for you are a foreigner and, besides, you are an exile from your place. Yesterday was when you came and today shall I make you wander with us, to go when I am going wherever I am going? Go back and take your brothers back with you, [and may Jehovah exercise toward you] loving-kindness and trustworthiness!"

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Jehovah is living and as my lord the king is living, in the place where my lord the king may come to be, whether for death or for life, there is where your servant will come to be!" 22 At that David said to It'tai: "Go and cross over." So It'tai the Gittite crossed over, and also all his men and all the little ones that were with him. 23 And all the people of the land were weeping with a loud voice, and all the people were crossing over, and the king was standing by the torrent valley of Kid'ron, and all the people were crossing over upon the open road to the wilderness. And here also there were Za'dok and with him all the Levites carrying the ark of the covenant of The [true] God, and they proceeded to set the ark of The [true] God down by A-bi'a-thar until all the people completed crossing over from the city. 25 But the king said to Za'dok: "Take the ark of The [true] God back to the city. If I shall find favor in the eyes of Jehovah, then he will certainly bring me back and let me see it and its abiding place." But if this is what he should say, 'I have found no delight in you,' here I am, let him do to me just as it is good in his eyes. 27 And the king went on to say to Za'dok the priest: "You are a seer, are you? Do return to the city in peace, and also A-him'a-az your son and Jon'a-than the son of A-bi'a-thar, the two sons of you men, with you." 28 See, I am

a Literally, "And all the land (earth)." M. b Possibly, "the king was standing by the torrent valley of Kid'ron, and all the people were crossing over before him by the way of the olive tree in the wilderness."—LXX-Lucian. c "The [true] God." M, ha-Elo-him, the definite article ha ("The") preceding the title El-o-him. See Judges 20:27, footnote b. d "By A-bi'a-thar," by an emendation of the Hebrew text. Literally, "and A-bi'a-thar proceeded to go up," M.

linger by the fords of the wilderness until word comes from you men to inform me." 29 Accordingly Za'dok and A-bi'a-thar took the ark of The [true] God back to Jerusalem and they continued to dwell there.

30 And David was going up by the ascent of the Olives, weeping as he went up, with his head covered, and he was walking barefoot, and all the people that were with him covered each one his head, and they went up weeping as they went up. 31 And to David the report was made, saying: "A-hith'o-phel himself is among those conspiring with Ab'sa-lom." At this David said: "Turn, please, the counsel of A-hith'o-phel into foolishness, O Jehovah!"

32 And it came about that when David himself came to the summit where people used to bow down to God, here to meet him was Hul'shah the Ar'chite, with his robe ripped apart and dirt upon his head. However, David said to him: "If you actually went across with me, then you would certainly become a load upon me." But if you return to the city and you actually say to Ab'sa-lom, I am your servant, O King. I used to prove myself the servant of your father, even I at that time, but now even I am your servant, then you will certainly frustrate the counsel of A-hith'o-phel for me. 35 Are not Za'dok and A-bi'a-thar the priests there with you? And it must occur that everything that you may hear from the house of the

a "By the fords," M; "in the desert plains," M's marginal reading. LXX-Vg-Sy. b "The [true] God." M, ha-Elo-him, the definite article ha ("The") preceding the title El-o-him. See Judges 20:27, footnote b. c "And they continued," MVg-Sy; "and it continued," LXX.

# 2 Samuel 15:22-28

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2 Samuel 15:22–28

linger by the fords of the wilderness until word comes from you men to inform me. Accordingly Za'dok and A-bi'a-thar took the ark of The [true] God back to Jerusalem and they continued to dwell there.

30 And David was going up by the ascent of the Olives, weeping as he went up, with his head covered, and he was walking barefoot, and all the people that were with him covered each one his head, and they went up weeping as they went up. And to David the report was made, saying: "A-hith'o-phel himself is among those conspiring with Ab'sa-lom." At this David said: "Turn, please, the counsel of A-hith'o-phel into foolishness, O Jehovah!"

32 And it came about that when David himself came to the summit where people used to bow down to God, here to meet him was Hul'shah the Ar'chite, with his robe ripped apart and dirt upon his head. However, David said to him: "If you actually went across with me, then you would certainly become a load upon me." But if you return to the city and you actually say to Ab'sa-lom, I am your servant, O King. I used to prove myself the servant of your father, even I at that time, but now even I am your servant, then you will certainly frustrate the counsel of A-hith'o-phel for me. Are not Za'dok and A-bi'a-thar the priests there with you? And it must occur that everything that you may hear from the house of the

a "By the fords," M; "in the desert plains," M's marginal reading. LXX-Vg-Sy. b "The [true] God." M, ha-Elo-him, the definite article ha ("The") preceding the title El-o-him. See Judges 20:27, footnote b. c "And they continued," MVg-Sy; "and it continued," LXX.

# 2 Samuel 15:29–35

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2 Samuel 15:29–35

linger by the fords of the wilderness until word comes from you men to inform me. Accordingly Za'dok and A-bi'a-thar took the ark of The [true] God back to Jerusalem and they continued to dwell there.

30 And David was going up by the ascent of the Olives, weeping as he went up, with his head covered, and he was walking barefoot, and all the people that were with him covered each one his head, and they went up weeping as they went up. And to David the report was made, saying: "A-hith'o-phel himself is among those conspiring with Ab'sa-lom." At this David said: "Turn, please, the counsel of A-hith'o-phel into foolishness, O Jehovah!"

32 And it came about that when David himself came to the summit where people used to bow down to God, here to meet him was Hul'shah the Ar'chite, with his robe ripped apart and dirt upon his head. However, David said to him: "If you actually went across with me, then you would certainly become a load upon me." But if you return to the city and you actually say to Ab'sa-lom, I am your servant, O King. I used to prove myself the servant of your father, even I at that time, but now even I am your servant, then you will certainly frustrate the counsel of A-hith'o-phel for me. Are not Za'dok and A-bi'a-thar the priests there with you? And it must occur that everything that you may hear from the house of the

a "By the fords," M; "in the desert plains," M's marginal reading. LXX-Vg-Sy. b "The [true] God." M, ha-Elo-him, the definite article ha ("The") preceding the title El-o-him. See Judges 20:27, footnote b. c "And they continued," MVg-Sy; "and it continued," LXX.
When David himself had crossed over a little beyond the summit, there was Zi'ba the attendant of Me-phib'o-sheth to meet him with a couple of asses<sup>2</sup> saddled and upon them two hundred loaves of bread and a hundred cakes of raisins<sup>3</sup> and a hundred loads of figs<sup>4</sup> and a large jar of wine.<sup>5</sup> Then the king said to Zi'ba: "What do these things mean on your part?"<sup>6</sup> To this Zi'ba said: "The asses<sup>2</sup> are for the household of the king to ride and the bread and the load of figs are for the young men to eat and the wine<sup>2</sup> is for the one weary in the wilderness to drink." The king now said: "And where is the son of your master?"<sup>7</sup> At this Zi'ba said to the king: "There he is dwelling in Jerusalem, for he said, 'Today the house of Israel will return to me the kingdom of my father.'"<sup>8</sup> The king then said to Zi'ba: "Look! yours is everything that belongs to Me-phib'o-sheth." Upon that Zi'ba said: "I do bow down. Let me find favor in your eyes, my lord the king."<sup>9</sup>

And King David came as far as Ba'hu'rim, and, look! coming out from there was a man of the family of Saul's house, and his name was Shim'e'i,<sup>10</sup> the son of Ge'ra, coming out and calling down evil as he came out.<sup>11</sup> And he began throwing stones at David and at all the servants of King David; and all the people and all the mighty men were at his right and at his left.<sup>12</sup>

And this is what Shim'e'i said as he called down evil: "Get out, get out, you bloodguilty<sup>2</sup> man and scoundrel!"<sup>3</sup> Jehovah has brought back upon you<sup>4</sup> all the bloodguilty<sup>2</sup> for the house of Saul in place of whom you have ruled as king and Jehovah gives the kingship into the hand of Ab'sa-lom your son. And here you are in your calamity, because you are a bloodguilty man<sup>5</sup>!

9 Finally A-bi-shai, the son of Ze-ru'iah<sup>2</sup> said to the king: "Why should this dead dog call down evil upon my lord the king?" Let me go over, please, and take off his head,<sup>6</sup> but the king said: "What do I have to do with you men, or you sons of Ze-ru'iah?" Thus let him call down evil because Jehovah himself has said to him, "Call down evil upon David!" So whod should say, 'Why did you do that way?'"<sup>7</sup> And David went on to say to A-bi-shai and all his servants: "Here my own son, who has come forth out of my own inward parts, is looking for my soul,<sup>8</sup> and how much more now a Ben'ja-min-it!" Let him alone that he may call down evil, for Jehovah has said so to him!<sup>9</sup> Perhaps Jehovah will see with his eye<sup>2</sup> and Jehovah will

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<sup>a</sup> Literally, "man of bloods."<sup>b</sup> Or, "good-for-nothing man." Literally, "man of Be'lial."<sup>c</sup> Literally, "What is there to me and to you men?" See Joshua 22: 24, footnote b, and Judges 11: 12, footnote a.<sup>d</sup> This is according to the Qere, or marginal reading, of M. "In case he calls down evil and in case Jehovah has said to him, 'Call down evil upon David,' who, then?"<sup>e</sup> M. e "With his eye" is the reading of the original text, but the Sopherim made one of their Eighteen Emendations here to make it read "on my error," that is, on the error committed against me. LXX Vg Sy, "on my affliction." See Genesis 18: 22, footnote a.
acturnay return to me goodness instead of his malediction this day." 13 With that David and his men kept going on in the road, while Shim' e-i was walking on the side of the mountain, walking abreast of him that he might call down evil, and he kept throwing stones while abreast of him, and he threw a lot of dust. 14 At length the king and all the people that were with him arrived tired. So they refreshed themselves there.

15 As for Ab'sa'lom and all the people, the men of Israel, they entered Jerusalem, and A-hith'ophel was with him. And it came about that, as soon as Hu'shai the Ar'chite, David's companion, came in to Ab'sa'lom, Hu'shai proceeded to say to Ab'sa-lom: "Let the king live! Let the king live!" 16 At this Ab'sa'lom said to Hu'shai: "This is the loving-kindness of yours toward your companion, is it? Why did you not go with your companion?" So Hu'shai said to Ab'salorn: "No, but the one whom Jehovah has chosen and also this people and all the men of Israel, his I shall become and with him I shall dwell. 17 And for the second time [I must say], Whom shall I myself serve? Is it not before his son? Just as I served before your father, so I shall prove to be before you." 18

20 Later Ab'sa-lom said to A-hith'ophel: "You men, give counsel on your part. What shall we do?" Then A-hith'ophel said to Ab'sa-lorn: "Have relations with the concubines of your father, which he left behind to take care of the house. Then all Israel will certainly hear that you have made yourself foul-smelling to your father and the hands of all those who are with you will certainly become strong." Accordingly they pitched a tent for Ab'sa'lom upon the roof and Ab'sa'lom began to have relations with the concubines of his father under the eyes of all Israel.

23 And the counsel of A-hith'o-phil, with which he counseled in those days, was just as when a man would inquire of the word of The [true] God. That was the way all the counsel of A-hith'o-phil was both to David and to Ab'sa-lom.

17 And A-hith'ophel proceeded to say to Ab'sa-lom: "Let me choose, please, twelve thousand men and rise up and chase after David tonight. And I shall come upon him when he is weary and feeble in both hands, and I shall certainly drive him into trembling, and all the people that are with him will have to flee, and I shall certainly strike down the king by himself. And let me bring all the people back to you. Equivalent to the returning of all is the man whom you are seeking; [and] all the people will themselves come to be at peace." And the word was just right in the eyes of Ab'sa-lom. "A man." Only the vowel point for this expression appears in M, but the expression appears in about 30 Hebrew manuscripts. In M this is a Qeré w'to k'thîb. See Judges 20:13, footnote e. "The [true] God." M, ha-Elo'hîm, the definite article ha ("The") preceding the title Elo'hîm doubtless for emphasis. Here is the first occurrence of this expression "the word of The [true] God." Many translators take "word" (da'ará) here to be equivalent to "innermost room" (dû'îr) at 1 Kings 6:5, etc. Possibly, due to a copyist's oversight, the passage is to be read: "Let me bring all the people back to you just as the bride returns to her husband. It is only the soul of one man that you are seeking, and all the people will themselves come to be at peace." This agrees with LXX.
and in the eyes of all the older men of Israel.

5 However, Ab'sa'lom said: "Call, please, Hu'shai the Ar'chite Also and let us hear what is in his mouth, his too." So Hu'shai came in to Ab'sa'lom. Then Ab'sa'lom said to him: "According to this word is the way A-hith'o-phil spoke. Shall we act upon his word? If not, you yourself speak." At this Hu'shai said to Ab'sa'lom: "The counsel with which A-hith'o-phil has counseled is not good in this instance!"

8 And Hu'shai went on to say: "You yourself well know your father and the men of his, that they are mighty and they are bitter of soul, like a female bear that has lost her cubs in the field, and your father is a warrior and he will not spend the night with the people. Look! now he himself has taken concealment in one of the hollows or in one of the other places, and it will certainly occur that, just as soon as he falls upon them at the start, then the one hearing of it will be bound to hear and say, 'A defeat has taken place among the people that are following Ab'sa'lom!" And even the valiant man whose heart is as the heart of the lion will himself surely soften in weakness, for all Israel is aware that your father is a mighty man and so, too, are the valiant men that are with him.

11 I myself do say in counsel: Let all Israel without fail be gathered to you, from Dan to Be'er-she'ba, as the sand particles that are by the sea for multitude, with your own person walking in among them. Then we must come

a The African lion. b Literally, "your own face." c "In among them," LXXVgSy; "in the battle [an Aramaic word]," M. But according to Gesenius the Hebrew expression is an abbreviation for "in their midst."
house of a man in Ba-hu'rim, who had a well in his courtyard, and they went down into it. After that the woman took and spread out a covering over the face of the well and heaped up cracked grain upon it, and not a thing became known of it. The servants of Ab'sa-lom now came to the woman at her house and said: "Where are A-him'a-az and Jon'a-than?" At this the woman said to them: "They passed from here to the waters." Then they kept on searching, and they did not find them and so returned to Jerusalem.

21 And it came about after their going away that then they came up out of the well and went on and told King David and said to David: "You people, rise up and speedily pass over the waters, for this is the way that A-hith'o-phel counselled against you." Immediately David rose up and also all the people that were with him and they kept crossing the Jordan until the morning became light, until not a one was lacking that had not passed over the Jordan.

22 As for A-hith'o-phel, he saw that his counsel had not been acted upon and he proceeded to saddle an ass and rise up and go off to his house at his own city. Then he gave orders to his household and strangled himself and thus died. So he was buried in the burial place of his forefathers.

23 As for David, he came to Ma-ha-na'im, and Ab'sa-lom himself crossed the Jordan, he and all the men of Israel with him. And A-ma'sa was the one whom Ab'sa-lom put in the place of Jo'ab over the army, and A-ma'sa was the son of a man whose name was Ith'rak.

24 And David proceeded to number the people that were with him and to place over them chiefs of thousands and chiefs of hundreds. Further, David sent one third of the people under the hand of Jo'ab and one third under the hand of A-bish'ai the son of Zer'u'lah, Jo'ab's brother, and one third under the hand of It'tai the Gittite. Then the king said to the people: "I myself also shall not fail go out with you." But the people said: "You must not go out, for if we should at all flee they would not set heart upon us, and if half of us would die they would not set
heart upon us, because you are worth ten thousand of us; and now it would be better if you would be of service to us to give help from the city."

And the king said to them: "Whatever seems good in your eyes I shall do." And the king kept standing at the side of the gate, and all the people themselves went out by hundreds and by thousands. And the king went on to command Jo'ab and A-bish'ai and It'tai, saying: "Deal gently" for my sake with the young man Ab'sa-lom." And all the people themselves heard when the king commanded all the chiefs over the matter of Ab'sa-lom.

6 And the people continued on their way out to the field to meet Israel, and the battle came to be in the forest of E'phra-im. Finally the people of Israel were defeated there before the servants of David, and the slaughter there turned out to be great on that day, of twenty thousand men. And the battle there got to be spread out over all the land that was in sight. Furthermore, the forest did more in eating up the people than the sword did in eating them up on that day.

9 Eventually Ab'sa-lom found himself before the servants of David. And Ab'sa-lom was riding upon a mule, and the mule got to come under the network of boughs of a massive big tree, so that his head got caught fast in the big tree and he was taken up between the heavens and the earth, as the mule itself that was under him passed along. Then a certain man saw it and told Jo'ab and said: "Look! I have seen Ab'sa-lom hung in a big tree."

said to the man who was telling him: "And here you saw it, and why did you not strike him down to the earth there? Then it would have been my obligation to give you ten pieces of silver and a belt." But the man said to Jo'ab: "And although I were weighing upon my palms a thousand pieces of silver, I should not thrust my hand out against the king's son, for in our hearing it was that the king commanded you and A-bish'ai and It'tai, saying, 'Watch over the young man Ab'sa-lom for my sake.' Otherwise I should have dealt treacherously against his soul and the whole matter itself would not be hidden from the king and you yourself would take a position off on the side." To this Jo'ab said: "Let me not hold myself up this way before you!" With that he took three shafts in his palm and proceeded to drive them through the heart of Ab'sa-lom while he was yet alive in the heart of the big tree. Then ten attendants carrying Jo'ab's weapons came around and struck Ab'sa-lom, that they might put him to death. Jo'ab now blew the trumpet, that the people might return from chasing after Israel, for Jo'ab had held back the people. Finally they took Ab'sa-lom and pitched him in the forest into a big hollow and raised up over him a very big pile of stones. As for all Israel, they fled each man to his home.

18 Now Ab'sa-lom himself, while he was alive, had taken and proceeded to raise up for himself a pillar, which is in the Low Plain of the King, for he said: "I have no son in order to keep my name in remembrance." So he called the pillar
by his own name,\textsuperscript{7} and it continues to be called Ab'salom's Monument down to this day.

19 Now as regards A-him'a-az\textsuperscript{8} the son of Za'dok, he said: "Let me run, please, and break the news to the king, because Jehovah has judged\textsuperscript{9} him [to free him] from the hand of his enemies."\textsuperscript{10} 20 But Jo'ab said to him: "You are not a man of news this day,\textsuperscript{2} and you must break the news on another day, but this day you must not break the news for the very reason that\textsuperscript{3} the king's own son has died."\textsuperscript{11} 21 Then Jo'ab said to the Cush'ite: \textquoteright Go, tell the king what you have seen." At that the Cush'ite bowed to Jo'ab and began to run. 22 A-him'a-az\textsuperscript{12} the son of Za'dok now said once again to Jo'ab: \textquoteright Let, now, happen whatever will, let me also myself, please, run behind the Cush'ite." However, Jo'ab said: \textquoteright Why is it that you yourself have to run, my son, when there is no news being found for you?"\textsuperscript{13} [Still he said:]\textsuperscript{14} "Let, now, happen whatever will, let me run." So he said to him: \textquoteright Run!" And A-him'a-az began to run by the way of the District,\textsuperscript{15} and he eventually passed by the Cush'ite.

24 Now David was sitting between the two gates.\textsuperscript{16} Meantime, the watchman\textsuperscript{1} went to the roof of the gate by the wall. At length he raised his eyes and saw and, look! there was a man running by himself.\textsuperscript{2} So the watchman called and told the king, at which the king said: \textquoteright If he is by himself, there is news in his mouth."

\textsuperscript{7} The very reason that." The Hebrew text is vowel-pointed here to read, literally, \textquoteright that is why" (\textit{al ken}), although the second Hebrew word is missing in M, but appears in some Hebrew manuscripts. This is one of the \\textit{Qere} \textit{w} to \textit{kethib}. See 2 Samuel 16:23, footnote a.

\textsuperscript{8} Still he said:" LXXVgSy. \textsuperscript{9} Or, "Basin." See Genesis 13:10, footnote b.

And he kept coming, steadily getting nearer. 23 The watchman now saw another man running. The watchman therefore called to the gate-keeper and said: \textquoteright Look! another man running by himself!" at which the king said: \textquoteright This one also is a news bearer." 24 And the watchman went on to say: \textquoteright I am seeing that the running style of the first is like the running style of A-him'a-az\textsuperscript{12} the son of Za'dok," at which the king said: \textquoteright This is a good man," and with good news\textsuperscript{18} he should come." 25 Eventually A-him'a-az called and said to the king: \textquoteright It is well!"\textsuperscript{19} With that he bowed to the king with his face to the earth. And he went on to say: \textquoteright Blessed\textsuperscript{20} be Jehovah your God, who has surrendered\textsuperscript{1} the men that lifted up their hand against my lord the king!"

29 However, the king said: \textquoteright Is it well with the young man Ab'salom?" To this A-him'a-az said: \textquoteright I saw the great crowd at the time Jo'ab sent the king's servant and your servant, and I did not know what it was."\textsuperscript{22} So the king said: \textquoteright Step aside, take your position here." At that he stepped aside and kept standing still.

31 And here was the Cush'ite\textsuperscript{1} coming in, and the Cush'ite began to say: \textquoteright Let my lord the king accept news, for Jehovah has judged you today [to free you] from the hand of all those rising up against you."\textsuperscript{23} 32 But the king said to the Cush'ite: \textquoteright Is it well with the young man Ab'salom?" To this the Cush'ite said: \textquoteright May the enemies of my lord the king and all those who rose up against you for evil become as the young man."\textsuperscript{b}
33 Then the king became disturbed and went up to the roof chamber over the gateway and gave way to weeping, and this is what he said as he walked: "My son Ab'salom, my son, my son! Ab'salom! Oh that I might have died, I myself, instead of you, Ab'salom my son, my son!"

19 Later it was reported to Jo'ab: "Look! the king is weeping and he carries on mourning over Ab'salom." So the salvation on that day came to be an occasion of mourning on the part of all the people, because the people heard say on that day: "The king has felt hurt over his son." And the people began to steal away on that day to come into the city, just as the people would steal away when they felt disgraced because they fled in the battle. And the king himself covered up his face and the king continued crying out with a loud voice: "My son Ab'salom! Ab'salom my son, my son!"

5 Finally Jo'ab came in to the king at the house and said: "You have today put to shame the face of all your servants, the ones providing escape for your soul today and for the soul of your sons and your daughters and the soul of your wives and the soul of your concubines, by loving those hating you and by hating those loving you, for you have reported today that princes and servants are nothing to you, because I well know today that if only Ab'salom were alive and all of us others were today dead, why, in that case it would be right in your eyes.

7 And now rise up, go out and speak straight to the heart of your servants, because, by Jehovah, I do swear that, in case you are not going out, not a man will lodge with you tonight, and this will certainly be worse for you than all the injury that has come upon you from your youth until now." Accordingly the king rose up and seated himself in the gate, and to all the people they made the report, saying: "There is the king sitting in the gate." And all the people began to come before the king. As for Israel, they had fled each one to his home.

9 And all the people came to be involved in dispute in all the tribes of Israel, saying: "It was the king that delivered us out of the palm of our enemies and he it was that provided escape for us out of the palm of the Philistines, and now he has run away out of the land from Ab'salom. As for Ab'salom, whom we anointed over us, he has died in the battle. So now why are you doing nothing to bring the king back?"

11 As for King David, he sent to Zadok and Abi'athar the priests, saying: "Speak to the older men of Judah, saying, 'Why should you become the last ones to bring the king back to his house, when the word of all Israel itself has come to the king at his house? My brothers are, my bones and my flesh you are. So why should you become the last ones to bring the king back?' And to Amasa you should say, 'Are you not my bone and my flesh? So may Jehovah do to me and so may he add to it if you will not become the army chief before me always instead of Jo'ab.'

14 And he proceeded to bend the heart of all the men of Judah as one man, so that they sent word to the king: "Come back, you and all your servants."
15 And the king began to go back and got to come as far as the Jordan. 16 As for Judah, they came to Gilgal to go and meet the king, to conduct the king across the Jordan. 17 Then Shim'e'i the son of Ge'ra the Benjaminite, who was from Ba-hur'im, hurried and went down with the men of Judah to meet King David. 17 And there were with him a thousand men from Benjamin. (And also Zi'ba the attendant of the house of Saul and his fifteen sons and twenty servants of his were with him, and they made it successfully to the Jordan before the king. 18 And he crossed the ford to conduct the household of the king across and to do what was good in his eyes.) As for Shim'e'i the son of Ge'ra, he fell down before the king when he was about to cross the Jordan. 19 He now said to the king: "Do not let my lord attribute error to me and do not let him remember the wrong that your servant did on the day that my lord the king went out of Jerusalem, so that the king should lay it to his heart. 20 For your servant well knows that I am the one that sinned, and so here I have today come the first of all the house of Joseph to go down to meet my lord the king."

21 At once A-bish'ai the son of Ze-ru'iah answered and said: "In return for this should not Shim'e'i be put to death, in that he called evil down upon the anointed of Jehovah?"

22 But David said: "What do I have to do with you men, you sons of Ze-ru'iah, that you should become today a resister of me? Will anyone today be put to death in Israel? For do I not well know that today I am king over Israel?"

23 Then the king said to Shim'e'i: "You will not die." And the king went on to swear to him.

24 As for Me-phib'o-sheth the grandson of Saul, he came down to meet the king, and he had not attended to his feet nor had he attended to his mustache nor had he washed his clothes from the day that the king went away until the day that he came in peace. 25 And it came about that, when he came to Jerusalem to meet the king, then the king said to him: "Why did you not go with me, Me-phib'o-sheth?"

26 To this he said: "My lord the king, it was my servant that tricked me. For your servant had said, 'Let me saddle the female ass' for me that I may ride upon it and go with the king,' for your servant is lame. 27 So he slandered your servant to my lord the king. But my lord the king is as an angel of the [true] God, and so do what is good in your eyes. 28 For all the household of my father would have become nothing but doomed to death to my lord the king, and yet you placed your servant among those eating at your table. So what do I still have as a justification for crying out further to the king?"

29 However, the king said to him: "Why do you yet keep speaking your words? I do say,
You and Zi'ba should share in the field.\textsuperscript{k} 30 At this Me-phib'oseth said to the king: “Let him even take the whole, now that my lord the king has come in peace to his house.”

31 And Bar-zillai\textsuperscript{n} the Gileadite himself came down from Ro-ge'elim\textsuperscript{m} that he might pass on to the Jordan with the king so as to escort him to the Jordan. 32 And Bar-zillai was very old, being eighty years of age,\textsuperscript{a} and he himself supplied the king with food\textsuperscript{b} while he was dwelling in Ma-ha-na'im,\textsuperscript{g} for he was a very great\textsuperscript{c} man. 33 So the king said to Bar-zillai: “You yourself cross over with me and I shall certainly supply you with food with me in Jerusalem.”\textsuperscript{u}

34 But Bar-zillai said to the king: “What are the days of the years of my life,\textsuperscript{y} that I should go up with the king to Jerusalem? 35 I am eighty years old today.\textsuperscript{y} Could I discern between good and bad,\textsuperscript{z} or could your servant taste what I ate\textsuperscript{c} and what I drank, or could I listen\textsuperscript{c} any more to the voice of male\textsuperscript{d} and female\textsuperscript{d} singers? 36 So why should your servant become a burden\textsuperscript{g} any more to my lord the king? 37 For it is just a little way that your servant could bring the king along to the Jordan, and why should the king repay me with this reward? 38 Let your servant return, please, and let me die\textsuperscript{c} in my city close by the burial place of my father and my mother.\textsuperscript{k} But here is your servant Chim'ham.\textsuperscript{n} Let him cross over with my lord the king, and you do to him what is good in your eyes.”

39 Accordingly the king said: “With me Chim'ham will go across, and I myself shall do to him what is good in your eyes, and all that you may choose [to lay] upon me I shall do for you.” 40 All the people now began to cross the Jordan, and the king himself crossed; but the king kissed Bar-zillai and blessed\textsuperscript{g} him, after which he returned to his place. 41 When the king went across to Gil'gal,\textsuperscript{1} Chim'ham himself crossed with him, and also all the people of Judah, and also half the people of Israel, that they might bring the king across.\textsuperscript{u}

41 And, look! all the men of Israel were coming to the king, and they proceeded to say to the king: “Why did our brothers the men of Judah steal\textsuperscript{y} you that they might bring the king and his household and all the men of David with him over the Jordan?”\textsuperscript{z} 42 At this all the men of Judah answered the men of Israel: “Because the king is closely related to us;\textsuperscript{a} and why is it that you have become angry over this thing? Have we eaten at all at the king’s expense or has a gift been carried to us?”

43 However, the men of Israel answered the men of Judah and said: “We\textsuperscript{b} have ten parts in the king,\textsuperscript{c} so that even in David we\textsuperscript{b} are more than you.\textsuperscript{c} Why, then, have you treated us\textsuperscript{d} with contempt and why did not our\textsuperscript{e} matter become first for us\textsuperscript{d} to bring our\textsuperscript{e} king back?” But the word of the men of Judah was more severe than the word of the men of Israel.\textsuperscript{a}

20 Now there happened\textsuperscript{d} to be there a good-for-nothing\textsuperscript{f} man,\textsuperscript{g} whose name was Shep-\textsuperscript{ba},\textsuperscript{f} the son of Bich'ri a Ben'ja-min-ite, and he proceeded to blow the trumpet\textsuperscript{h} and say: “We
have no share in David, and we have no inheritance in the son of Jes'ee.' Everyone one to his gods, O Israel!' 2 At that all the men of Israel began to go up from David to follow She'ba the son of Bich'ri, and the men of Judah themselves stuck to their king from the Jordan to Jerusalem.

3 Eventually David came to his house at Jerusalem. Then the king took the ten women, the concubines whom he had left behind to take care of the house, and he put them in a house of confinement, but he kept on supplying food to them. And with them he did not have any relations, but they continued shut up closely until the day of their dying, in a widowhood with a living husband.

4 The king now said to A-ma'sa: "Call the men of Judah together to me within three days, and you yourself stand here." So A-ma'sa went to call Judah together, but he came later than the fixed time that he had appointed for him.

5 Then David said to Abi-sh'ai: "Now She'ba the son of Bich'ri will be worse for us than Ab'sa-lom. You yourself take the servants of your lord and chase after him, that he may not actually find for himself fortified cities and escape before our eyes." Accordingly the men of Jo'ab and the Cher'ethites and the Pe'lethites and all the mighty men went out after him, and they went on out of Jerusalem to chase after She'ba the son of Bich'ri.

6 They were close by the great stone that is in Gib'e-on, and A-ma'sa himself came to meet them. Now Jo'ab was girded, clothed with a garment, and upon him there was girded a sword attached to his hip, in its sheath, and it came out and so fell down.

9 And Jo'ab proceeded to say to A-ma'sa: "Is it all right with you, my brother?" Then Jo'ab's right hand took hold of A-ma'sa's beard so as to kiss him. 10 As for A-ma'sa, he was not on guard against the sword that was in Jo'ab's hand, so that he struck him with it in the abdomen and his intestines spilt out to the earth, and he did not have to do it to him again. So he died. And Jo'ab and Abi-sh'ai his brother, for their part, chased after She'ba the son of Bich'ri.

11 And a certain one of Jo'ab's young men stood over him and kept saying: "Whoever has found delight in Jo'ab and whoever belongs to David, let him follow Jo'ab!" 12 All the while A-ma'sa was wallowing in the blood in the middle of the highway. When the man saw that all the people stood still, then he moved A-ma'sa from the highway to the field. Finally he cast a garment over him, as he saw that everyone coming up to him stood still. 13 As soon as he had removed him from the highway, each man passed by following Jo'ab to chase after She'ba the son of Bich'ri.

14 And [She'ba] went passing through all the tribes of Israel to {A'bel} of Beth-ma'a-cah. As for all the Bich'rites, they then assembled together and also went in after him.
15 And they proceeded to come and lay siege against him in A'bel of Beth-ma'a-cah and cast up a siege rampart against the city, as it was standing within a rampart. And all the people that were with Jo'ab were undermining the wall, to throw it down. 16 And a wise woman began to call from the city: “Listen, men, listen! Say, please, to Jo'ab, ‘Come near as far as here and let me speak to you.’” 17 So he went near to her and the woman then said: “Are you Jo'ab?” to which he said: “I am.” At this she said to him: “Listen to the words of your slave girl.” In turn he said: “I am listening.” And she went on to say: “Without exception and faithful ones of Israel. You are seeking to put to death a city and a mother in Israel. Why should you swallow up the possession of Jehovah?” 20 To this Jo'ab answered and said: “It is altogether unthinkable on my part that I should swallow up and that I should bring to ruin. The matter is not that way, but a man from the mountainous region of Ephra-im, whose name is She'ba, the son of Bich'ri, has lifted up his hand against King David. You people, give him over by himself, and I will withdraw from the city.” Then the woman said to Jo'ab: “Here is his head pitched to you over the wall!”

21 Now there came to be a famine in the days of David for three years, year after year, and David proceeded to consult the face of Jehovah. Then Jehovah said: “Upon Saul and his house there is bloodguilt, because he put the Gib'e-on-ites to death.” So the king called the Gib'e-on-ites and talked to them. Incidentally, the Gib'e-on-ites were not of the sons of Israel, but of the remainder of the Am'or-ites; and the sons of Israel themselves had sworn to them, but Saul sought to strike them down in his tolerating no rivalry against the sons of Israel and Judah.) And David went on to say to the Gib'e-on-ites: “What shall I do to you and with what shall I make atonement, that you may certainly bless the possession of Jehovah?” So the Gib'e-on-ites said to him: “It is not a matter of silver or gold for us in connection with Saul and his household, neither is it ours to put a man to death in Israel.” At that he said: “Whatever you are saying I shall do for you.” At this they said to the king:

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* Literally, “amends.” / Literally, “And BLESS [imperative, plural].”
"The man that exterminated us and that schemed to annihilate us from subsisting in any of the territory of Israel, let there be given to us seven men of his sons, and we must expose them to Jehovah in Gib'e-ah of Saul, the chosen one of Jehovah." Accordingly the king said: "I myself shall give them."

7 However, the king felt compassion upon Me-phib'o-sheth* the son of Jon'a-than the son of Saul on account of the oath of Jehovah that was between them, between David and Jon'a-than the son of Saul. Consequently the king took the two sons of Riz'pah* the daughter of A'iah whom she bore to Saul, Ar-mo'ni and Me-phib'o-sheth, and the five sons of M'i'chal* the daughter of Saul whom she bore to A'dri'e-lk the son of Bar-zil'lai the Me-hol'athite. Then he gave them into the hand of the Gib'e-on-ites and they proceeded to expose them on the mountain before Jehovah, so that the seven of them fell together; and they themselves were put to death in the first days of harvest, at the start of the barley harvest. However, Riz'pah the daughter of A'iah took sackcloth and spread it for herself upon the rock from the start of harvest until water poured down upon them from the heavens, and she did not allow the fowls of the heavens to rest upon them by day nor the wild beasts of the field by night.

11 At length it was reported to David what Riz'pah the daughter of A'iah, Saul's concubine, had done. So David went and took the bones of Saul and the bones of Jon'a-than his son from the landowners of Ja'besh-gil'e-ad, who had stolen them from the square of Beth-shan, whom the Philis'tines* had hanged there on the day that the Philis'tines struck down Saul on Gil-bo'a. And he proceeded to bring up from there the bones of Saul and the bones of Jon'a-than his son, and they proceeded to gather the bones of the men being exposed. Then they buried the bones of Saul and of Jon'a-than his son in the land of Benjamin in Ze'la in the burial place of Kish his father, that they might do everything that the king had commanded. So God let himself be entreated for the land after such things.

15 And the Philis'tines* came to have war again with Israel. Accordingly David and his servants with him went down and fought the Philis'tines*, and David got tired. And Ish'bi-be'nob, who was among the children of the Reph'a'im, the weight of whose spear was three hundred shekels of copper and who was girded with a new sword, began to think of striking David down. At once A-bish'ai the son of Ze-ru'iah came to his help and struck the Philis'tine down and put him to death. At that time the men of David swore to him, saying: "You must not go out with us to the battle any more, that you may not extinguish the lamp of Israel."

18 And it came about after this that war arose once more with the Philis'tines* at Gob.
Then it was that Sib'be-cai the Hu'shath-ite\(^a\) struck down Saph,\(^b\) who was among the children of the Reph'a-im.\(^a\)

19 And war arose once again with the Philis'tines at Gob, and El'ha'nan the son of Ja'as-re-er\(^c\)-gim the Beth'le-hem-ite got to strike down Go'li'ath\(^d\) the Git'tite,\(^e\) the shaft of whose spear was like the beam of loom workers.\(^n\)

20 And war arose yet again at Gath,\(^z\) when there happened to be a man of extraordinary size,\(^z\) with six fingers on each of his hands\(^z\) and six toes on each of his feet, twenty-four in number, and he too had been born to the Reph'a-im.\(^at\)

21 And he kept taunting\(^u\) Israel. Finally Jon'a-than\(^v\) the son of Shim'e-\(^d\) David's brother, struck him down.

22 These four had been born to the Reph'a-im\(^a\) in Gath,\(^z\) and they came to fall by the hand of David and by the hand of his servants.\(^z\)

22 And David proceeded to speak to Jeho-vah the words of this song\(^z\) in the day that Jehovah had delivered him out of the palm of all his enemies\(^a\) and out of Saul's palm,\(^z\) and he went on to say:

"Jehovah is my crag\(^r\) and my stronghold\(^r\) and the Provider of escape for me.\(^r\)

"My God is my rock.\(^a\) I shall take refuge in him.\(^k\)

My shield\(^b\) and my horn\(^r\) of salvation, my secure height.\(^s\)

\(^a\) Ha-Ra-phah', M. See 2 Samuel 21:16, footnote b.  
\(^b\) "The son of Ja'ar-re-er\(^e\)-gim the Beth'le-hem-ite got to strike down Go'li'ath." Evidently a corruption of the Hebrew text here for "the son of Ja'ir got to strike down Lah'\(^c\)mi the brother of Go'li'ath," as at 1 Chronicles 20:5.  
\(^c\) Or, "Go'li'ath the man of Gath," M.  
\(^d\) "Shim'e\(^e\)-\(^a\)," at 1 Chronicles 20:7; "Sham'mah," at 1 Samuel 16:9.  
\(^e\) "Git'tite," 1 Chronicles 20:7; "Git'ti'te," at 1 Samuel 18:28; "Git'ti'te," at 1 Samuel 30:14; "Git'ti'te," at 1 Chronicles 20:7.

\(^n\) Or, by cor-   

And my place for flight,\(^t\) my Savior;\(^u\) from violence you save me.\(^v\)

4 "On the One to be praised,\(^v\) Jehovah, I shall call,  
And from my enemies I shall be saved.\(^z\)

5 "For deadly breaking waves encircled me,"  
Very flash floods of no usefulness kept frightening me.\(^c\)

6 "The ropes of She'ol\(^a\) themselves surround-   
The snares\(^z\) of death confronted me.\(^z\)

7 "In my distress I kept calling upon Jehovah,  
And to my God I kept calling.\(^z\)

Then out of his temple he heard my voice,  
With my cry for help in his ears.\(^z\)

8 "And back and forth the earth began to shake and to rock;\(^z\)

The foundation of the heavens\(^z\) themselves became agitated,\(^n\)

And they kept shaking back and forth be-   
cause he had been angered.\(^x\)

9 "Smoke\(^z\) went up at his nostrils, and there was fire\(^o\) devouring from his mouth,\(^z\)

Burning coals themselves blazed up from him.\(^z\)

10 "And he proceeded to bend the heavens down and to descend,\(^u\)

And thick gloom was beneath his feet.\(^v\)

11 "And he came riding upon a cherub\(^z\) and   
came flying.\(^r\)

And he was visible\(^a\) upon the wings of a   
spirit.\(^z\)
2 Samuel 22:12–20

12 "Then he put a darkness around him as booth,*
   Dark waters, thick clouds.  
13 "From the brightness in front of him burning coals of fire blazed up.  
14 "From heaven Jehovah began to thunder;
   And the Most High himself began to give forth his voice.  
15 "And he kept sending out arrows, that he might scatter them;
   Lightning, that he might throw them into confusion.  
16 "And the stream beds of the sea became visible,*
   The foundations of the productive land became uncovered,*
   At the rebuke of Jehovah, from the blast of the breath of his nostrils.  
17 "He was sending from on high, he was taking me,*
   He was drawing me out of great waters,  
18 "He was delivering me from my strong enemy,
   From those hating me; because they were stronger than I was.*  
19 "They kept confronting me in the day of my disaster,*
   But Jehovah became my support.  
20 "And he proceeded to bring me out into a roomy place;  

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* Literally, "darkness of waters."  
  b "The inhabited earth," LXX; as at Matthew 24:14.  "Terrestrial circle (or'bis)," Vg.  "Breath."  
  M, ru'ah; LXX, pneu'ma; Vg, spiritus. See Genesis 1:2, footnote d.
80 "For by you I can run against a marauder band. By my God I can climb a wall."
81 "As for The [true] God, perfect is his way. The saying of Jehovah is a refined one. A shield he is to all those taking refuge in him."
82 "For who is a God besides Jehovah? And who is a rock besides our God?"
83 "The [true] God is my strong fortress, and he will cause my way to be perfect. Making my feet like those of the hind, and upon places high for me he keeps me standing."
84 "He is teaching my hands for warfare, and my arms have pressed down a bow of copper."
85 "And you will give me your shield of salvation."
86 "You will make room large enough for my steps under me."
87 "I will pursue my enemies, that I may annihilate them. And I shall not return until they are exterminated."
88 "And I shall exterminate them and break them in pieces that they may not rise up, and they will fall under my feet."

a "The [true] God." M, ha-El, having the definite article ha ("The") before the title El. See Genesis 31:13, footnote a; Genesis 46:3, footnote a; and Deuteronomy 7:9, footnote b. b "God." M, El; LXX, "Strong:" Vg, De'us. c "God." M, Elo-him; LXX, ho Theos; Vg, De'us. d In agreement with Psalm 18:32, this text might be corrected to read: "The [true] God is girding me with vital energy." e Or, "setting."
And the One bringing the peoples down under me,

49 "And the One bringing me out from my enemies."

And above those who rise up against me you will lift me up;

From the man of violent deeds you will deliver me.

50 "That is why I shall thank you, O Jehovah, among the nations,

And to your name I shall make melody.

51 "The One doing great acts of salvation for his king

And exercising loving-kindness to his anointed one,

To David and to his seed forever." as

And these are the last words of David:

"The utterance of David the son of Jesse,"

"And the utterance of the man that was raised up on high,

The anointed of the God of Jacob, and

The darling of the melodies of Israel." ek

"The spirit of Jehovah it was that spoke by me,

And his word was upon my tongue.

"The God of Israel said,"

"To me the Rock of Israel spoke:"

"When one ruling over mankind is righteous,"

Ruling in the fear of God, t

4 "Then it is as the light of morning, when the sun shines forth, u

A morning without clouds.

"From brightness, from rain, there is grass out of the earth. v

5 "For is not my household like that which God has assigned to me, w

Nicely put in order in everything and secured.

Because it is all my salvation and all my delight,

Is that not why he will make it grow? w

6 "But good-for-nothing persons are chased away, like thornbushes, all of them,

For it is not by the hand that they should be taken. k

7 "When a man touches them

He should be fully armed with iron and the shaft of a spear,

"And with fire they will thoroughly be burned up," dn

These are the names of the mighty men that belonged to David: Jo'sheb-bas-she'beth a

A man of eight hundred who belonged to Tah'che'monite, the head of the three. e

He was brandishing his spear over eight hundred

a Or, "loyal love." b "Anointed," M, ma'shi'ah; Sy, m'shi'hah; LXX, christos; Vg, christus. c Or, "offspring." d Or, "to time indefinite." e "Man." M, geb'er. See Exodus 10:11, footnote d. f That is, musically accompanied songs. M, z'mi'roth. g Or, "And the pleasant singer of Israel." h Or, "with." As at Numbers 12:8a. i "Word." M, milah'. An Aramaic word, used only in poetry, at Psalm 19:4; 139:4; Proverbs 23:9; and 34 times in the book of Job.

"God." M, El; LXX, "the Strong One"; Vg, De'us. b Or, "a covenant of indefinite time." c Literally, "But Be'li'al (worthlessness)," M. d M adds here, "in the dwelling," but this expression seems to have been inserted here by mistake because of the similar Hebrew expression (bas'she'beth) in the next line. e "Three," LXX-Lampertian edition. f "He was brandishing his spear." This difficult passage is thus rendered by a correction of the Hebrew text in agreement with 1 Chronicles 11:11. M literally appears to read:

"He was Ad'lin'o the Ez'nite."
slain at one time. Next to him Ele-a'zar the son of Do'do the son of A'ho'hi was among the three mighty men with David when they taunted the Phil-is'tines. They had gathered themselves there for the battle, and so the men of Israel retreated. He it was that rose up and kept striking down the Phil-is'tines until his hand wereied and his hand kept cleaving to the sword, so that Jehovah performed a great salvation on that day; and, as for the people, they returned behind him only to strip [those struck down].

11 And next to him was Sham'mah the son of A'gee the Har'a-rite. And the Phil-is'tines proceeded to gather themselves to Le'hi, where there then happened to be a tract of the field full of lentils, and the people themselves fled because of the Phil-is'tines. But he took his stand in the middle of the tract and delivered it and kept striking down the Phil-is'tines, so that Jehovah performed a great salvation.

13 And three of the thirty head ones proceeded to go down and come to the rock, to David at the cave of A-dul'lam, and a tent village of the Phil-is'tines was encamped in the low plain of the Reph'a-im. And David was then in the place hard to approach, and an outpost of the Phil-is'tines was then in Beth'le-hem. After a while David expressed his craving and said: "Oh that I might have a drink of the water from the cistern of Beth'le-hem that is at the gate!" At that the three mighty

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a "With David at Pas-dam'mim, where the Phil-is'tines," at 1 Chronicles 11:13. b "To the rock," LXX Lagardian edition, and 1 Chronicles 11:15. "To harvest," M. c M, R'pha'im'; LXX, Ra-pha'im'; VgSy, "the giants."
his own spear." These things Ben'ai'ah\(^a\) the son of Je-hoi'ad'a did, and he had a reputation like the three\(^b\) mighty men.\(^y\) Although he was distinguished even more than the thirty, to the rank of the three he did not come,\(^z\) but David appointed him to his own guard.

24 As'ah-el,\(^a\) the brother of Jo'ab was among the thirty; El-ha'nan,\(^a\) the son of Do'do of Beth-le-hem,\(^a\) Sham'mah,\(^a\) the Ha'rod'ite, E-li'ka the Ha'rod'ite,\(^a\) He'lez the Pa'l'ité, I'ra\(^a\) the son of Ik'kesh,\(^a\) the Te'ko'i'te,\(^a\) A-bi'e'zer the An'al-tho'thite, M'e-bun' na'i the Hu'shath'ite,\(^a\) Z'al-mon the A.ho'hi'te,\(^a\) M'a-ha'ri'ah the Ne-toph'a-thite,\(^a\) He'le'b the son of Ba'an-ah,\(^a\) the Ne-toph'a-thite, I'ttai\(^a\) the son of R'ai'ba of Gib'e-ah of the sons of Benjamin,\(^a\) Ben'ai'ah\(^a\) a Pir'a-thon-ite, Hid'dai\(^a\) of the torrent valleys of Ga'ash,\(^a\) A'bi-al'bon the Ar'bath'ite, Az'ma-veth\(^a\) the Bar-hu'mite, E-li'ha bv\(^a\) the Sha'al-bo'nite, the sons of Ja'shen, Jon'a-than,\(^a\) Sham'mah the Har'a-rite, A-hi'am the son of Sha'rar the Har'a-rite,\(^a\) El'iph'elet the son of A-has'bai the son of Ma-ac'a-thite, E-li'am\(^b\) the son of A-hith'o-phel the Gil'on-ite, Hez'ro\(^a\) the Car'mel-ite, Pa'ra'ri the Ar'bîte, I'gal the son of Nathan\(^a\) of Zo'bah, Ba'ni the Gad'ite, Ze'lek\(^a\) the Am'mon-ite, Na'ha-ra'i the Be'er'o'thite, armorer-bearers of Jo'ab the son of Zer'u'iah, I'ra\(^a\) the Ith'rite, Ga'reb\(^a\) the Ith'rite, U'rî-i'ah\(^a\) the Hit'tite—thirty-seven in all.

And again the anger of Jehovah came to be hot against Israel,\(^c\) when one incited David\(^d\) against them, saying: "Go, take a

\(^a\) Literally, "Ben'ai'ah."  
\(^b\) Literally, "among the three."  
\(^y\) Or, "he."  
\(^z\) See 1 Chronicles 21:1.  
\(^c\) Or, "when David was incited."
the king, and Israel amounted to eight hundred thousand valiant men drawing sword, and the men of Judah were five hundred thousand men. 10 And David's heart began to beat him after he had so numbered the people. Consequently David said to Jehovah: “I have sinned very much in what I have done. And now, Jehovah, let your servant's error pass by; please for I have acted very foolishly.” 11 When David proceeded to rise up in the morning, Jehovah's word itself came to Gad the prophet, David's seer, saying: “Go, and you must say to David, 'This is what Jehovah has said: ‘Three things I am laying upon you. Choose for yourself one of them that I may do it to you.'” 12 Accordingly Gad came in to David and told him and said to him: “Should there come to you seven years of famine in your land, or three months of your fleeing before your adversaries, with them pursuing you, or the occurring of three days of pestilence in your land? Now know and see what I shall reply to the One sending me.” 13 So David said to Gad: “It is very distressing to me. Let us fall, please, into the hand of Jehovah, for many are his mercies, but into the hand of man do not let me fall.”

15 Then Jehovah gave a pestilence in Israel from the morning until the time appointed, so that out of the people of Dan to Be'er-she'ba seven hundred thousand persons died. And the angel kept his hand thrust out toward Jerusalem to bring it to ruin, and Jehovah began to feel regret over the calamity and so he said to the angel that was bringing ruin among the people: “It is enough! Now let your hand drop.” And Jehovah’s angel himself happened to be close by the threshing floor of A-rau'nah the Jeb'u-site.

17 And David proceeded to say to Jehovah, when he saw the angel that was striking the people down, yes, he proceeded to say: “Here it is I that have sinned and it is I that have done wrong, but these sheep—what have they done? Let your hand, please, come upon me and the house of my father.”

18 Later Gad came in to David on that day and said to him: “Go up, set up for Jehovah an altar on the threshing floor of A-rau'nah the Jeb'u-site.” And David began to go up in accord with the word of Gad, according to what Jehovah had commanded. When A-rau'nah looked down and saw the king and his servants passing along toward him, A-rau'nah at once went out and bowed down to the king with his face to the earth. Then A-rau'nah said: “Why has my lord the king come to his servant?” At that David said: “To buy from you the threshing floor for building an altar to Jehovah, that the scourge may be halted from upon the people.” But A-rau'nah said to David: “Let my lord the king take it and offer up what is good in his eyes. See the cattle for the burnt offering and the threshing sledge and the implements of the cattle for the wood.” Everything A-rau'nah, O king, does give to the king.” And A-rau'nah

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* Literally, “There will be a going,” M. The verb here is in the infinitive absolute and hence is impersonal and indefinite as to time.
* “Man.” M, ad dam. LXX adds here: “And David made his choice of the deadly plague.” And it was the days of the wheat harvest.”

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* Or, “Everything A-rau’nah as a king,” M.
went on to say to the king: "May Jehovah your God receive you delightfully."\(^{16}\)

24 However, the king said to Araunah: "No, but without fail I shall buy it from you for a price,\(^{17}\) and I shall not offer up burnt sacrifices without cost." Accordingly David bought the threshing floor and the cattle for fifty silver shekels.\(^{18}\) And David proceeded to build there an altar\(^{19}\) to Jehovah and offer up burnt sacrifices and communion offerings, and Jehovah began letting himself be entreated for the land,\(^{20}\) so that the scourge was halted from upon Israel.

\(^{a}\) "Fifty silver shekels." A silver shekel amounting to about 60c, or 2s. 6d., this sum would amount to about $30.00, or £6 5s. See Genesis 23:15, footnote b.
the priest, and they began offering help as followers of Adoni'jah. As for Za'dok, the priest and Be-nai'ah, the son of Je-hoi'ada, and Nathan, the prophet and Shim'e'el, and Re'el the mighty men that belonged to David, they did not become involved with Adoni'jah.

9 Eventually Adoni'jah held a sacrifice of sheep and cattle and fatlings close by the stone of Zo'he-leth, which is beside En-ro'gel, and he proceeded to invite all his brothers the king's sons and all the men of Judah the king's servants; and Nathan, the prophet and Be-nai'ah, and the mighty men and Sol'omon his brother he did not invite. Nathan now said to Bath-she'ba, Sol'omon's mother: "Have you not heard that Adoni'jah the son of Hag'gith has become king and our lord David does not know of it at all? So now come, let me, please, solemnly counsel you, and you provide escape for your own soul and for the soul of your son Sol'omon. Go and enter in to King David, and you must say to him, 'Was it not you my lord the king that swore to your slave girl, saying: 'Sol'omon your son is the one that will become king after me and he is the one that will sit upon my throne'? So why has Adoni'jah become king? Look! while you are yet speaking there with the king, then I myself shall come in after you and I shall certainly confirm your words.'

15 Accordingly Bath-she'ba went in to the king in the interior room, and the king was very old and Abi'ishag, the Shu'nam-mite was waiting upon the king. Then Bath-she'ba bowed low and prostrated herself to the king, upon which the king said: "What do you have to ask?" At this she said to him: "My lord, it was you that swore by Jehovah your God to your slave girl, 'Sol'omon your son is the one that will become king after me and he is the one that will sit upon my throne.' And now, look! Adoni'jah himself has become king, and now my lord the king himself does not know of it at all. So he sacrificed bulls and fatlings and sheep in great quantity and invited all the sons of the king and Abi'athar, the priest and Jo'ab the chief of the army, but Sol'omon your servant he has not invited. And you my lord the king—the eyes of all Israel are upon you, to tell them who is going to sit upon the throne of my lord the king after him. And it will certainly occur that as soon as my lord the king lies down with his forefathers I myself and also my son Sol'omon shall certainly become offenders."

22 And, look! while she was yet speaking with the king, Nathan, the prophet himself came in. At once they told the king, saying: "Here is Nathan the prophet!" After that he came in before the king and prostrated himself

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a "B'na'ih, M. b Ado-ni'aih, M. c Or, "the Gliding Stone." d "Lord," M. d so, the plural number of a-\(\text{\textdagger}\)n', to express majesty or excellence. See Genesis 39:2, footnote d.
to the king with his face to the earth." 24 Then Nathan said: "My lord the king, did you yourself say, 'Adoni'jah is the one that will become king after me and he is the one that will sit upon my throne'? 25 For he has today gone down that he might sacrifice bulls and fatlings and sheep in great quantity and might invite all the sons of the king and the chiefs of the army and Abi'athar the priest, and there they are eating and drinking before him and they keep saying, 'Let King Adoni'jah live!' 26 But as for me your servant, me and Za'dok the priest and Be-nai'ah the son of Je-hoi'ada and Sol'o-mon your servant he has not invited. 27 If it is from my lord the king that this thing has been brought about, then you have not caused your servant to know who should sit upon the throne of my lord the king after him.

28 King David now answered and said: "You men, call Bath-she'ba for me." At that she came in before the king and stood before the king. 29 And the king proceeded to swear and say: "As Jehovah is living who redeemed my soul out of all distress, 30 just as I have sworn to you by Jehovah the God of Israel, saying, 'Solomon your son is the one that will become king after me and he is the one that will sit upon my throne in place of me!' that is the way I shall do this day." 31 Then Bath-she'ba bowed low with her face to the earth and prostrated herself to the king and said: "Let my lord King David live to time indefinite!"

32 Immediately King David said: "You men, call for me Za'dok the priest and Nathan the prophet and Be-nai'ah the son of Je-hoi'ada. 33 So they came in before the king. 34 And the king went on to say to them: "Take with you the servants of your lord and you must make Solomon my son ride upon the she-mule that belongs to me and lead him down to Gi'hon. 35 And Za'dok the priest and Nathan the prophet must anoint him there as king over Israel, and you must blow the trumpet and say, 'Let King Solomon live!' 36 And you must come up following him and he must come in and sit upon my throne and he himself will be king in place of me, and him I shall have to commission to become leader over Israel and over Judah." 37 At once Be-nai'ah the son of Je-hoi'ada answered the king and said: "So let it be! Thus may Jehovah the God of my lord the king say. 38 Just as Jehovah proved to be with my lord the king, so let him prove to be with Solomon and may he make his throne greater than the throne of my lord King David."

38 And Za'dok the priest and Nathan the prophet and Be-nai'ah the son of Je-hoi'ada and the Cher'ei-thites and the Pe'l'ei-thites proceeded to go down and make Solomon ride upon the she-mule of King David and then brought him to Gi'hon. 39 Za'dok the priest now took the horn of oil out of the tent and anointed Solomon, and they began to blow the trumpet and all the people broke out saying: "Let King Solomon live!" 40 After that all the people came on up following him and the people were playing on flutes and rejoicing with...
great gladness; so that the earth was split by the noise of them.  

41 And Adoni'jah[a] and all the ones invited that were with him got to hear it, when they themselves had finished eating. When Jo'ab got to hear the sound of the trumpet he at once said: "What does the noise of the town in an uproar mean?"  

While he was yet speaking, why, here Jon'a-than the son of Abi'a-thar the priest came. Then Adoni'jah said: "Come on in, for you are a valiant man and you bring good news."  

But Jon'a-than answered and said to Adoni'jah: "No! Our lord King David himself has made Sol'omon king." So the king sent with him Za'dok the priest and Nathan the prophet and Benai'jah the son of Jehoi'ada and the Cher'ei-thites and the Pel'e-thites, and they made him ride upon the she-mule of the king. Then Za'dok the priest and Nathan the prophet anointed him as king in Gi'lon, after which they came up from there rejoicing, and the town is in an uproar. That was the noise that you men heard.  

And, besides, Sol'omon has sat down upon the throne of the kingship. And, another thing, the servants of the king have come in to wish our lord King David well, saying, 'May your God make Sol'omon's name more splendid than your name and may he make his throne greater than your throne!'  

At that the king prostrated himself upon the bed. And, too, this is what the king said, 'Blessed be Jehovah the God of Israel, who has

der that Jehovah may carry out his word that he spoke respecting me,\(^k\) saying, 'If your sons\(^n\) will take care of their way by walking\(^r\) before me in truth\(^o\) with all their heart\(^t\) and with all their soul, there will not be cut off a man of yours from [sitting] upon the throne of Israel.'\(^i\)

5 "And, too, you yourself well know what Jo'ab the son of Zer'u'iah did to me\(^u\) in what he did to two chiefs of the armies of Israel, to Ab'ner\(^v\) the son of Ner and A'ma'sa\(^y\) the son of Je'ther,\(^z\) when he proceeded to kill them and place the blood\(^*\) of war in peacetime and put the blood\(^*\) of war on his belt that was about his hips and in his sandals that were on his feet.\(^6\) And you must act according to your wisdom\(^\circ\) and not let his gray\(^a\) hairs go down in peace\(^\circ\) to She'ol.\(^b\)\(c\)

7 "And toward the sons of Bar-zil'la'i the Gil'e-ad-ite you should exercise loving-kindness,\(^c\) and they must prove to be among those eating at your table,\(^f\) for that was the way they drew near to me when I ran away because of Ab'sa-lom your brother.\(^h\)

8 "And here there is with you Shim'e'i\(^a\) the son of Ge'ra the Ben'ja-min-ite from Ba.hu'rim,\(^k\) and he it was that called down evil upon me with a painful malediction\(^o\) on the day that I was going to Ma-ha-na'im,\(^c\) and he it was that came down to meet me at the Jordan,\(^t\) so that I swore to him by Jehovah, saying, 'I shall not put you to death by the sword.'\(^a\)\(b\) And now do not leave him unpunished,\(^t\) for you are a wise man and you well know what you ought to do to him.

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\(^a\) Or, "faithfulness." \(^b\) M, Sh'ol; LXX, "Ha'des"; Vg, in'feri; Sy, Shi-ul'. See Genesis 37:35, footnote a. \(^c\) Or, "loyal love."
Then he sat down upon his throne and had a throne set for the mother of the king, that she might sit at his right. 26 And she proceeded to say: “There is one little request that I am making of you. Do not turn my face away.” So the king said to her: “Make it, my mother, for I shall not turn your face away.” 21 And she went on to say: “Let Abi shag the Shu'nammite be given to Adoni jah your brother as a wife.” 22 At this King Solomon answered and said to his mother: “And why are you requesting Abi shag the Shu'nammite for Adoni jah? Request also for him the kingship (because he is my brother older than I am), even for him and for Abi a thar the priest and for Joab the son of Zeruiah.”

23 With that King Solomon swore by Jehovah, saying: “So may God do to me and so may he add to it, if it was not against his own soul that Adoni jah spoke this thing.” And now, as Jehovah is living who has firmly established me and keeps me seated upon the throne of David my father and who made a house for me just as he has spoken, today Adoni jah will be put to death. 24 Immediately King Solomon sent by means of Benai ah the son of Jehoi ada, and he proceeded to fall upon him, so that he died.

26 And to Abi a thar the priest the king said: “Go to Anathoth to your fields! For you are deserving of death, but on this day I shall not put you to death, because you carried the ark of the Lord Jehovah before David my father and because you suffered affliction during all the time that my father suffered affliction.” So Solomon drove out Abi a thar from serving as a priest of Jehovah, to fulfill Jehovah's word that he had spoken against the house of Eli in Shiloh.

28 And the report itself came clear to Joab—for Joab himself had inclined to follow Adoni jah although Abisa lam had not inclined to follow—and Joab went fleeing to the tent of Jehovah and began to hold fast to the horns of the altar. Then King Solomon was told: “Joab has fled to the tent of Jehovah, and there he is beside the altar.” So Solomon sent Benai ah the son of Jehoi ada, saying: “Go, fall upon him!” Accordingly Benai ah came to the tent of Jehovah and said to him: “This is what the king has said, ‘Come on out!’” But he said: “No! For here is where I shall die.” At that Benai ah brought word back to the king, saying: “This is what Joab spoke and this is what he answered me.” Then the king said to him: “Do just as he has spoken and fall upon him, and you must bury him and remove from off me and from off the house of my father the blood undeservedly shed that Joab spilled. And Jehovah will certainly bring back his blood upon his own head, because he fell upon two men more righteous and better than he was and he proceeded to kill them with the sword, when my father David himself had not known of it, namely, Abner the son of Ner the chief of the army of Israel and Ama sa the son of Jether the chief of the army of Judah.
33 And their blood must come back upon the head of Jo'ab and upon the head of his offspring forever, but for David and for his offspring and for his house and for his throne there will come to be peace forever from Jehovah."
34 Then Be'na'iah the son of Je'hoi'ad'a went up on and fell upon him and put him to death, and he got to be buried at his own house in the wilderness. Upon that the king put Be'na'iah the son of Je'hoi'ad'a in place of him over the army, and Za'dok the priest the king put in the place of A'bi'ar-thar.

36 Finally the king sent and called Shim'e'i and said to him: "Build yourself a house in Jerusalem, and you must dwell there and not go out from there to this place and that. And it must occur that on the day of your going out and when you do pass over the torrent valley of Kid'ron you should unmistakably know that you will positively die. Bloodguilt for you will itself come to be upon your own head." At this Shim'e'i said to the king: "The word is good. Just as my lord the king has spoken is the way that your servant will do." And Shim'e'i kept dwelling in Jerusalem many days.

39 And it came about at the end of three years that two slaves of Shim'e'i went running away to A'chish the son of Ma'acah the king of Gath, and people came telling Shim'e'i, saying: "Look! your slaves are at Gath." Immediately Shim'e'i got up and saddled his ass and went to Gath to A'chish to look for his slaves, after which Shim'e'i went and brought his slaves from Gath.

41 Then Sol'o-mon was told: "Shim'e'i has gone out of Jerusalem to Gath and is back." At that the king sent and called Shim'e'i and said to him: "Did I not put you under oath by Jehovah that I might warn you, saying, 'On the day of your going out and when you do go here and there you should unmistakably know that you will positively die,' and so did you not say to me, 'Good is the word that I have heard'? Why, then, did you not keep the oath of Jehovah and the commandment that I solemnly laid upon you'? And the king went on to say to Shim'e'i: "You yourself certainly know all the injury which your heart well knows that you did to David my father, and Jehovah will certainly return the injury by you upon your own head." But King Sol'o-mon will be blessed and the throne of David itself will prove to be firmly established before Jehovah forever. With that the king commanded Be'na'iah the son of Je'hoi'ad'a, who then went out and fell upon him, so that he died.

And the kingdom was firmly established in the hand of Sol'o-mon.

3 And Sol'o-mon proceeded to form a marriage alliance with Phar'ao the king of Egypt and to take Phar'ao's daughter and bring her to the city of David until he finished building his own house and the house of Jehovah and Jerusalem's wall all around. Only the people were sacrificing on the high places, for a house had not been built to the name of Jehovah down to those days. And Sol'o-mon continued to love Jehovah by walking in the statutes of Jehovah forever.
David his father. Only it was on the high places that he was regularly sacrificing and making offerings smoke.

4 Accordingly the king went to Gib'e-on to sacrifice there, for that was the great high place. A thousand burnt sacrifices Sol'o-mon proceeded to offer upon that altar. In Gib'e-on Jehovah appeared to Sol'o-mon in a dream by night and God proceeded to say: "Request what I should give you." At this Sol'o-mon said: "You yourself have exercised great loving-kindness toward your servant David my father according as he walked before you in truth and in righteousness and in uprightness of heart with you, and you continued keeping toward him this great loving-kindness, so that you gave him a son to sit upon his throne as at this day." And now, Jehovah my God, you yourself have made your servant king in the place of David my father, and I am but a little boy. I do not know how to go out and how to come in. And your servant is in the middle of your people whom you have chosen, a multitudinous people that cannot be numbered or counted for multitude. And you must give to your servant an obedient heart to judge your people, to discern between good and bad, for who is able to judge this difficult people of yours?"

10 And the thing was pleasing in the eyes of Jehovah because Sol'o-mon had requested this thing. And God went on to say to him: "For the reason that you have requested this thing and have not requested for yourself many days nor requested for yourself riches nor requested the soul of your enemies and you have requested for yourself understanding to hear judicial cases, look! I shall certainly do according to your words." Look! I shall certainly give you a wise and understanding heart, so that there will not have happened to be any among the kings like you, all your days.

11 And if you will walk in my ways by keeping my regulations and my commandments, just as David your father walked, then I shall certainly lengthen your days.

15 When Sol'o-mon awoke, why, here it had been a dream. Then he came to Jerusalem and stood before the ark of the covenant of Jehovah and offered up burnt sacrifices and rendered burnt offerings and spread a feast for all his servants.

16 At that time two women, prostitutes, got to come in to the king and stand before him. Then the one woman said: "Excuse me, my lord, and this woman is dwelling in one

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"God," M Sy; "Jehovah," LXXVgSy. Or, "life." M, neph'esth; LXX, psuch' (in the plural number); Vg, d'mima (in plural). Or, "discernment." Or, "to obey judgment." Or, "discerning." "Jehovah," Masoretic Bible editions by C. D. Ginsburg (1926) and by M. D. Cassuto (1953); "Jehovah in Zion," LXX; "Jehovah," VgSy. This is one of the 134 places where the Jewish Sopherim changed Y'hos'vah' to read A-do-nay', which appears in R. Kittel's edition of M. See verse 10, footnote g.
house, so that I gave birth close by her in the house. 18 And it came about on the third day after I gave birth this woman also proceeded to give birth. And we were together. There was no stranger with us in the house, no one but the two of us in the house. 19 Later the son of this woman died at night because she lay upon him. 20 So she got up in the middle of the night and took my son from beside me while your slave girl herself was asleep and laid him in her own bosom, and her dead son she laid in my bosom. 21 When I got up in the morning to nurse my son, why, there he was dead. So I examined him closely in the morning, and, look! he did not prove to be my son that I had borne.” 22 But the other woman said: “No, but my son is the living one and your son is the dead one!” All the while this woman was saying: “No, but your son is the dead one and my son is the living one.” And they kept on speaking before the king. 23 Finally the king said: “This one is saying, ‘This is my son, the living one, and your son is the dead one!’ and that one is saying, ‘No, but your son is the dead one and my son is the living one!’” 24 And the king went on to say: “You men, get me a sword.” So they brought the sword before the king. 25 And the king proceeded to say: “You men, cut the living child in two and give the one half to the one woman and the other half to the other.” 26 At once the woman whose son was the living one said to the king (for her inward emotions were excited toward her son, so that she said): “Excuse me, my lord! you men, give her the living child. Do not by any means put him to death.” All the while this other woman was saying: “Neither mine nor yours will he become. You men, do the cutting!” 27 At that the king answered and said: “You men, give her the living child, and you must by no means put him to death. She is his mother.” 28 And all Israel got to hear of the judicial decision that the king had handed down and they became fearful because of the king, for they saw that the wisdom of God was within him to execute judicial decision.

And King Sol’o-mon continued king over all Israel. 2 And these are the princes that he had: Az-ar’i’ah the son of Za’dok the priest; El’i-hor’eph and Ah’i’jah, the sons of Shi’sha, secretaries; Je-hosh’ a-phat the son of A-hi’lud, the recorder; and Be-nai’ah the son of Je-hoi’ a-da was over the army, and Za’dok and A-bi’a-thar were priests; and Az-ar’i’jah the son of Nathan was over the deputies, and Za’bud the son of Nathan was a priest, the friend of the king; and A-hi’shar was over the household, and Ad-o-ni’rah the son of Ab’da, over those conscripted for forced labor. 7 And Sol’o-mon had twelve deputies over all Israel, and they provided the king and his household with food. It would devolve upon each one to provide the food one month in the year. 8 And these were their names: The son of Hur, in the mountainous region of E’phra-im; the son of De’ker, in Ma’kaz and in Sha’al’bin; and Beth-she’mesh and E’lon-beth-ha’nan; the son of He’ sed, in A-rub’both (he had So’coh and

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all the land of He'phera); 11 the son of A-bin'a-dab, all the mountain ridge of Dor 2 (Ta'phath, Sol'o-mon's daughter, herself became his wife); 12 Ba'a-na the son of A-hil'ud, in Ta'a-nach 3 and Me-gid'do 4 and all Beth-she'an, which is beside Zar'e-than 5 below Jez're-el, 6 from Beth-she'an to A-bel-me-ho'lah 7 to the region of Jok'me-am; 13 the son of Ge'ber, in Ra'moth-gil'e-ad 8 (he had the tent villages of Ja'il 9 the son of Manas'seh, 10 which are in Gil'e-ad; 11 he had the region of Ar'gob, 12 which is in Ba'shan; 13 sixty large cities with wall 14 and copper bar); 14 A-hin'a-dab the son of I'do, in Ma-ha-na'im; 15 A-him'a-az, in Naph'ta-li 16 (he, too, took Bas'e-math, Sol'o-mon's daughter, as a wife); 17 16 Ba'a-na the son of Hu'shai, in Ash'er 18 and Be'a-loth; 19 Je-hosh'a-phat the son of Pa-ru'ah, in Is'sa-char; 20 Shim'e-i the son of E'la, in Benjamin; 21 Ge'ber the son of U'ri, in the land of Gil'e-ad; 22 the land of Si'hon 23 the king of the Am'or-ites, 24 and Og 25 the king of Ba'shan, 26 and there was one deputy [over all the other deputies] that were in the land.

20 Judah and Israel were many, like the grains of sand that are by the sea for multitude, 27 eating and drinking and rejoicing. 28

21 As for Sol'o-mon, he proved to be ruler over all the kingdoms 29 from the River 30 to the land of the Phi-lis'tines 31 and to the boundary 32 of Egypt. 33 They were bringing gifts and serving Sol'o-mon all the days of his life.

22 And Sol'o-mon's food for each day regularly proved to be thirty cor 34 measures of fine flour and sixty cor measures of flour, 35 ten fat cattle and twenty pastured cattle and a hundred sheep, besides some stags 36 and gazelles 37 and roebucks and fattened cuckoos. 38 For he was holding in subjection everything this side of the River 39 from Tiph'sah to Ga'za 40 even all the kings this side of the River, 41 and peace 42 itself became his in every region of his, all around. 43 And Judah 44 and Israel continued to dwell in security, 45 everyone under his own vine 46 and under his own fig tree, 47 from Dan to Be'er-she'ba, 48 all the days of Sol'o-mon.

26 And Sol'o-mon came to have forty thousand stalls of horses for his chariots 49 and twelve thousand horsemen. 50

27 And these deputies supplied food to King Sol'o-mon and everyone approaching the table of King Sol'o-mon, each one in his month. They left nothing lacking. 51 And the barley and the straw for the horses and for the teams of horses they kept bringing to wherever the place might prove to be, each one according to his commission.

29 And God continued giving Sol'o-mon wisdom 52 and understanding 53 in very great measure and a broadness of heart, like the sand that is upon the seashore. 54 And Sol'o-mon's wisdom was vaster than the wisdom of all the Orientals 55 and than all the wisdom of Egypt. 56 And he was wiser than any other man 57 than E'th'n the Ez'ra-hite and He'man 58 and Cal'col 59 and

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* Or, "he had Hav'vot-ha-ja'ir." b Chapter 4 in the Hebrew text ends here. c That is, the Eu'phra'tes River. d Literally, "Sol'o-mon's bread for one day," M. e A cor, dry measure, equals 11 bushels 4 quarts (U.S. A.), and corresponds with a dry-measure homer.

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a Or, "God." b Many Hebrew manuscripts and editions read: "and peace itself became his at the instance of all his servants all around." c Or, "discernment." d Literally, "all the sons of the East," M. e M, ha-a-dam'; literally, "the man."
Dar’dah the sons of Ma’hol, and his fame came to be in all the nations all around. And he could speak three thousand proverbs and his songs came to be a thousand and five. And he would speak about the trees, from the cedar that is in Leb’a-mon to the hyssop that is coming forth on the wall, and he would speak about the beasts and about the flying creatures and about the creeping things and about the fishes.

And they kept coming from all the peoples to hear Sol’o-mon's wisdom, even from all the kings of the earth who had heard of his wisdom.

And Hi’ram, the king of Tyre, proceeded to send his servants to Sol’o-mon, for he had heard that it was he that they had anointed as king in place of his father, for a lover of David Hi’ram had always proved to be. In turn Sol’o-mon sent to Hi’ram, saying: "You yourself well know that David my father was not able to build a house to the name of Jehovah his God because of the warfare with which they surrounded him until Jehovah put them under the soles of his feet. And now Jehovah my God has given me rest all around. There is no resister and there is nothing bad happening. And here I am thinking of building a house to the name of Jehovah my God, just as Jehovah promised to David my father, saying: ‘Your son whom I shall put upon your throne in place of you, he is the one that will build the house to my name.’ And now command that they cut for me cedars from Leb’a-mon, and my servants themselves will prove to be with your servants, and the wages of your servants I shall give to you according to all that you may say, for you yourself well know that there is among us no one knowing how to cut trees like the Si-do’ni ans."

And it came about that as soon as Hi’ram heard the words of Sol’o-mon he began to rejoice greatly and he went on to say: "Blessed is Jehovah today in that he has given David a wise son over this numerous people!" Accordingly Hi’ram sent to Sol’o-mon, saying: "I have heard what you sent to me. For my part, I shall do all your delight in the matter of timbers of cedar trees and timbers of juniper trees. My servants themselves will bring them down out of Leb’a-mon to the sea and I, for my part, shall put them in log rafts [to go] by sea clear to the place that you will send me notice of, and I shall certainly have them broken up there and you, for your part, will carry them; and you, for your part, will do my delight by giving the food for my household."

So Hi’ram became a giver of timbers of cedar trees and timbers of juniper trees to Sol’o-mon according to all his delight. And Sol’o-mon, for his part, gave Hi’ram twenty thousand measures of wheat as food supplies for his household and twenty thousand measures of beaten-oil. That was what Sol’o-mon kept giving Hi’ram year by year. And Jehovah, for his part, gave Sol’o-mon wisdom, just as he had promised him, and there came to be peace be-

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a Literally, "name," M. b "A thousand and five," MVgSy; "five thousand," LXXVg manuscripts. c Or, "friend." Vg, a. m'c us. d Sat'än, M; se-ta’na, Sy, sa-ta’an, Vg. e Literally, "I am saying [to myself] to build," M. f Or, "for trees." LXX, sy'la ("trees").
13 And King Solomon kept bringing up those conscripted for forced labor out of all Israel, and those conscripted for forced labor amounted to thirty thousand men. And he would send them to Lebanon in shifts of ten thousand a month. For a month they would continue in Lebanon, for two months at their homes; and Adoniram was over those conscripted for forced labor. Besides Solomon’s princesly deputies who were over the work, three thousand three hundred foremen over the people who were active in the work. Accordingly the king commanded that they should quarry great stones, expensive stones, to lay the foundation of the house with hewn stones. So Solomon’s builders and Hiram’s builders and the Gebalites did the cutting and they kept preparing the timbers and the stones to build the house.

And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second

[Continued from bottom of previous page] equally in Phoenician, Palmyrene, Nabataean, and Old Aramaic inscriptions, and used also in Syriac... The notation by means of letters of the alphabet is found on Phoenician coins (but not the earliest), on the coins of Simon Maccabeus, and since mediaeval times has been in general, though not universal, use (not, for example, in the Epigraph of the St. Petersburg manuscript of A.D. 916, or in the Epigraphs of many other manuscripts).
it was built, and, as for hammers and axes or any tools of iron, they were not heard in the house while it was being built. The entrance of the lowest side chamber was on the right side of the house, and by a winding staircase they would go up to the middle one and from the middle one up to the third one. Further, he continued building the house that he might finish it and covered in the house with beams and rows in cedarwood. Moreover, he built the side chambers against the whole house five cubits in their height, and they had a hold on the house by timbers of cedar trees.

11 Meantime, the word of Jehovah came to Sol-o-mon, saying: "As regards this house that you are building, if you will walk in my statutes and perform my judicial decisions and actually keep all my commandments by walking in them, then I shall certainly carry out my word with you that I spoke to David your father, and I shall indeed tent in the middle of the sons of Israel and I shall not leave my people Israel."

14 And Sol-o-mon continued building the house that he might finish it. And he proceeded to build the walls of the house inside it with boards of cedar. From the floor of the house up to the rafters of the ceiling he overlaid it with timber inside, and he went on to overlay the floor of the house with boards of juniper.

16 Further, he built twenty cubits at the rear sides of the house with boards of cedar, from the floor up to the rafters, and built for...
of the cherubs and the wing of the one reached to the wall and the wing of the other cherub was reaching to the other wall, and their wings were toward the middle of the house, reaching wing to wing. Moreover, he overlaid the cherubs with gold.

29 And all the walls of the house round about he carved with engraved carvings of cherubs, and palm figures and engravings of blossoms inside and outside, and the floor of the house he overlaid with gold, inside and outside. And the entrance of the innermost room he made with doors of oil-tree wood: side pillars, doorposts [and] a fifth. And the two doors were of oil-tree wood, and he carved upon them carvings of cherubs and palm figures, and the engravings of blossoms and he overlaid them with gold, and he proceeded to beat the gold down upon the cherubs and the palm figures. And that was the way he made for the entrance of the temple, the doorposts of oil-tree wood, foursquared. And the two doors were of juniper wood. The two leaves of the one door turned on pivots, and the two leaves of the other door turned on pivots. And he carved cherubs and palm figures and engravings of blossoms and overlaid gold foil upon the representations.

36 And he went on to build the inner courtyard with three rows of beams of cedarwood.

37 In the fourth year the house of Jehovah had its foundation laid, in the lunar month of Ziv, and in the eleventh year, in the lunar month of Bul, that is, the eighth month, the house was finished as regards all its details.

a See Genesis 7:11, footnote a.
9 All these were [of] expensive stones according to measures, hewn, sawed with stonethrowers, inside and outside, and from the foundation up to the coping and outside as far as the great courtyard. And the expensive stones laid as a foundation were great stones, stones of ten cubits and stones of eight cubits. And up above there were expensive stones according to measures, hewn, and also cedarwood. As for the great courtyard, round about were three rows of hewn stone and a row of beams of cedarwood; and [this] also for the inner court of the house of Jehovah, and for the porch of the house.

13 And King Sol'omon proceeded to send and fetch Hi'ram out of Tyre. He was the son of a widowed woman from the tribe of Naph'ta-li and his father was a Ty'ri'an man, a worker in copper, and he was full of the wisdom and the understanding and the knowledge for doing every sort of work in copper. Accordingly he came to King Sol'omon and began to do all his work.

15 Then he cast the two pillars of copper, eighteen cubits being the height of each pillar, and a string of twelve cubits would measure around each of the two pillars. And two capitals he made to put upon the tops of the pillars, cast in copper. Five cubits was the height of the one capital and five cubits the height of the other capital. There were nets in network, twisted ornaments in chainwork, for the capitals that were upon the top of the pillars, seven for the one capital and seven for the other capital. And he went on to make the pomegranates and two rows round about upon the one network to cover the capitals that were upon the top of the pillars, and that was what he did for the other capital. And the capitals that were upon the top of the pillars at the porch were with lily work of four cubits. And the capitals were upon the two pillars, also up close beside the rounded projection that was adjoining the network, and there were two hundred pomegranates in rows all around upon each capital.

21 And he proceeded to set up the pillars belonging to the porch of the temple. So he set up the right-hand pillar and called its name Ja'ch'in and then set up the left-hand pillar and called its name Bo'az. And upon the top of the pillars there was lily work. And the work of the pillars was gradually completed.

23 And he proceeded to make the molten sea ten cubits from its one brim to its other brim, circular all around, and its height was five cubits, and it took a line of thirty cubits to circle all around it. And there were gourd-shaped ornaments down below its brim all around, encircling it, ten in a cubit, enclosing the sea all around, with two rows of the gourd-shaped ornaments cast in its casting. It was standing upon twelve bulls, three facing north and three facing west and three facing south and three facing east; and the sea was above upon them,

a "Pomegranates," according to two Hebrew manuscripts; "pillars," M. b "Pillars," Sy and 50 Hebrew manuscripts; "pomegranates," M. c Or, "southern" (when one faces east). d Meaning "He will firmly establish." e Or, "northern" (when one faces east). f Possibly meaning "in strength," and to be read after the name of the other pillar "Ja'ch'in." g Or, "cattle." M. h Literally, "the sea" (the Mediterranean). i Literally, "the Neg'eb."
and all their hind parts were toward the center.

26 And its thickness was a handbreadth, and its brim was like the workmanship of the brim of a cup, a lily blossom. Two thousand baths measures were what it would contain.

27 And he went on to make the ten carriages of copper, four cubits being the length of each carriage and four cubits its width and three cubits its height. And this was the workmanship of the carriages: they had side walls, and the side walls were between the crossbars. And upon the side walls that were between the crossbars there were lions, bulls and cherubs, and over the crossbars it was like that. Up above and beneath the lions and the bulls there were wreaths in hanging work. And there were four wheels of copper to each carriage, with axles of copper, and its four corner pieces were supports for them. Beneath the basin were the supports, cast with wreaths across each. And its mouth from inside to the supports and upward was cubits, and its mouth was round, the workmanship of a stand of one and a half cubits, and also upon its mouth there were carvings. And their side walls were squared, not round. And the four wheels were down below the side walls, and the sides of the wheels were by the carriage, and the height of each wheel was one and a half cubits. And the workmanship of the wheels was like the workmanship of a chariot wheel. Their sides and their felloes and their spokes and their hubs, they were all cast. And there were four supports upon the

A bath equaled about 9.8 gallons (U.S.A.). So 2,000 baths totaled about 19,600 gallons. Or, “punch work.” The number of cubits appears to be missing in the present Hebrew text.

And there were five carriages on the right side of the house and five on the left side of the house, and the sea itself he put to the right side of the house eastward, toward the south.

40 And Hi'ram gradually made the basins and the shovels and the bowls. At length Hi'ram finished doing all the work that he did for King Sol'o-mon as respects the house of Jehovah: The two pillars and the bowl-shaped capitals that were upon the top of the two pillars, and the two networks to cover the two round capitals that were upon the top of the pillars, and the four hundred pomegranates for the two networks, two rows of pome-

A “stand.” Supplied, because evidently this word is missing in the present Hebrew text. 

granates to each network, to cover the two bowl-shaped capitals that were upon the two pillars; and the ten carriages and the ten basins upon the carriages, and the one sea and the twelve bulls beneath the sea; and the tubs and the shovels and the bowls and all these utensils, which Hiram made of polished copper for King Solomon for the house of Jehovah. In the district of the Jordan it was that the king cast them in the clay mold, between Succoth and Zarethan.

47 And Solomon left all the utensils [unweighed] because of so extraordinarily great a quantity. The weight of the copper was not ascertained. And Solomon gradually made all the utensils that pertained to the house of Jehovah, the altar of gold and the table on which was the showbread, of gold, and the lampstands, five to the right and five to the left before the innermost room, of pure gold, and the blossoms and the lamps and the snuffers, of gold, and the basins and the extinguishers, and the bowls and the cups and the fire holders, of pure gold, and the sockets for the doors of the inner house, that is, the Most Holy, and for the doors of the house of the temple, of gold.

51 Finally all the work that King Solomon had to do as regards the house of Jehovah was at its completion, and Solomon began to bring in the things sanctified by David his father: the silver and the gold and the articles he put in the treasures of the house of Jehovah.

8 At that time Solomon proceeded to call together the older men of Israel, all the heads of the tribes, the chieftains of the fathers, of the sons of Israel, to King Solomon at Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, that is to say, Zion. And all the men of Israel came assembling to King Solomon in the lunar month of Ethanim in the festival, that is, the seventh month. So all the older men of Israel came, and the priests began to carry the ark. And they came bringing up the ark of Jehovah and the tent of meeting and all the holy utensils that were in the tent, and the priests and the Levites came bringing them up. And King Solomon and with him all the assembly of Israel, those keeping their appointment with him, were before the Ark, sacrificing sheep and cattle that could not be counted or numbered for multitude.

6 Then the priests brought in the ark of the covenant of Jehovah to its place, to the innermost room of the house, the Most Holy, to underneath the wings of the cherubs. For the cherubs were spreading out their wings over the place of the Ark, so that the cherubs kept the Ark and its poles screened over from above. But the poles proved to be long, so that the tips of the poles were visible from the Holy in front of the innermost room, but they were not visible outside. And there they continue down
to this day. There was nothing in the Ark but the two stone tablets which Moses had deposited there in Ho'reb, when Jehovah had covenanted with the sons of Israel while they were coming out from the land of Egypt.

10 And it came about that when the priests came out from the holy place the cloud filled the house of Jehovah. And the priests were unable to stand to do their ministering because of the cloud, for the glory of Jehovah filled the house of Jehovah. At that time Solomon said: "Jehovah himself said he was to tent in the thick gloom. I have successfully built a house of lofty abode for you, an established place for you to dwell in to time indefinite."

14 Then the king turned his face and began to bless all the congregation of Israel, while all the congregation of Israel were standing up. And he went on to say: "Blessed is Jehovah the God of Israel, who spoke by his own mouth with David my father and by his own hand has given fulfillment, saying, 'From the day that I brought my people Israel out from Egypt I have not chosen a city out of all the tribes of Israel to build a house for my name to continue there, but I shall choose David to come to be over my people Israel.' And it came to be close to the heart of David my father to build a house to the name of Jehovah the God of Israel. But Jehovah said to David my father, 'For the reason that it proved to be close to your heart to build a house to my name, you did well because it proved to be close to your heart.

19 Only you yourself will not build the house, but your son who is coming forth from your loins is the one that will build the house to my name." And Jehovah proceeded to carry out his word that he had spoken, that I might rise up in the place of David my father and sit upon the throne of Israel, just as Jehovah had spoken, and that I might build the house to the name of Jehovah the God of Israel, and that I might locate a place there for the Ark where the covenant of Jehovah is that he concluded with our forefathers when he was bringing them out from the land of Egypt.

22 And Solomon began standing before the altar of Jehovah in front of all the congregation of Israel, and he now spread his palms out to the heavens and he went on to say: "O Jehovah the God of Israel, there is no God like you in the heavens above or on the earth beneath, keeping the covenant and the loving-kindness toward your servants who are walking before you with all their heart, who have kept toward your servant David my father that which you promised him, so that you made the promise with your own mouth, and with your own hand you have made the fulfillment, as at this day." And now, O Jehovah the God of Israel, keep toward your servant David my father that which you promised him, saying, 'There will not be cut off a man of yours from before me to sit upon the throne of Israel, if only your sons will take care of their way by walking before me just as you have walked be-
fore me.¹⁰And now, O God of Israel,²⁵ let your promised²⁶ that you have promised to your servant David my father prove trustworthy, please.

27 "But will God truly dwell upon the earth?"²⁷ Look! the heavens, yes, the heaven of the heavens,²⁸ themselves cannot contain you; how much less, then, this house that I have built!²⁹ And you must turn toward the prayer of your servant and to his request for favor,³⁰ O Jehovah my God, to listen to the entreaty and to the prayer with which your servant is praying before you today,³¹ that your eyes³² may prove to be opened toward this house night and day, toward the place of which you said, "My name will prove to be there,"³³ to listen to the prayer with which your servant prays toward this place.³⁴ And you must listen for favor on the part of your servant and of your people Israel with which they pray toward this place, and may you yourself hear at the place of your dwelling, in the heavens,³⁵ and you must hear and forgive.³⁶

31 "When a man sins against his fellow man and he actually lays a cursing upon him to bring him under liability to the curse and he actually comes within reach of the curse before your altar in this house,"³⁷ then may you yourself hear from the heavens and you must act and judge your servants by pronouncing the wicked one guilty by putting his way upon his own head and by pronouncing the righteous one innocent by giving to him according to his own righteousness.

¹⁰ "O God of Israel," M; "O Jehovah the God of Israel," LXX, Syriac, Targum and 35 Hebrew manuscripts. ²⁵ Literally, "word," M.
and give to each one according to all his ways, because you know his heart (for you yourself alone well know the heart of all the sons of mankind), to the end that they may fear you all the days that they are alive upon the surface of the ground that you gave to our forefathers.

41 "And also to the foreigner, who is no part of your people Israel and who actually comes from a distant land by reason of your name (for they shall hear of your great name and of your strong hand and of your stretched-out arm), and he actually comes and prays toward this house, may you yourself hear from the heavens, your established place of dwelling, and you must do according to all that for which the foreigner calls to you, in order that all the peoples of the earth may get to know your name so as to fear you the same as your people Israel do and so as to know that your name itself has been called upon this house that I have built.

44 "In case your people go out to battle against their enemy in the way that you send them and they indeed pray to Jehovah in the direction of the city that you have chosen and the house that I have built to your name, then you must hear from the heavens their prayer and their request for favor, and you must execute judgment for them.

45 "In case they sin against you (for there is no man that does not sin), and you have to be incensed at them and abandon them to the enemy and their captors actually carry them off captive to the land of the enemy distant or nearby and they indeed come to their senses in the land where they have been carried off captive and they actually return and make request to you for favor in the land of their captors, saying, "We have sinned and erred, we have acted wickedly, and they indeed return to you with all their heart and with all their soul in the land of their enemies who carried them off captive, and they indeed pray to you in the direction of their land that you gave to their forefathers, the city that you have chosen and the house that I have built to your name," then you must hear from the heavens, your established place of dwelling, their prayer and their request for favor and you must execute judgment for them, and you must forgive your people who had sinned against you and all their transgressions with which they transgressed against you, and you must make them objects of pity before their captors and they must pity them (for they are your people and your possession, whom you brought out from Egypt, from inside the iron furnace), that your eyes may prove to be opened to the request for favor of your servant and to the request for favor of your people Israel, by listening to them in all for which they call to you.

51 For you yourself separated them as your possession out of all the peoples of the earth, just as you have spoken by means of Moses your servant when you were bringing our forefathers out from Egypt, O Lord Jehovah."
mon finished praying to Jehovah with all this prayer and request for favor, he rose up from before the altar of Jehovah, from bending down upon his knees with his palms spread out to the heavens, and he began to stand and bless all the congregation of Israel with a loud voice, saying: “Blessed be Jehovah, who has given a resting place to his people Israel according to all that he has promised.” There has not failed one word of all his good promise that he has promised by means of Moses his servant. May Jehovah our God prove to be with us just as he proved to be with our forefathers. May he neither leave us nor forsake us, so as to incline our heart to himself to walk in all his ways and to keep his commandments and his regulations and his judicial decisions, which he gave in command to our forefathers. And may these words of mine with which I have made request for favor before Jehovah prove to be near to Jehovah our God by day and night, that he may execute judgment for his servant and judgment for his people Israel as it may require day by day; to the end that all the peoples of the earth may know that Jehovah is The [true] God. There is no other. And your heart must prove to be complete with Jehovah our God by walking in his regulations and by keeping his commandments as at this day.”

62 And the king and all Israel with him were offering a grand sacrifice before Jehovah.

And Solo-mon proceeded to offer the communion sacrifices that he had to offer to Jehovah.

9 And it came about that, as soon as Solo-mon had finished building the house of Jehovah and the house of the king and every desirable thing of Solo-mon that he took delight in making, then Jehovah appeared to Solo-mon the second time the same as he had appeared to him in Gib'e-on. And Jehovah went on to say to him: “I have heard your prayer and your request for favor with which you requested favor before me. I have sanctified this house that you have built by putting my name there to time twenty-two thousand cattle and a hundred and twenty thousand sheep, that the king and all the sons of Israel might inaugurate the house of Jehovah. On that day the king had to sanctify the middle of the courtyard that is before the house of Jehovah, because there they had to render up the burnt sacrifice and the grain offerings and the fat pieces of the communion offerings, for the copper altar that is before Jehovah was too small to contain the burnt sacrifice and the fat pieces of the communion offerings. And Solo-mon proceeded to carry on at that time the festival, and all Israel with him, a great congregation from as far as Ha'math down to the torrent valley of Egypt, before Jehovah our God seven days and another seven days, fourteen days. On the eighth day he sent the people away, and they began to bless the king and to go to their homes, rejoicing and feeling merry of hearts over all the goodness that Jehovah had performed for David his servant and for Israel his people.
bow down to them and serve them. That is why Jehovah brought upon them all this calamity.

10 And it came about at the end of twenty years, in which Sol'o-mon built the two houses, the house of Jehovah and the house of the king. (Hi'ram the king of Tyre had himself assisted Sol'o-mon with timbers of cedar trees and timbers of juniper trees and with gold as much as he delighted in,) that at that time King Sol'o-mon proceeded to give to Hi'ram twenty cities in the land of Ga'l-lee. Accordingly, Hi'ram went out from Tyre to see the cities that Sol'o-mon had given him and they were not just right in his eyes. So he said: "What sort of cities are these that you have given me, my brother?" And they came to be called the Land of Ca'bul down to this day.

14 In the meantime Hi'ram sent to the king a hundred and twenty talents of gold.

15 Now this is the account of those conscripted for forced labor that King Sol'o-mon levied to build the house of Jehovah and his own house and the Mound and the wall of Jerusalem and Ha'zor and Me-gid'do and Ge'zer. (Phar'ao'h the king of Egypt himself had come up and then captured Ge'zer and burned it with fire, and the Ca'naan-ites dwelling in the city he had killed. So he gave it as a parting gift to his daughter, the wife of Sol'o-mon.) And Sol'o-mon went on to build Ge'zer and Lower Beth-ho'ron, and Ba'al-ath and
1 Kings 9:19—25

26 And there were ships that King Solomon made in Ezion-geber, which is by Eloth, upon the shore of the Red Sea in the land of Edom. And Hiram kept sending in the ships his own servants, seamen, having a knowledge of the sea, along with the servants of Solomon. And they proceeded to go to Ophir and take from there four hundred and twenty talents of gold and bring it in to King Solomon.

10 Now the queen of Sheba was hearing the report about Solomon in connection with the name of Jehovah. So she came to test him with perplexing questions. Finally she arrived at Jerusalem with a very impressive train, camels carrying balsam oil and very much gold and precious stones, and she came in to Solomon and began to speak to him all that happened to be close to her heart. Solomon, in turn, went on to tell her all her matters. There proved to be no matter concealed from the king that he did not tell her. When the queen of Sheba got to see all the wisdom of Solomon and the house that he had built, and the food of his table and the sitting of his servants and the table service of his waiters and their attire and his drinks and his burnt sacrifices that he regularly offered up at the house of Jehovah, then there proved to be no more spirit in her. So she said to the king: True has the word proved to be that I heard in my own land about your matters and about your wisdom. And I did not put faith in the words until I had come that my own eyes might see, and, look! I had not been told the
half. You have surpassed in wisdom and prosperity the things heard to which I listened. Happy are your men, happy are these servants of yours who are standing before you constantly, listening to your wisdom! May Jehovah your God come to be blessed, who has taken delight in you by putting you upon the throne of Israel, because Jehovah loves Israel to time indefinite, so that he appointed you as king to render judicial decision and righteousness."

10 Then she gave the king a hundred and twenty talents of gold and a very great deal of balsam oil and precious stones. There never came any more the like of that balsam oil for quantity such as the queen of She'ba gave to King Sol'o-mon.

11 And the ships of Hi'ram that carried gold from O'phir also brought from O'phir timbers of almug trees in very great amount and precious stones. And the king proceeded to make out of the timbers of the almug trees supports for the house of Jehovah and for the house of the king and also harps and string instruments for the singers. Timbers of almug trees like this have not come in nor have they been seen down to this day.

13 And King Sol'o-mon himself gave the queen of She'ba all her delight for which she asked, apart from what he gave her according to the openhandedness of King Sol'o-mon. After that she turned about and went to her own land, together with her servants.

a In modern U.S. A. money 666 gold talents equaled $29,410,560. See Exodus 38: 24, footnote a. b *Six hundred shekels," Vg; "six hundred m'nas," Sy; "six hundred," M. Six hundred gold shekels equaled $8,632. See Exodus 38: 24, footnote b. c "Buckler(s)," Magen', M. Smaller than the Hebrew tsin'nah or "large shield." d A m'na of gold equaled $368 light, or $736 heavy. A m'na equaled 50 shekels in Palestine.
the sea along with the ships of Hi'ram. Once every three years the ships of Tar'shish would come carrying gold and silver, ivory, and apes and peacocks.  

23 So King Sol'o-mon was greater in riches and wisdom than all the other kings of the earth.  

24 And all the people of the earth were seeking the face of Sol'o-mon to hear his wisdom that God had put in his heart.  

25 And they were bringing each his gift, articles of silver and articles of gold and garments and armor and balsam oil, horses and mules, as a yearly matter of course.  

26 And Sol'o-mon kept gathering more chariots and steeds, and he came to have a thousand four hundred chariots and twelve thousand steeds, and he kept them in the chariot cities and close by the king in Jerusalem.  

27 And the king came to make the silver in Jerusalem like the stones, and cedarwood he made like the sycamore trees that are in the She-phe'lah for great quantity.  

28 And there was the export of the horses that Sol'o-mon had from Egypt, and the company of the king's merchants would themselves take the horse drove for a price.  

29 And a chariot customarily came up and was exported from Egypt for six hundred silver pieces, and a horse for a hundred and fifty, and that was the way it was for all the kings of the Hit'tites and the kings of Syria. It was by means of them that they did the exporting.

a Literally, "And all the earth," but with the participle "seeking" in the plural number. "And all the kings of the earth," LXXSy.  

b M, Elo-him; Vg, De'us.  

c Or, "horsemen."  

d Or, "the lowlands."  

e "It was by means of them," M; "It was by sea," LXX.

11 And King Sol'o-mon himself loved many foreign wives along with the daughter of Phar'aoh, Mo'ab-i'te, Am'mon-i'te, E'dom-i'te, Si-do'ni-an [and] Hit'tite women, from the nations of whom Jehovah had said to the sons of Israel: "You must not go in among them and they themselves should not come in among you, that they may not turn away your heart to follow their gods." It was to them that Sol'o-mon clung to love them.  

3 And he came to have seven hundred wives, princesses, and three hundred concubines, and his wives gradually turned away his heart.  

4 And it came about in the time of Sol'o-mon's growing old that his wives themselves had turned away his heart to follow other gods, and his heart did not prove to be complete with Jehovah his God like the heart of David his father.  

5 And Sol'o-mon began going after Ash'to-reth* the goddess of the Si-do'ni-ans and after Mil'com* the disgusting thing of the Am'mon-ites.  

And Sol'o-mon began to do what was bad in the eyes of Jehovah and he did not follow Jehovah fully like David his father.  

6 It was then that Sol'o-mon proceeded to build a high place to Che'mosh* the disgusting thing of Mo'ab on the mountain that was in front of Jerusalem, and to Mo'lech the disgusting thing of the sons of Am'mon.  

And that was the way he did for all his foreign wives who were making sacrificial smoke and sacrificing to their gods.  

9 And Jehovah came to be incensed at Sol'o-mon, because his heart had turned away from
the king of Egypt, who then gave him a house. Also bread he assigned to him and land he gave him. 10 And Ha'dad continued to find favor in the eyes of Pharaoh, so much that he gave him a wife, 11 the sister of his own wife, the sister of Tah'pe-nes the lady. 12 In time the sister of Tah'pe-nes bore him Genu'bath his son and Tah'pe-nes got to wean him right inside the house of Pharaoh, and Genu'bath continued at the house of Pharaoh right among the sons of Pharaoh.

21 And Ha'dad himself heard in Egypt that David had lain down with his forefathers and that Jo'ab the chief of the army had died. 22 So Ha'dad said to Pharaoh: "Send me away, that I may go to my own land." 23 But Pharaoh said to him: "What are you in need of while with me that here you are seeking to go to your own land?" To this he said: "Nothing, but you ought to send me away without fail."

23 And God proceeded to raise up to him another resister, namely, Re'zon the son of E-li'ada, who had run away from Had.ade-zev the king of Zo'bah his lord. 24 And he kept collecting men to his side and came to be chief of a marauder band, when David killed them. 25 So they went to Damascus and took up dwelling in it and began reigning in Damascus. 26 And he came to be a resister of Israel all the days of Sol'o-mon, and that along with the injury that Ha'dad did, and he had an abhorrence of Israel while he continued reigning over Syria.

26 And there was Jer-o-bo'am the son of Ne'-
bat an Ephraimite from Zer'edah, a servant of Sol'o-mon, and his mother's name was Ze-ru'-ah, a widowed woman. He, too, began to lift up his hand against the king. 27 And this is the reason why he lifted up his hand against the king: Sol'o-mon himself had built the Mound. 28 He had closed up the gap of the city of David his father. 29 Now the man Jer.o-bo'am was a valiant, mighty man. When Sol'o-mon got to see that the young man was a hard worker, he proceeded to make him overseer over all the compulsory service of the house of Joseph.

And it came about at that particular time that Jer.o-bo'am himself went out from Jerusalem and Ahi'jah the Shil'o-nite the prophet got to find him on the road and he was covering himself with a new garment, and the two of them were by themselves in the field. 30 Ahi'jah now took hold of the new garment that was on him and ripped it into twelve pieces. And he went on to say to Jer.o-bo'am:

'Take for yourself ten pieces, for this is what Jehovah the God of Israel has said, 'Here I am ripping the kingdom out of the hand of Sol'o-mon, and I shall certainly give you ten tribes.' 32 And the one tribe is what will continue his for the sake of my servant David and for the sake of Jerusalem, the city that I have chosen out of all the tribes of Israel. 33 The reason why is that they have left me and begun to bow down to Ash'to-reth the goddess of the Si-do'ni-ans, to Che'mosh the god of Mo'ab and to Mil'com the god of the sons of Am'mon, and they have not walked in my ways by doing what is right in my eyes and my statutes and my judicial decisions like David his father. 34 But I shall not take the entire kingdom out of his hand, because a chieftain I shall set him for all the days of his life, for the sake of David my servant whom I chose, because he kept my commandments and my statutes. 35 And I shall certainly take the kingship out of the hand of his son and give it to you, even ten tribes. And to his son I shall give one tribe, in order that David my servant may continue having a lamp always before me in Jerusalem, the city that I have chosen for myself to put my name there. 36 And you are the one that I shall take and you will indeed reign over all that your soul craves and you will certainly become king over Israel. 37 And it must occur that, if you obey all that I shall command you and you do walk in my ways and actually do what is right in my eyes by keeping my statutes and my commandments, just as David my servant did, then I shall certainly prove to be with you and I will build you a lasting house, just as I have built for David, and I will give you Israel. 38 And I shall humiliate the offspring of David on account of this, only not always.'

40 And Sol'o-mon began seeking to put Jer.o-bo'am to death. So Jer.o-bo'am got up and went running off to Egypt to Shi'shak the king of Egypt, and he continued in Egypt until Sol'o-mon's death.

41 As for the rest of the affairs of Sol'o-mon and all that he did and his wisdom, are they not

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a See verse 33, footnote d. b Or, "ma'si," M. c Or, "seed," M.
written in the book of the affairs of Sol'o-mon.  
And the days that Sol'o-mon had reigned in Jerusalem over all Israel were forty years.  
Then Sol'o-mon lay down with his forefathers and was buried in the city of David his father, and Re-ho-bo'am his son began to reign in place of him.*

12 And Re-ho-bo'am proceeded to go to She'chem, for it was to She'chem that all Israel came to make him king. And it came about that as soon as Jer-o-bo'am the son of Ne'bat heard of it while he was yet in Egypt (because he had run off on account of King Sol'o-mon, that Jer-o-bo'am might dwell in Egypt), then they sent and called him. After that Jer-o-bo'am and all the congregation of Israel came and began to speak to Re-ho-bo'am, saying:  
"Your father, for his part, made our yoke hard, and, as for you, now make the hard service of your father and his heavy yoke that he put upon us lighter, and we shall serve you."

5 At this he said to them: "Go away for three days and return to me." So the people went away. And King Re-ho-bo'am began to take counsel with the older men who had continued attending upon Sol'o-mon his father while he continued alive, saying: "How are you advising to reply to this people?" Accordingly they spoke to him, saying: "If today you would prove yourself a servant to this people and actually serve them, then you must answer them and speak to them with good words, and they will be bound to become your servants always."

8 However, he left the counsel of the older men with which they had advised him and he began to take counsel with the young men that had grown up with him, who were the ones attending upon him.  
And he went on to say to them: "What is it that you are offering in counsel that we may reply to this people who have spoken to me, saying, 'Make the yoke that your father put upon us lighter'?

10 In turn the young men that had grown up with him spoke to him, saying: "This is what you should say to this people who have spoken to you, saying, 'Your father, for his part, made our yoke heavy, but, as for you, make it lighter upon us,' this is what you should speak to them, 'My little finger itself will certainly be thicker than my father's hips.' And now my father, for his part, loaded upon you a heavy yoke, but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, shall chastise you with scourges.'"

12 And Jer-o-bo'am and all the people proceeded to come to Re-ho-bo'am on the third day, just as the king had spoken, saying, "Return to me on the third day." And the king began to answer the people harshly and to leave the counsel of the older men who had counseled him. And he went on to speak to them according to the counsel of the young men, saying: "My father, for his part, made your yoke heavy, but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, shall chastise you with scourges." And the king did not listen to the people, because the turn of affairs took place at the instance of Jehovah, in order that he might indeed carry out his word that Jehovah had

a "Scourges." The Hebrew word also means "scorpions."
spoken by means of A·hi·jâh the Shil·o·nite to Jer·o·bo·am the son of Ne·bat.

16 When all Israel got to see that the king had not listened to them, then the people replied to the king, saying: "What share do we have in David?^ And there is no inheritance in the son of Jes'še. To your gods, O Israel. Now see to your own house, O David!" With that Israel began to go to their tents. And made the sons of Israel that were dwelling in the cities of Judah, Re·ho·bo·am continued to reign over them.

18 Subsequently King Re·ho·bo·am sent Ad·dor·am, who was over those conscripted for forced labor, but all Israel pelted him with stones, so that he died. And King Re·ho·bo·am himself managed to get up into the chariot to flee to Jerusalem. And the Israelites kept up their revolt against the house of David down to this day.

20 And it came about that as soon as all Israel heard that Jer·o·bo·am had returned they at once sent and called him to the assembly and made him king over all Israel. None became a follower of the house of David except the tribe of Judah by itself.

21 When Re·ho·bo·am arrived at Jerusalem he immediately called together all the house of Judah and the tribe of Benjamin, a hundred and eighty thousand choice men able-bodied for war, to fight against the house of Israel, so as to bring the kingship back to Re·ho·bo·am the son of So·lo·mon. Then the word of the [true] God came to She·ma·i·âh the man of God, saying: "Say to Re·ho·bo·am the son of So·lo·mon the king of Judah and to all the house of Judah and Benjamin and the rest of the people, This is what Jehovah has said: 'You must not go up and fight against your brothers the sons of Israel.' Go back each one to his house, for it is at the instance of myself that this thing has been brought about." So they obeyed the word of Jehovah and went back home according to the word of Jehovah.

25 And Jer·o·bo·am proceeded to build She·chem in the mountainous region of E·phra·im and to dwell in it. Then he went forth from there and built Penu·e·l. And Jer·o·bo·am began to say in his heart: "Now the kingdom will return to the house of David." If this people continues going up to render sacrifices in the house of Jehovah in Jeru·sa·lem, then the heart of this people will be bound to return to their lord, Re·ho·bo·am the king of Judah, and they will certainly kill me and return to Re·ho·bo·am the king of Judah." Consequently the king took counsel and made two golden calves and said to the people: "It is too much for you to go up to Jerusalem. Here is your God, for }

^ M, o·ha·lim'; literally, "tents." This is one of the Eighteen Emanations of the Sopherim. The original Hebrew text is alleged to have read e·lō·hîm ("gods," or, "God"), but by transposing the second and third consonants of the word the Jewish Sopherim made the M text read "tents." See 2 Samuel 20:1, footnote a, and 2 Chronicles 10:16, footnote c. ^ LXX, syn·a·go·ge. 
O Israel, that brought you up out of the land of Egypt. Then he placed the one in Beth'el, and the other he put in Dan. And this thing came to be a cause for sin, and the people began to go before the one as far as Dan.

31 And he began to make a house of high places and to make priests from the people in Israel, who did not happen to be of the sons of Le'vi. And Jer-o-bo'am went on to make a festival in the eighth month on the fifteenth day of the month, like the festival that was in Judah, that he might make offerings upon the altar that he had made in Beth'el, to sacrifice to the calves that he had made, and he put in attendance at Beth'el the priests of the high places that he had made. And he began to make offerings upon the altar that he had made in Beth'el on the fifteenth day in the eighth month, in the month that he had invented by himself, and he proceeded to make a festival for the sons of Israel and to make offerings upon the altar to make sacrificial smoke.

And here there was a man of God that had come out of Judah by the word of Jehovah to Beth'el, while Jer-o-bo'am was standing by the altar to make sacrificial smoke. Then he called out against the altar by the word of Jehovah and said: "O altar, altar, this is what Jehovah has said, 'Look! a son born to the house of David, whose name is Josi'ah. And he will certainly sacrifice upon you the priests of the high places that are making sacrificial smoke upon you, and men's bones he will burn upon you.' " And he gave a wonder on that day, saying: "This is the wonder of which Jehovah has spoken: Look! the altar is ripped apart and the fatty ashes that are upon it will certainly be spilled out."

4 And it came about that, as soon as the king heard the word of the man of God that he had called out against the altar in Beth'el, Jer-o-bo'am at once thrust out his hand from off the altar, saying: "You men, grab hold of him!" Immediately his hand that he had thrust out against him became dried up and he was not able to draw it back to himself. And the altar itself was ripped apart so that the fatty ashes were spilled out from the altar, according to the wonder that the man of God had given by the word of Jehovah. The king now answered and said to the man of God: "Soften, please, the face of Jehovah your God and pray in my behalf that my hand may be restored to me." At this the man of God softened the face of Jehovah and the king's hand was restored to him and it came to be as at first. And the king went on to say to the man of God: "Do come with me to the house and take sustenance and let me give you a gift." But the man of God said to the king: "If you gave me half of your house I would not come with you and eat bread or drink water in this place. For that is the way he commanded me by the word of Jehovah, saying, 'You must not eat bread or drink water and you must not return by the way that you went.' " And he began to go by another"
way, and he did not return by the way by which he had come to Beth'el.

11 And a certain old prophet was dwelling in Beth'el, and his sons now came in and related to him all the work that the man of God had done that day in Beth'el [and] the words that he had spoken to the king, and they went on relating them to their father. Then their father spoke to them: "Which way, then, did he go?" So his sons showed him the way that the man of God that had come out of Judah had gone. He now said to his sons: "Saddle the ass for me." Accordingly they saddled the ass for him and he went riding on it.

14 And he went following the man of God and got to find him sitting under the big tree. Then he said to him: "Are you the man of God who has come out of Judah?" to which he said: "I am." And he went on to say to him: "Go with me to the house and eat bread." But he said: "I am not able to go back with you or to come in with you, and I may not eat bread or drink water with you in this place." For it has been spoken to me by the word of Jehovah, 'You must not eat bread or drink water there. You must not go back again by the way by which you went.' At this he said to him: "I, too, am a prophet like you, and an angel himself spoke to me by the word of Jehovah, saying, 'Have him come back with you to your house that he may eat bread and drink water.'" (He lied to him.) So he went back with him that he might eat bread in his house and drink water.

20 And it came about, while they were sitting at the table, that the word of Jehovah came to the prophet that had brought him back and he began to call out to the man of God that had come out of Judah, saying: "This is what Jehovah has said: 'For the reason that you rebelled against the order of Jehovah and did not keep the commandment with which Jehovah your God commanded you, but you went back that you might eat bread and drink water in the place about which he spoke to you, "Do not eat bread or drink water," your dead body will not come into the burial place of your forefathers.'"

23 And it came about after his eating bread and after his drinking that he at once saddled for him the ass, that is, for the prophet whom he had brought back. And he got on his way. Later a lion found him on the road and put him to death, and his dead body came to be thrown onto the road. And the ass was standing beside it and the lion was standing beside the dead body. And here there were men passing by, so that they got to see the dead body thrown onto the road and the lion standing beside the dead body. Then they came in and spoke of it in the city in which the old prophet was dwelling.

26 When the prophet that had brought him back from the way heard of it he immediately said: "It is the man of God that rebelled against the order of Jehovah," and so Jehovah gave him to the lion, that he might crush him and put him to death, according to the word of Jehovah that he spoke to him." And he went on to speak to his sons, saying: "Saddle the ass for me." So
they saddled it.\textsuperscript{13} \textsuperscript{28} Then he got on his way and found the dead body of him thrown onto the road with the ass and the lion standing beside the dead body. The lion had not eaten\textsuperscript{14} the dead body, nor had it crushed the ass.\textsuperscript{15} \textsuperscript{29} And the prophet proceeded to lift up the dead body of the man of God\textsuperscript{16} and to deposit him upon the ass and to bring him back. Thus he came into the city of the old prophet to bewail and bury him.\textsuperscript{30} Accordingly he deposited his dead body in his own burial place, and they kept wailing over him: \textit{“Too bad, my brother!”}\textsuperscript{31} And it came about after his burying that he went on to say to his sons: \textit{“When I die you must bury me in the burial place in which the man of God is buried. Beside his bones deposit my own bones.}\textsuperscript{32} For without fail the word that he called out by the word of Jehovah against the altar that is in Bethel\textsuperscript{33} and against all the houses of the high places\textsuperscript{34} that are in the cities of Samaria\textsuperscript{35} will take place.”

33 After this thing Jeroboam did not turn back from his bad way, but he again went making priests of high places from the people in general.\textsuperscript{36} As for anyone delighting in it, he would fill his hand with power,\textsuperscript{37} [saying]: \textit{“And let him become [one of the] priests of high places.”}\textsuperscript{38} And in this thing there came to be a cause of sin on the part of the household of Jeroboam\textsuperscript{39} and an occasion for wiping them out and annihilating them off the surface of the ground.\textsuperscript{40}

\textsuperscript{13} “The man of God.” M, \textit{ish ha-El-o-him’}. Compare verse 1, footnote b. \textsuperscript{14} LXX reads: “Deposit me that my bones may be saved along with his bones.” \textsuperscript{15} Or, “he would install him.” \textsuperscript{16} “[One of the] priests,” M; “a priest,” LXX Vg T Sy.

\textsuperscript{28} 2 Sa 12:15; 1 Ki 14:12
\textsuperscript{29} 1 Ki 18:38
\textsuperscript{30} nLe 10:2; 1 Ki 17:4; Job 5:22; Da 6:22
\textsuperscript{31} 1 Ki 20:33
\textsuperscript{32} Jer 22:18; Ac 8:2
\textsuperscript{33} Ru 1:17
\textsuperscript{34} 1 Ki 22:15; Ps 24:9; Ec 8:10; 1 Ki 3:15, 19; 2 Ch 28:9; 16:30; 1 Ki 12:29; 12:31; v1 Ki 11:24; 2 Ch 25:13; Joh 4:5; Ac 8:1
\textsuperscript{35} 1 Ki 12:32; 12:36
\textsuperscript{36} Pr 13:6
\textsuperscript{37} 1 Ki 11:24; 14:13; Jer 22:18
\textsuperscript{38} 1 Sa 9:7
\textsuperscript{39} 2 Ki 4:42; 5:15
\textsuperscript{40} 2 Ki 8:5; Lu 7:1; Joh 4:47
\textsuperscript{41} 1 Sa 3:3
\textsuperscript{42} 1 Ki 11:29; Jer 7:32
\textsuperscript{43} Ge 45:10; De 54:7; 1 Sa 3:2; Ps 90:10; Ec 12:3
\textsuperscript{44} 2 Ki 4:27; Pr 21:39; Am 3:7; Ac 10:20
\textsuperscript{45} v1 Sa 5:13; Ps 33:30; Lu 20:20
\textsuperscript{46} 1 Sa 15:26; 1 Sa 28:29; 1 Ki 3:27; 20:42; 1 Ki 21:21; Da 4:29

\textsuperscript{14} At that particular time Abijah the son of Jeroboam fell sick.\textsuperscript{a} So Jeroboam said to his wife: \textit{“Rise up, please, and you must disguise\textsuperscript{e} yourself that they may not know that you are the wife of Jeroboam and you must go to Shiloh.”}\textsuperscript{c} Look! there is where Abijah\textsuperscript{d} the prophet is. He is the one that spoke with reference to me as to becoming king\textsuperscript{a} over this people.\textsuperscript{c} And you must take in your hand ten loaves of bread and sprinkled cakes and a flask of honey and you must come in to him.\textsuperscript{c} He it is that will certainly tell you what is going to happen to the boy.”\textsuperscript{r}

4 And the wife of Jeroboam proceeded to do so. Consequently she rose up and went to Shiloh\textsuperscript{e} and came to the house of Abijah. Now Abijah\textsuperscript{b} himself was unable to see, for his eyes had set because of his age.\textsuperscript{t}

5 And Jehovah himself had said to Abijah: \textit{“Here is the wife of Jeroboam coming to apply for a word from you regarding her son, for he is sick. This way and that is how you should speak to her. And it will occur\textsuperscript{o} that as soon as she arrives she will be making herself unrecognizable.”}\textsuperscript{r}

6 And it came about that as soon as Abijah\textsuperscript{b} heard the sound of her feet as she was coming into the entrance he began to say: \textit{“Come in, you wife of Jeroboam.”}\textsuperscript{c} Why is it that you are making yourself unrecognizable\textsuperscript{a} while I am being sent to you with a severe message?\textsuperscript{v} Go, say to Jeroboam, \textit{“This is what Jehovah the God of Israel has said: \textit{“For the reason that I raised you up out of the middle of your people,\textsuperscript{w} “As to becoming king,” LXX Vg Sy; “as king,” M. \textsuperscript{b} M, Ahi-jah-hu. \textsuperscript{c} Literally, “And let it occur.”}}
that I might constitute you a leader over my people Israel, and I went on to rip the kingdom away from the house of David and give it to you, and you have not become like my servant David, who kept my commandments and who walked after me with all his heart by doing only what was right in my eyes, but you began to act worse than all those who happened to be prior to you and you went and made for yourself another god and molten images to offend me, and it is I whom you have cast behind your back, for that reason here I am bringing calamity upon the house of Jeroboam, and I shall certainly cut off from Jeroboam anyone urinating against a wall, a helpless and worthless one in Israel, and I shall indeed make a clean sweep behind the house of Jeroboam, just as one clears away the dung until it is disposed of. The one dying of Jeroboam's in the city the dogs will eat and the one dying in the field the fowls of the heavens will eat, because Jehovah himself has spoken it."

12 "And you yourself, rise up, go to your house. When your feet come into the city the child will certainly die. And all Israel will indeed bewail him and bury him, because this one alone of Jeroboam's will come into a burial place, for the reason that something good toward Jehovah the God of Israel has been found in him in the house of Jeroboam. And Jehovah will certainly raise up to himself a king over Israel who will cut off the house of Jeroboam the said day, and what if right now? And Jehovah will indeed strike Israel down, just as the reed sways in the water, and he will certainly uproot Israel off this good ground that he gave to their forefathers and he will indeed scatter them beyond the River, for the reason that they made their sacred poles, so offending Jehovah. 

13 And he will give Israel up on account of the sins of Jeroboam with which he sinned and with which he caused Israel to sin.

17 At that Jeroboam's wife rose up and went her way and came to Tirzah. As she was arriving at the threshold of the house, the boy himself died. So they buried him, and all Israel went wailing for him, according to Jehovah's word that he had spoken by means of his servant Ahijah the prophet.

19 And the rest of the affairs of Jeroboam, how he warred and how he reigned, there are written in the book of the affairs of the days of the kings of Israel. And the days that Jeroboam reigned were twenty-two years, after which he lay down with his forefathers, and Nadab his son began to reign in place of him.

21 As for Rehoboam the son of Solomon, he had become king in Judah. Forty-one years old Rehoboam was when he began to reign, and seventeen years he reigned in Jerusalem, the city that Jehovah had chosen out of all the tribes of Israel to put his name there. And his mother's name was Naamah the Ammonitess. And Judah went on doing what was bad in the eyes of Jehovah, so that they incited him to jealousy more than all that their forefathers had done by their sins with which they sinned. And they, too, kept building for
themselves high places and sacred pillars and sacred poles upon every high hill and under every luxuriant tree. And even the male temple prostitute proved to be in the land. They acted according to all the detestable things of the nations whom Jehovah had driven out on account of the sons of Israel.

25 And it came about in the fifth year of King Re-ho-bo'am that Shishak the king of Egypt came up against Jerusalem. And he got to take the treasures of the house of Jehovah and the treasures of the house of the king, and everything he took. And he went on to take all the gold shields that Solomon had made. Consequently King Re-ho-bo'am made in place of them copper shields and he committed them to the control of the chiefs of the runners, the guards of the entrance of the king’s house.

28 And it would occur that as often as the king came to the house of Jehovah the runners would carry them, and they returned them to the guard chamber of the runners.

29 And the rest of the affairs of Re-ho-bo’am and all that he did, are they not written in the book of the affairs of the times of the kings of Judah?

30 And warfare itself took place between Re-ho-bo’am and Jeroboam always.

31 Finally Re-ho-bo’am lay down with his forefathers and was buried with his forefathers in the city of David. And his mother’s name was Nama’mah the Ammonitess. And Abijam his son began to reign in place of him.

a “The male temple prostitute,” M; “effeminate men,” Vg. b “Abijah,” in about 12 Hebrew manuscripts and the Bomberg edition of the Hebrew Bible of Jacob ben Chajim (A.D. 1524-1525); “Abijam,” M.
granddaughter of A-bish'a-lom. And A'sa proceeded to do what was right in the eyes of Jehovah, like David his forefather. Accordingly he had the male temple prostitutes pass out of the land and removed all the dungi idols that his forefathers had made. As for even Ma'a-cah his grandmother, he went on to remove her from [being] lady, because she had made a horrible idol to the sacred pole, after which A'sa cut down her horrible idol and burned it at the torrent valley of Kid'ron. And the high places he did not remove. Nevertheless, A'sa's heart itself proved to be complete with Jehovah all his days. And he began to bring in the sanctified things of his father and his own sanctified things into the house of Jehovah, silver and gold and articles.

16 And warfare itself took place between A'sa and Ba'a-sha the king of Israel all their days. So Ba'a-sha the king of Israel came up against Judah and began to build Ra'mah, to allow no one to go out or come in to A'sa the king of Judah. At that A'sa took all the silver and the gold that were left in the treasures of the house of Jehovah and the treasures of the house of the king and put them in the hand of his servants, and King A'sa now sent them to Ben-ha'dad the son of Tab-rim'mon the son of He'zi'on, the king of Syria, who was dwelling in Damascus, saying: "There is a covenant between me and you, between my father and your father. Here I have sent you a present of silver and gold. Come, do break your covenant with Ba'a-sha the king of Israel, that he may with-

draw from me." Accordingly Ben-ha'dad listened to King A'sa and sent the chiefs of the military forces that were his against the cities of Israel and went striking down I'jon and Dan and A'bel-beth-ma'a-cah and all Chin'ne-reth, as far as all the land of Naph'ta- li. And it came about that as soon as Ba'a-sha heard of it he immediately quit building Ra'mah and continued dwelling in Tir'zah. And King A'sa, for his part, summoned all Judah—there was none exempt—and they proceeded to carry the stones of Ra'mah and the timbers of it, with which Ba'a-sha had been building, and King A'sa began to build with them Ge'ba in Benjamin, and Miz'pah.

23 As for the rest of all the affairs of A'sa and all his mightiness and all that he did and the cities that he built, are they not written in the book of the affairs of the days of the kings of Judah? Only at the time of his growing old he got diseased in his feet. Finally A'sa lay down with his forefathers and was buried with his forefathers in the city of David his forefather, and Jehosh'a-phat his son began to reign in place of him.

25 As for Na'dab the son of Jer-o-bo'am, he became king over Israel in the second year of A'sa the king of Judah, and he continued to reign over Israel two years. And he kept doing what was bad in the eyes of Jehovah and went on walking in the way of his father and in his sin with which he caused Israel to sin. And Ba'a-sha the son of A-hi'jah the house of Is'sa-char began to conspire against him, and Ba'a-sha got to strike him down at Gib'be-thon, which belonged to the Philis'tines, while Na'dab...
and all Israel were besieging Gib'be-thon. 28 So Ba'as'ha put him to death in the third year of A'sa the king of Judah and began to reign in place of him. 29 And it came about that as soon as he became king he struck down all the house of Jer-o-bo'am. He did not let anyone breathing remain of Jer-o-bo'am's until he had annihilated them, according to Jehovah's word that he had spoken by means of his servant A-hi'jah the Shi'l'o-nite, on account of the sins of Jer-o-bo'am with which he sinned and with which he caused Israel to sin [and] by his offensive- ness with which he offended Jehovah the God of Israel. 31 As for the rest of the affairs of Na'dab and all that he did, are they not written in the book of the affairs of the days of the kings of Israel? 32 And warfare itself took place between A'sa and Ba'as'ha the king of Israel all their days.

33 In the third year of A'sa the king of Judah, Ba'as'ha the son of A-hi'jah became king over all Israel in Tir'zah for twenty-four years.

34 And he kept doing what was bad in the eyes of Jehovah and went walking in the way of Jer-o-bo'am and his sin with which he caused Israel to sin.

16 The word of Jehovah now came to Je'hu the son of Ha-na'ni against Ba'as'ha, saying: “Inasmuch as I raised you up out of the dust that I might constitute you leader over my people Israel, but you went walking in the way of Jer-o-bo'am and so caused my people Israel to sin by offending me with their sins, here I am making a clean sweep after Ba'as'ha and after his house, and I shall certainly con-
annihilated the whole house of Ba'asha, according to the word of Jehovah that he had spoken against Ba'asha by means of Je'hu the prophet, on account of all the sins of Ba'asha and the sins of E'lah his son with which they sinned and with which they caused Israel to sin by offending Jehovah the God of Israel with their vain idols. As for the rest of the affairs of E'lah and all that he did, are they not written in the book of the affairs of the days of the kings of Israel?

15 In the twenty-seventh year of A'sa the king of Judah, Zim'ri became king for seven days in Tir'zah, while the people were encamping against Gib'be-thon, which belonged to the Philis'tines. In time the people that were encamped heard it said: "Zim'ri has conspired and also struck down the king." So all Israel made Om'ri, the chief of the army, king over Israel on that day in the camp. Om'ri and all Israel with him now went on up from Gib'be-thon and began to lay siege to Tir'zah. And it came about that as soon as Zim'ri saw that the city had been captured he then came into the dwelling tower of the king's house and burned the king's house over himself with fire, so that he died, for the sins of his with which he had sinned by doing what was bad in the eyes of Jehovah by walking in the way of Jer.o-bo'am and in his sin which he did by causing Israel to sin. As for the rest of the affairs of Zim'ri and his conspiracy with which he conspired, are they not written in the book of the affairs of the days of the kings of Israel?

21 It was then that the people of Israel began to divide themselves into two parts. There was one part of the people that became followers of Tib'ni the son of Gi'nath, to make him king, and the other part followers of Om'ri. Finally the people that were following Om'ri overcame the people that were following Tib'ni the son of Gi'nath, so that Tib'ni met death and Om'ri began to reign.

23 In the thirty-first year of A'sa the king of Judah, Om'ri became king over Israel for twelve years. In Tir'zah he reigned six years. And he proceeded to buy the mountain of Sa-ma'ri-a from She'mer for two talents of silver, and began to build [on] the mountain and call the name of the city that he built by the name of She'mer the master of the mountain, Sa-ma'ri-a. And Om'ri kept doing what was bad in the eyes of Jehovah and came to do worse than all who were prior to him. And he went walking in all the way of Jer.o-bo'am the son of Ne'ba't and in his sin with which he caused Israel to sin by offending Jehovah the God of Israel with their vain idols. As for the rest of the affairs of Om'ri, what he did and his mightiness with which he acted, are they not written in the book of the affairs of the days of the kings of Israel?

29 And A'hab the son of Om'ri himself be-

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a Literally, "their vanities," M.
came king over Israel in the thirty-eighth year of A'sa the king of Judah, and A'hab the son of Om'ri continued to reign over Israel in Sam'ar'i-a twenty-two years. 30 And A'hab the son of Om'ri proceeded to do worse in the eyes of Jehovah than all those who were prior to him. 31 And it came about that, as if it were] the most trivial thing for him to walk in the sins of Je-ro-bo'am the son of Ne'bat, then he took as wife Jez'e-bel the daughter of Eth-ba'al the king of the Si-do'nians and began to go and serve Ba'al and to bow down to him. 32 Further, he set up an altar at Ba'al at the house of Ba'al that he built in Sam'ar'i-a. 33 And A'hab went on to make the sacred pole, and A'hab came to do more to offend Jehovah the God of Israel than all the kings of Israel that happened to be prior to him.

34 In his days Hi'el the Beth-el'site built Jer'i-cho. At the forfeit of Abi'ram his first-born he laid the foundation of it, and at the forfeit of Se'gub his youngest he put up its doors, according to Jehovah's word that he spoke by means of Joshua the son of Nun.

17 And E-li'jah the Tish'b'ite from the inhabitants of Gil'e-ad proceeded to say to A'hab: "As Jehovah the God of Israel before whom I do stand is living, there will occur during these years neither dew nor rain, except at the order of my word."

1 The word of Jehovah now came to him, saying: 3 "Go away from here and you must turn your way eastward and conceal yourself at the torrent valley of Che'ri-th that is east of the Jordan. 4 And it must occur that from the torrent valley you should drink, and the ravens shall certainly command to supply you food. 5 Immediately he went and did according to the word of Jehovah and so went and took up dwelling by the torrent valley of Che'ri-th that is east of the Jordan. 6 And the ravens themselves were bringing him bread and meat in the morning and bread and meat in the evening, and from the torrent valley he kept drinking. 7 But it came about at the end of some days that the torrent valley became dry, because there had occurred no downpour upon the earth.

8 The word of Jehovah now came to him, saying: 9 "Rise up, go to Zar'e-phath, which belongs to Si'don, and you must dwell there. Look! I shall certainly command there a woman, a widow, to supply you food." 10 Accordingly he rose up and went to Zar'e-phath and came into the entrance of the city, and, look! a woman, a widow, was there gathering up pieces of wood. So he called to her and said: "Please, get me a sip of water in a vessel that I may drink." 11 When she began to go and get it, he went on to call to her and say: "Please, get me a bit of bread in your hand." 12 At this she said: "As Jehovah your God is living, I have no round cake, but a handful of flour in the large jar and a little oil in the small jar, and here I am gathering up a few pieces of wood and I must..."
13 Then El'ı Jah a said to her: "Do not be afraid. Go in, do according to your word. Only from what is there make me a small round cake first and you must bring it out to me, and for yourself and your son you can make something afterward. For this is what Jehovah the God of Israel has said, 'The large jar of flour itself will not get exhausted and the small jar of oil itself will not fail until the day of Jehovah's giving a downpour upon the surface of the ground.' So she went and did according to El'ı Jah's word and she continued to eat, she together with him and her household, for days. The large jar of flour itself did not get exhausted and the small jar of oil itself did not fail, according to Jehovah's word that he had spoken by means of El'ı Jah.

17 And it came about after these things that the son of the woman, the mistress of the house, fell sick, and his sickness came to be so severe that there was no breath left in him. At this she said to El'ı Jah: "What do I have to do with you, O man of God? You have come to me to bring my error to mind and to put my son to death." But he said to her: "Give me your son." Then he took him from her bosom and carried him up to the roof chamber, where he was dwelling, and laid him upon his own couch. And he began calling to Jehovah and saying: "O Jehovah my God, is it also upon the widow..."

with whom I am temporarily residing that you must bring injury by putting her son to death?"

18 And it got to be many days, and Jehovah's own word came to El'ı Jah in the third year, saying: "Go, show yourself to A'hab, as I am determined to give rain upon the surface of the ground." Accordingly El'ı Jah went to show himself to A'hab, while the famine was severe in Samaria. a

3 Meantime, A'hab called Ob-ad'ı ah, d who was over the household. (Now Ob-ad'ı ah himself had proved to be one greatly fearing Jehovah. Hence it came about that when Jez' e bel cut off Jehovah's prophets Ob-ad'ı ah proceeded to take a hundred prophets and keep them hid by fifties in a cave, and he supplied them bread and water.) And A'hab went on to say to Ob-ad'ı ah: "Go through the land to all the springs of water and to all the torrent valleys. Perhaps we may find green grass," that we may
preserve the horses and mules alive and may not have [any more] of the beasts cut off."

2 So they divided between themselves the land through which to pass. A'hab himself went alone by one way and O-ba-di'ah a himself went alone by another way.

7 As O-ba-di'ah a continued on the way, why, there was E-li'jah to meet him. At once he recognized him and fell upon his face and said: "Is this you, my lord?" E-li'jah?" a At this he said to him: "It is I. Go, say to your lord, 'Here is E-li'jah.'" a But he said: "What sin have I committed that you should be putting your servant into the hand of A'hab to put me to death?" b As Jehovah your God is living, there is not a nation or kingdom where my lord has not sent to look for you. After they had said, 'He is not [here],' he made the kingdom and the nation swear that they could not find you. c And now you are saying, 'Go, say to your lord, 'Here is E-li'jah.'" a And it is bound to occur that, when I myself go from you, then the spirit of Jehovah itself will carry you away to where I shall not know, and I shall have come to tell A'hab and he will not find you, and he will be bound to kill me, c as your servant himself has feared Jehovah from his youth. c Has not my lord been told what I did when Jez' e-bel killed the prophets of Jehovah, how I kept some of the prophets of Jehovah hid, a hundred men by fifties in a cave, d and kept supplying them bread and water? e And now you are saying, 'Go, say to your lord, "Here is E-li'jah." And he will be bound to kill me." f However, E-li'-

16 Accordingly O-ba-di'ah b went off to meet A'hab and told him and so A'hab went to meet E-li'jah. c And it came about that, as soon as A'hab saw E-li'jah, A'hab immediately said to him: "Is this you, the bringer of trouble upon Israel?" e To this he said: "I have not brought trouble upon Israel, b but you and the house of your father have, because you men have left the commandments of Jehovah g and you went following the Ba'alsh. c e And now send, collect together all Israel to me at Mount Car'mel k and also the four hundred and fifty prophets of Ba' al n and the four hundred prophets of the sacred pole, c cr who are eating at the table of Jez'e-bel." a 20 And A'hab proceeded to send among all the sons of Israel and collect the prophets together at Mount Car'mel t.

21 Then E-li'jah approached all the people and said: "How long will you be limping upon two different opinions? e If Jehovah is The [true] God, c e go following him, v but if Ba' al is, go following him." And the people did not say a word in answer to him. v And E-li'jah went on to say to the people: "I myself have been left as a prophet of Jehovah, b I alone, while the prophets of Ba'al are four hundred and fifty men." c 23 Now let them give us two young bulls, and let them choose for themselves one young

"See verse 3, footnote d. b "Lord." M, a-don-im, in the plural number of a-don', to denote excellence or majesty.

a Or, "upon whom I do attend." b See verse 3, footnote d. c Or, "of the A-she'rah." d Or, "two crutches." (Lexicon in Veteris Testamenti Libros—Koehler-Baumgartner) e "The [true] God." M, ha-Elo-him', with the definite article ha ("The") preceding the title Elo-him'. This done for emphasis in contrast with the false god Ba'al.
bull and cut it in pieces and put it upon the wood, but they should not put fire to it. And I myself shall dress the other young bull and I must place it upon the wood, but I shall not put fire to it. 
And you must call upon the name of your God and I, for my part, shall call upon the name of Jehovah, and it must occur that The [true] God 
that answers by fire is The [true] God. 
To this all the people answered and said: "The thing is good."  

25 E-li'jah now said to the prophets of Ba'al: "Choose for yourselves one young bull and dress it first, because you are the majority, and call upon the name of your God, but you must not put fire to it.  
Accordingly they took the young bull that he gave them and they dressed it and they kept calling upon the name of Ba'al from morning till noon, saying: "O Ba'al, answer us!" But there was no voice and there was no one answering. And they kept limping around the altar that they had made. 
And it came about at noon that E-li'jah began to mock them and say: "Call at the top of your voice, for he is a god, for he must be concerned with a matter and he has excrement and he has to go to the privy." Or maybe he is asleep and ought to wake up!" 
And they began calling at the top of their voice and cutting themselves according to their custom with daggers and with lances until they caused blood to flow out upon them.  

30 At length E-li'jah said to all the people: "Approach me." So all the people approached him. Then he proceeded to mend the altar of Jehovah that was torn down. 
So E-li'jah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom Jehovah's word had come, saying: "Israel is what your name will become." 
And he went on to build the stones into an altar in the name of Jehovah and to make a trench, of about the area sowed with two seah measures of seed, all around the altar. 
After that he put the pieces of wood in order and cut the young bull in pieces and placed it upon the pieces of wood. He now said: "FILL four large jars with water and pour it upon the burnt offering and upon the pieces of wood."  
Then he said: "Do it again." So they did it again. But he said: "Do it a third time." So they did it a third time. 
Thus the water went all around the altar, and the trench also he filled with water.

36 As soon as noon was past and they continued behaving as prophets until the going up of the grain offering, there was no voice and there was no one answering and there was no paying of attention. 

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Thus the water went all around the altar, and the trench also he filled with water.

36 As soon as noon was past and they continued behaving as prophets until the going up of the grain offering, there was no voice and there was no one answering and there was no paying of attention. 

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So E-li'jah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom Jehovah's word had come, saying: "Israel is what your name will become." 
And he went on to build the stones into an altar in the name of Jehovah and to make a trench, of about the area sowed with two seah measures of seed, all around the altar. 
After that he put the pieces of wood in order and cut the young bull in pieces and placed it upon the pieces of wood. He now said: "FILL four large jars with water and pour it upon the burnt offering and upon the pieces of wood."  
Then he said: "Do it again." So they did it again. But he said: "Do it a third time." So they did it a third time. 
Thus the water went all around the altar, and the trench also he filled with water.
know that you, Jehovah,\textsuperscript{k} are The [true] God\textsuperscript{a} and you yourself have turned their heart back.\textsuperscript{n}

38 At that time fire of Jehovah came falling and went eating\textsuperscript{2} up the burnt\textsuperscript{2} offering and the pieces of wood and the stones and the dust, and the water that was in the trench it licked up.\textsuperscript{8} When all the people saw it, they immediately fell upon their faces\textsuperscript{9} and said: "Jehovah is The [true] God! Jehovah is The [true] God!"\textsuperscript{b} Then Elijah said to them: "Seize the prophets of Ba'ali! Do not let a single one of them escape!" At once they seized them and Elijah brought them down to the torrent valley of Ki'shon\textsuperscript{u} and slaughtered them there.\textsuperscript{y}

41 Elijah now said to A'hab: "Go up, eat and drink, for there is the sound of the turmoil of a downpour."\textsuperscript{y} And A'hab proceeded to go up to eat and drink. As for Elijah, he went up to the top of Car'mel and began crouching to the earth\textsuperscript{2} and keeping his face put between his knees.\textsuperscript{4} Then he said to his attendant: "Go up, please. Look in the direction of the sea." So he went up and looked and then said: "There is nothing at all." And he went on to say, "Go back," for seven times.\textsuperscript{5} And it came about at the seventh time that he got to say: "Look! there is a small cloud like a man's palm ascending out of the sea."\textsuperscript{a} He now said: "Go up, say to A'hab, 'Hitch up!' And go down that the downpour may not detain you!" \textsuperscript{f} And it came about in the meantime that the heavens themselves darkened up with clouds and

\textsuperscript{a} "Know that you are Jehovah God," LXX. Here "The [true] God" is ha-El-o-him\textsuperscript{m} in M; ho The-os\textsuperscript{os}, LXX. \textsuperscript{b} "The [true] God," M, ha-Elo-him\textsuperscript{m}. See verse 24, footnote c. \textsuperscript{c} "Ba'ali." M, hab-Ba'ali; literally, "the Ba'ali."
the angel of Jehovah came back a second time and touched him and said: "Rise up, eat, for the journey is too great for you." So he rose up and ate and drank, and he kept going in the power of that nourishment for forty days and forty nights as far as the mountain of God, Ho'reb.

9 There he now entered into a cave, that he might spend the night there, and, look! there was Jehovah's word for him and it went on to say to him: "What is your business here, E-li'jah?" 10 To this he said: "I have absolutely tolerated no rivalry against Jehovah the God of armies, the God of Israel, and your altars they have torn down and your prophets they have killed with the sword, so that I only am left and they begin looking for my soul to take it away." But it said: "Go out, and you must stand on the mountain before Jehovah." And, look! Jehovah was passing by and a great and strong wind was rending mountains and breaking crougs before Jehovah. (Jehovah was not in the wind.) And after the wind there was a quaking. (Jehovah was not in the quaking.) And after the quaking there was a fire. (Jehovah was not in the fire.) And after the fire there was a calm, low voice. 13 And it came about that as soon as Eli'jah heard it he immediately wrapped his face in his garments and went out and stood at the entrance of the cave, and, look! there was a voice for him and it proceeded to say to him:

* "God." M, ha-Elo-him; literally, "The [true] God." Compare Exodus 3:1. b "Wind." M, ru'ah; LXX, pneu'ma; Vg, spi'ritus. Compare Genesis 1:2, footnote d. c LXX A reads: "voice, and Jehovah was there."
he boiled their flesh and then gave it to the people and they proceeded to eat." After that he rose up and went following El'lijah and began to minister to him.

20 As for Ben-ha'dad the king of Syria, he collected all his military forces together and also thirty-two kings with him and horses and chariots and he proceeded to go up and lay siege to Sam'ari'a and fight against it. Then he sent messengers to A'hab the king of Israel at the city. And he went on to say to him: 'This is what Ben-ha'dad has said, 'Your silver and your gold are mine and your wives and your sons, the best looking, are mine.' To this the king of Israel answered and said: 'According to your word, my lord the king, yours I am with all that belongs to me.'

5 Later the messengers came back and said: 'This is what Ben-ha'dad has said, 'I sent to you, saying: 'Your silver and your gold and your wives and your sons you will give me. But about this time tomorrow I shall send my servants to you and they must carefully search your house and the houses of your servants, and it must occur that everything desirable to your eyes they will put in their hand and they must take it away.'"

7 At that the king of Israel called all the older men of the land and said: 'Take note, please, and see that it is calamity that this one is seeking, for he sent to me for my wives and my sons and my silver and my gold and I did not hold them back from him.' Then all the older men and all the people said to him: 'Do not obey, and you should not consent.' So he said to the messengers of Ben-ha'dad: 'Say to my lord the king, 'All that you sent to your servant at first I shall do, but this thing I am not able to do.'" With that the messengers went off and brought word back to him.

10 Ben-ha'dad now sent to him and said: 'So may the gods do to me and so may they add to it, if the dust of Sam'ari'a will be sufficient for handfuls for all the people that follow me!"

11 In turn the king of Israel answered and said: "You men, speak [to him], 'Do not let one girding on boast about himself like one unfastening.' And it came about that as soon as he heard this word, while he himself and the kings were drinking in the booths, he immediately said to his servants: "Get set!" And they began to get set against the city.

13 And, look! a certain prophet approached A'hab the king of Israel and then said: "This is what Jehovah has said, 'Have you seen all this great crowd? Here I am giving it into your hand today, and you will certainly know that I am Jehovah.' Then A'hab said: 'By whom?' to which he said: "This is what Jehovah has said, 'By the young men of the princeses"
of the jurisdictional districts.' Finally he said: "Who will open the battle engagement?" to which he said: "You!"

15 And he proceeded to take the count of the young men of the princes of the jurisdictional districts, and they came to be two hundred and thirty-two, and after them he took the count of all the people, all the sons of Israel, seven thousand. And they began to go out at noon while Ben-ha'dad was drinking himself drunk in the booths, he together with the kings, the thirty-two kings that were helping him. When the young men of the princes of the jurisdictional districts came out first, Ben-ha'dad at once sent out and they came telling him, saying: "There are men that have come out from Samaria." At that he said: "Whether it is for peace that they have come out, you should seize them alive, or whether it is for battle that they have come out, alive you should seize them." And these were the ones that came out from the city, the young men of the princes of the jurisdictional districts.

[Continued from bottom of previous page] "Questioning the statement of Origen and St Jerome that in the Old Testament in Greek the name "Simeon" was sometimes written in archaic Hebrew characters, Gesenius in his Geschichte der hebräischen Sprache und Schrift (1815) gave persuasive reasons for thinking that Origen, "ein mittelägyptischer Sprachkenner und noch nicht schlechterer Paläograph," and that "gerade den Hieronymus" mistook "pip" in Greek capitals for letters of the Samaritan alphabet; but a Cairo palimpsest now shows the Tetragrammaton written as they had said. It is a result at once interesting and not unimportant that a word from the mouth of two such witnesses, which lacked verification, should at length have been established. C. Taylor, Cambridge, 15th November 1897."

In confirmation of this see our Foreword to the New World Translation of the Christian Greek Scriptures, page 12, paragraph 1, and page 15, footnote b. See 1 Kings 1:17, footnote a. Compare 1 Kings 22:6, footnote a.

and the military forces that were behind them. And they began to strike down each one his man, and the Syrians took to flight and Israel went in pursuit of them, but Ben-ha'dad the king of Syria got to escape upon a horse together with the horsemen. But the king of Israel went out and kept striking down the horses and the chariots, and he struck down the Syrians with a great slaughter.

22 Later the prophet approached the king of Israel and said to him: "Go, strengthen yourself and take note and see what you are going to do, for at the return of the year the king of Syria is coming up against you."

23 As for the servants of the king of Syria, they said to him: "Their God is a God of mountains." That is why they proved stronger than we were. So, on the other hand, let us fight against them on the level land [and see] whether we shall not prove stronger than they are. And do this thing: Remove the kings each one from his place and put in governors instead of them. As for you, you should number a military force for yourself equal to the military force that fell from your side, with horse for horse and chariot for chariot, and let us fight against them on the level land [and see] whether we shall not prove stronger than they are. Accordingly he listened to their voice and did just that way.

26 And it came about at the return of the year that Ben-ha'dad proceeded to muster the Syrians and to go up to A'phek for battle against Israel. As for the sons of Israel, they

a "At the return of the year," that is to say, "next spring." b Or, "Their gods are gods of mountains." But see verse 28, footnote b.
were mustered and supplied and began to go out to meet them, and the sons of Israel went into camp in front of them like two tiny flocks of goats, while the Syrians, for their part, filled the earth. Then the man of God approached and said to the king of Israel, yes, he went on to say: "This is what Jehovah has said, For the reason that the Syrians have said, "Jehovah is a God of mountains and he is not a God of low plains," I shall have to give all this great crowd into your handa and you men will certainly know that I am Jehovah."b

29 And they continued encamped for seven days, these in front of those. And it came about on the seventh day that the engagement in battle began and the sons of Israel went striking down the Syrians, a hundred thousand men on foot in one day.c And those that were left went fleeing to A'phek, to the city, and the wall came falling down upon twenty-seven thousand men that were left.d As for Ben-ha'dad, he fled and finally came into the city into the innermost room.

31 So his servants said to him: "Here, now we have heard that the kings of the house of Israel are kings of loving-kindness.e Please, let us carry sackcloth upon our loins and ropes upon our heads and let us go out to the king of Israel. Perhaps he will preserve your soul alive." Accordingly they girded sackcloth about their loins, with ropes upon their heads, and came in to the king of Israel and said: "Your servant Ben-ha'dad has said, 'Please, let

[a] "Man of God." M, ish ha-El'o-him'. See Deuteronomy 33:1, footnote a. b "A God." M, El-o-him'; the plural of El-o'ah, to denote excellence or majesty.
cried out to the king and proceeded to say: "Your servant himself went out into the thick of the battle and, look! a man was leaving the line and he came bringing a man to me and then said, 'Guard this man. If he should in any way be missing, then your soul will have to take the place of his soul or else a talent of silver you will weigh out.' 

And it came about that as your servant was active here and there, why, he himself was gone." At this the king of Israel said to him: "Thus your own judgment is. You yourself have decided." Upon that he hurriedly removed the bandage from over his eyes and the king of Israel got to recognize him, that he was from the prophets. He now said to him: "This is what Jehovah has said, 'For the reason that you have let go out of your hand the man devoted to me for destruction, your soul must take the place of his soul and your people the place of his people.' "

At that the king of Israel went on his way toward his house sad and dejected and came to Samaria.

And it came about after these things that there was a vineyard that happened to belong to Na'both the Jez' re-el- ite, which was in Jez' re-el, beside the palace of A'hab the king of Samaria. So A'hab spoke to Na'both, saying: "Do give me your vineyard, that it may serve as a garden of vegetables to me, for it is close by my house, and let me eat in place of it a vineyard better than it. [Or] if it is good in your eyes I will give you money as the price of this." But Na'both said to A'hab:

"It is unthinkable on my part, from Jehovah's standpoint, for me to give the hereditary possession of my forefathers to you." Consequently A'hab came into his house sad and dejected over the word that Na'both the Jez' re-el- ite had spoken to him, when he said: "I shall not give you the hereditary possession of my forefathers." Then he lay down upon his couch and kept his face turned, and he did not eat bread.

5 Finally Jez' e-bel his wife came in to him and spoke to him: "Why is it that your spirit is sad and you are not eating bread?" At that he spoke to her: "Because I proceeded to speak to Na'both the Jez' re-elite and say to him, 'Do give me your vineyard for money. Or, if you prefer, let me give you another vineyard in place of it.' But he said, 'I shall not give you my vineyard.' " Then Jez' e-bel his wife said to him: "Is it you that now exercise the kingship over Israel? Rise up, eat bread and let your heart be merry. I myself shall give you the vineyard of Na'both the Jez' re-elite." According she wrote letters in A'hab's name and sealed them with his seal and sent the letters to the older men and the nobles that were in his city dwelling with Na'both. But she wrote in the letters, saying: "Proclaim a fast and have Na'both sit at the head of the people." And make two men, good-for-nothing fellows, sit in front of him and let them bear witness against him," saying: "You have cursed

a "Good-for-nothing fellows," Literally, "sons of Be'li-al (or, worthlessness)," M. b Literally, "blessed," M. But used euphemistically for "cursed" out of respect, because God and the king are the ones cursed. This is one of the Eighteen Emendations of the Jewish Sopherim. See Genesis 18:22, footnote a.
God and the king! And bring him out and stone him that he may die."

11 So the men of his city, the older men and the nobles that were dwelling in his city, did just as Jez'e-bel had sent to them, just as it was written in the letters that she had sent to them. They proclaimed a fast and had Na'both sit at the head of the people. Then two of the men, good-for-nothing fellows, came in and sat down in front of him and the good-for-nothing men began to bear witness against him, that is, Na'both, in front of the people, saying: “Na'both has cursed God and the king!” After that they brought him out to the outskirts of the city and stoned him with stones, that so he died. They now sent to Jez'e-bel, saying: “Na'both has been stoned and he is dead.”

15 And it came about that, as soon as Jez'e-bel heard that Na'both had been stoned so that he died, Jez'e-bel immediately said to A'hab: “Rise up, take possession of the vineyard of Na'both the Jez're-el-ite,* which he refused to give you for money, for Na'both is no longer alive, but dead.” And it came about that, as soon as A'hab heard that Na'both was dead, A'hab at once rose up to go down to the vineyard of Na'both the Jez're-el-ite, to take possession of it.

17 And Jehovah’s word came to E-li'jah the Tish'bite, saying: “Rise up, go down to meet A'hab the king of Israel, who is in Sam'aria—

* Good-for-nothing fellows. Literally, “sons of Bel'ial (or, worthless),” M. Literally, “blessed,” M. But used euphemistically for “cursed” out of respect, because God and the king are the ones cursed. This is one of the Eighteen Emendations of the Jewish Sopherim. See Genesis 18:22, footnote a.
Jehovah drove out on account of the sons of Israel."

27 And it came about that as soon as A'hab heard these words he proceeded to rip his clothes apart and to put sackcloth upon his flesh, and he went on a fast and kept sitting in sackcloth and walking despondently. And Jehovah's word came to E-li'jah the Tish'bite, saying: "Have you seen how A'hab has humbled himself upon my account? For the reason that he has humbled himself because of me, I shall not bring the calamity in his own days. In the days of his son I shall bring the calamity upon his house."

22 And for three years they dwelled without war between Syria and Israel. And it came about in the third year that Je-hosh'a-phet, the king of Judah proceeded to go down to the king of Israel. Then the king of Israel said to his servants: "Do you really know that Ra'moth-gil'e-ad belongs to us? Yet we are hesitating to take it out of the hand of the king of Syria." And he went on to say to Je-hosh'a-phet: "Will you go with me to the fight at Ra'moth-gil'e-ad?" At this Je-hosh'a-phet said to the king of Israel: "I am the same as you. My people are the same as your people. My horses are the same as your horses."

5 However, Je-hosh'a-phet went on to say to the king of Israel: "Inquire, please, first of all for the word of Jehovah." So the king of Israel collected the prophets together, about four hundred men, and said to them: "Shall I go against Ra'moth-gil'e-ad in war, or shall I refrain?" And they began to say: "Go up, and Jehovah will give it into the king's hand."

7 But Je-hosh'a-phet said: "Is there not here a prophet of Jehovah still? Then let us inquire through him." At that the king of Israel said to Je-hosh'a-phet: "There is still one man through whom to inquire of Jehovah, but I myself certainly hate him, for he does not prophesy good things concerning me but bad—Mi-ca'ih the son of Im'lah." However, Je-hosh'a-phet said: "Do not let the king say a thing like that."

9 Accordingly the king of Israel called a certain court official and said: "Do bring Mi-ca'ih the son of Im'lah quickly." Now the king of Israel and Je-hosh'a-phet the king of Judah were sitting each one on his throne, clothed in garments, in the threshing floor at the entrance of the gate of Sa-mar'i-a, and all the prophets were acting as prophets before them. Then Ze-da-ki'ah the son of Che-nas'-a'nah made for himself horns of iron and said: "This is what Jehovah has said, 'With these you will push the Syrians until you exterminate them."

12 And all the other prophets were prophesying the same as that, saying: "Go up to Ra'moth-gil'e-ad and prove successful, and Jehovah will certainly give it into the king's hand."

13 And the messenger that had gone to call Mi-ca'ih spoke to him, saying: "Look, now! Jehovah will give it into the king's hand."
the words of the prophets are unanimously of good to the king. Let your word, please, become like the word of one of them, and you must speak good." 14 But Mi-CAI'AH said: "As Jehovah is living, what Jehovah will say to me, that is what I shall speak." 15 Then he came in to the king, and the king proceeded to say to him: "Mi-CAI'AH, shall we go to Ra' moth-gil'e-ad in war, or shall we refrain?" At once he said to him: "Go up and prove successful, and Jehovah will certainly give it into the king's hand." 16 At that the king said to him: "For how many times am I putting you under oath that you should not speak to me anything but truth in the name of Jehovah?" 17 So he said: "I certainly see all the Israelites scattered on the mountains, like sheep that have no shepherd." And he went on to say: "Jehovah is not a master to these. Let them go back each one to his house in peace." 18 Then the king of Israel said to Je-hosh'a- phat: "Did I not say to you, 'He will prophesy concerning me, not good things, but bad?'" 19 And he went on to say: "Therefore hear the word of Jehovah: I certainly see Jehovah sitting upon his throne and all the army of the heavens standing by him, to his right and to his left. And Jehovah proceeded to say: "Who will fool A'hab, that he may go up and fall at Ra'moth-gil'e-ad?" And this one began to say something like this, while that one was saying something like that. 21 Finally a spirit came out and stood before Jehovah and said: 'I myself shall fool him.' At that Jehovah said to him:

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*a Or, "spoken by." Compare Numbers 12: 8a. b "There will be a disguising and entering into the battle [for me], but you, for"
your part, put on your garments.” Accordingly, the king of Israel disguised himself and entered into the battle. 31 As for the king of Syria, he had commanded the thirty-two chiefs of the chariots that were his, saying: “You must fight, neither with the small” nor the great, but with the king of Israel alone.” 32 And it came about that, as soon as the chiefs of the chariots saw Je-hosh’a-phat, they, for their part, said to themselves: “Surely it is the king of Israel.” So they turned aside against him to fight, and Je-hosh’a-phat began to cry for aid. 33 And it came about that, as soon as the chiefs of the chariots saw that it was not the king of Israel, they immediately came back following him. 34 And there was a man who bent the bow in his innocence and he got to strike the king of Israel between the appendages and the coat of mail, so that he said to his charioteer: “Turn your hand around and take me out from the camp, because I have been badly wounded.” 35 And the battle kept rising in intensity on that day, and the king himself had to be kept in a standing position in the chariot facing the Syrians, and gradually he died in the evening and the blood of the wound kept pouring out upon the interior of the war chariot. 36 And the ringing cry began to pass through the camp about the setting of the sun, saying: “Everyone to his city and everyone to his land!” Thus the king died. When he was brought to Samar’i-a, then they buried the king in Samar’i-a. 38 And they began to wash off the war chariot by the pool of Samar’i-a and the dogs went licking up his blood (and the prostitutes themselves bathed there), according to Jehovah’s word that he had spoken.

39 As for the rest of the affairs of A’hab and all that he did and the house of ivory that he built and all the cities that he built, are they not written in the book of the affairs of the days of the kings of Israel? 40 And A’hab got to lie down with his forefathers, and A-ha-zi’ah his son began to reign in place of him. 41 As for Je-hosh’a-phat the son of A’sa, he had become king over Judah in the fourth year of A’hab the king of Israel. 42 Je-hosh’a-phat was thirty-five years old when he began to reign and for twenty-five years he reigned in Jerusalem, and his mother’s name was Azur’bah the daughter of Shil’hi. And he kept walking in all the way of A’sa his father. He did not turn aside from it, by doing what was right in the eyes of Jehovah. Only the high places themselves did not disappear. The people were still sacrificing and making sacrificial smoke on the high places. 43 And Je-hosh’a-phat kept peaceful relations with the king of Israel. 44 As for the rest of the affairs of Je-hosh’a-phat the king and the mightiness with which he acted and how he warred, are they not written in the book of the affairs of the days of the kings of Judah? 45 And the rest of the male temple prostitutes that had been left over in the days of A’sa his father he cleared out from the land.

47 As regards a king, there was none in E’dom; a deputy was king.

a Or, possibly, “And the herald.” b “He was brought,” Vg; “he came,” MSy; “they came,” LXX.

A-ha-zia’ahu, M; meaning “Yah(u) has taken hold.” b “Did not disappear,” M; “he did not remove,” LXX Vg Sy.
48 Je-hosh'a-phat, for his part, made Tar'shish ships to go to O'phir for gold, and they did not go, because the ships were wrecked at E'zi-on-ge'ber. It was then that A-ha-zi'ah the son of A'hab said to Je-hosh'a-phat: "Let my servants go with your servants in the ships," and Je-hosh'a-phat did not consent.

50 Finally Je-hosh'a-phat lay down with his forefathers and was buried with his forefathers in the city of David his forefather, and Je-ho'ram his son began to reign in place of him.

51 As for A-ha-zi'ah, the son of A'hab, he became king over Israel in Sa-mar'i-a in the seventeenth year of Je-hosh'a-phat the king of Judah, and he continued to reign over Israel for two years. And he kept doing what was bad in Jehovah's eyes and went walking in the way of his father and in the way of his mother and in the way of Jer'o-bo'am the son of Ne'ba't, who had caused Israel to sin. And he continued serving Ba'al and bowing down to him and kept offending Jehovah the God of Israel according to all that his father had done.

THE SECOND OF KINGS

or, according to the Greek Septuagint, THE FOURTH OF KINGS

1 And Mo'ab began to revolt against Israel after the death of A'hab.

2 Then A-ha-zi'ah fell down through the grating in his roof chamber that was in Sa-mar'i-a and got sick. So he sent messengers and said to them: "Go, inquire of Ba'al-ze'rub the god of Ek'ron whether I shall revive from this sickness." As for the angel of Jehovah, he spoke to Eli'jah the Tish'bite: "Rise up, go up to meet the messengers of the king of Sa-mar'i-a and say to them, 'Is it because there is no God at all in Israel that you are going to inquire of Ba'al-ze'rub the god of Ek'ron?' Therefore this is what Jehovah has said: 'As regards the couch upon which you have gone up, you will not come down off it, because you will positively die.'" With that Eli'jah went off.

5 When the messengers came back to him he immediately said to them: "Why is it that you have come back?" So they said to him: "There was a man that came up to meet us and he proceeded to say to us, 'Go, return to the king who sent you and you must speak to him: 'This is

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*a Meaning "Owner (Lord) of flies." Compare Matthew 12:24, footnote b. b "God," M, el-o'him, the plural of el-o'ah, to denote excellence and divine powers, and here applied to Ba'al-ze'rub. Compare Judges 16:23, footnote a. c Eli'i'jah, M; Eli-i-ou, LXX; El'i-as, Vg. Compare 1 Kings 17:1, footnote e.
what Jehovah has said, 'Is it because there is no God at all in Israel that you are sending to inquire of Ba'al-zebub the god of Ekron? Therefore, as regards the couch upon which you have gone up, you will not come down off it, because you will positively die.'” At this he spoke to them: “What was the appearance of the man that came up to meet you and then spoke these words to you?” So they said to him: “A man possessing a hair garment, with a leather belt girded about his loins.” Immediately he said: “It was Eli'jah the Tish'b'ite.”

9 And he proceeded to send to him a chief of fifty with his fifty. When he went up to him, there he was sitting upon the top of the mountain. He now spoke to him: “Man of God, the king himself has spoken, ‘Do come down.’” But Eli'jah answered and spoke to the chief of the fifty: “Well, if I am a man of God, let fire come down from the heavens and eat up you and your fifty.” And fire of God came descending from the heavens and went eating up him and his fifty.

10 So he sent again to him another chief of fifty with his fifty. In turn he answered and spoke to him: “Man of God, this is what the king has said, ‘Do come down quickly.’” But Eli'jah answered and spoke to them: “If I am a man of God, let fire come down from the heavens and eat up you and your fifty.” And fire came descending from the heavens and went eating up the two former chiefs of fifty and their fifties, but now let my soul be precious in your eyes.”

11 At that the angel of Jehovah spoke to Eli'jah: “Go down with him. Do not be afraid because of him.” So he rose and went down with him to the king. Then he spoke to him: “This is what Jehovah has said, ‘For the reason that you have sent messengers to inquire of Ba'al-zebub the god of Ekron, is it because there is no God at all in Israel of whose word to inquire? Therefore as regards the couch upon which you have gone up, you will not come down off it, because you will positively die.’” And he gradually died, according to the word of Jehovah that Eli'jah had spoken, and Je ho'ram began to reign in place of him, in the second year of Je ho'ram the son of Je hosh'a phat the king of Judah, because he had not come to have a son.
18 As for the rest of A-hazi'ah's things that he did, are they not written in the book of the affairs of the days of the kings of Israel?

And it came about that when Jehovah was to take E-li'jah in a windstorm up to the heavens E-li'jah and E-li'sha proceeded to go from Gil'gal. And E-li'jah began to say to E-li'sha: "Sit here, please, because Jehovah himself has sent me clear to Beth'el." But E-li'sha said: "As Jehovah is living and as your soul is living, I will not leave you." So they went down to Beth'el. Then the sons of the prophets that were at Beth'el came out to E-li'sha and said to him: "Do you really know that today Jehovah is taking your master from headship over you?" At this he said: "I, too, well know it. Be silent.

4 E-li'jah now said to him: "E-li'sha, sit here, please, because Jehovah himself has sent me to Jer'i-cho." But he said: "As Jehovah is living and as your soul is living, I will not leave you." So they came on to Jer'i-cho. Then the sons of the prophets that were at Jer'i-cho approached E-li'sha and said to him: "Do you really know that today Jehovah is taking your master from headship over you?" At this he said: "I, too, well know it. Be silent.

6 E-li'jah now said to him: "Sit here, please, because Jehovah himself has sent me to the

a Meaning "God is salvation." LXX, E-li'sa'e; Vg, E-li'seus.

b Gil'gal. Not Gil'gal down in the Jordan valley near Jer'i-cho, but the Gil'gal not far away from Beth'el and down from which they could go to Beth'el, as stated in verse 2. See 2 Kings 4:38. c "Sons of the prophets." See 1 Kings 20:35, footnote a. d Or, "lord." M, a-do-ni'm', the plural of a-don', to denote excellence or greatness.
took the official's garment of Eli'jah that had fallen off him and began to strike the wasters and say: "Where is Jehovah the God of Eli'jah, even He?" And he kept striking the wasters, and gradually they were divided this way and that way, so that Eli'asha went across.  

15 When the sons of the prophets that were at Jer'i-cho got to see it from in front, they began to say: "The spirit of Eli'jah has settled down upon Eli'asha." Accordingly they came to meet him and bowed down to him to the earth. And they went on to say to him: "Here, now, there are with your servants fifty men, valiant persons. Let them go, please, and look for your master. It may be that the spirit of Jehovah has lifted him up and then thrown him upon one of the mountains or in one of the valleys." But he said: "You must not send them."  

And they kept urging him until he was embarrassed, so that he said: "Send." They sent fifty men, and they kept looking for three days and they did not find him. When they returned to him, he was dwelling in Jer'i-cho. Then he said to them: "Did I not say to you, 'Do not go'?"

19 In time the men of the city said to Eli'asha: "Here, now, the situation of the city is good, just as my master is seeing, but the water is bad and the land is causing miscarriages." At that he said: "Fetch me a small new bowl and put salt in it." So they fetched it for him. Then he went on out to the source of the water and threw salt in it and said: "This is what Jehovah has said, 'I do make this water healthful.' No more will death or any

causing of miscarriages result from it."  

22 And the water continues healed down to this day, according to Eli'asha's word that he spoke.  

23 And he proceeded to go up from there to Beth'el. As he was going up on the way, there were small boys that came out from the city and began to deride him and that kept saying to him: "Go up, you baldhead! Go up, you baldhead!" Finally he turned behind him and saw them and called down evil upon them in the name of Jehovah. Then two she-bears came out from the woods and went tearing to pieces forty-two children of their number. 

And he kept going from there to Mount Car'mel, and from there he returned to Sam'ari'a.  

3 As for Je-ho'ram the son of A'hab, he became king over Israel in Sam'ari'a in the eighteenth year of Je-hosh'a-phet the king of Judah, and he continued to reign for twelve years. And he kept on doing what was bad in Jehovah's eyes, only not like his father or like his mother, but he removed the sacred pillar of Ba'al that his father had made. Only he stuck to the sins of Je-ro-bo'am the son of Ne'bat, with which he caused Israel to sin. He did not depart from them.  

4 As regards Me'sha the king of Mo'ab, he became a sheep raiser and he paid to the king of Israel a hundred thousand lambs and a hundred thousand unshorn male sheep. And it came about that as soon as A'hab died the king of Mo'ab began to revolt against the king of Israel. Consequently King Je-ho'ram went out on that day from Sam'ari'a and mustered all
Israel. He went further and now sent to Je-hosh'a-phat the king of Judah, saying: "The king of Mo'ab himself has revolted against me. Will you go with me to Mo'ab in war?" To this he said: "I shall go. I am the same as you are; my people are the same as your people; my horses are the same as your horses." And he went on to say: "By which particular way shall we go up?" So he said: "By the way of the wilderness of E'dom."

9 And the king of Israel and the king of Judah and the king of E'dom proceeded to go, and they kept going their way around for seven days, and there proved to be no water for the camp and for the domestic animals that were following their steps. At length the king of Israel said: "How unfortunate that Jehovah has called these three kings to give them into the hand of Mo'ab!" At that Je-hosh'a-phat said: "Is there not here a prophet of Jehovah? Then let us inquire of Jehovah through him." So one of the servants of the king of Israel answered and said: "There is here Eli'sha the son of Sha'phat, who poured out water upon the hands of Eli'jah." Then Je-hosh'a-phat said: "The word of Jehovah exists with him." Accordingly the king of Israel and Je-hosh'a-phat and the king of E'dom went down to him.

13 And Eli'sha proceeded to say to the king of Israel: "What do I have to do with you? Go to the prophets of your father and to the prophets of your mother." But the king of Israel said to him: "No," for Jehovah has called these three kings to give them into the hand of Mo'ab." To this Eli'sha said: "As Jehovah of armies before whom I do stand is living, if it were not that it is the face of Je-hosh'a-phat the king of Judah for which I am having consideration, I would not look at you or see you. And now you men fetch me a string-instrument player." And it occurred that, as soon as the string-instrument player played, the hand of Jehovah came to be upon him. And he went on to say: "This is what Jehovah has said, 'Let there be a making of this torrent valley full of ditches, for this is what Jehovah has said: "You men will not see a wind and you will not see a downpour, yet that torrent valley will be filled with water and you men will certainly drink from it, you and your livestock and your domestic animals."' And this will indeed be a trivial thing in the eyes of Jehovah and he will certainly give Mo'ab into your hand. And you must strike down every fortified city and every choice city, and every good tree you should fell and all the springs of water you should stop up and every good tract of land you should mar with stones."

20 And it came about in the morning at the time of the going up of the grain offering, that there water was coming from the direction of E'dom, and the land came to be filled with the water.

21 As regards all the Mo'ab-ites, they heard that the kings had come up to fight against them. Consequently they called together as
many as were girding on a belt and upward and they began standing at the boundary. 22 When they got up early in the morning, the sun itself flashed upon the water so that the Mo'ab-ites from the opposite side saw the water red like blood. 23 And they began to say: "This is blood!" The kings have unquestionably been put to the sword and they went striking one another down. So now, to the spoil, O Mo'ab!" 24 When they came into the camp of Israel, the Israelites immediately rose up and began striking the Mo'ab-ites down so that they took to flight because of them. Hence they came into Mo'ab, striking the Mo'ab-ites down as they came. 25 And the cities they went throwing down\(^{a}\) and, as for every good tract of land, they would pitch each one his stone and actually fill it, and every spring of water they would stop up\(^{a}\) and every good tree they would fell,\(^{a}\) until they left only the stones of Kir-harer-seth\(^{b}\) remaining in it, and the slingers began going around it and striking it down.

26 When the king of Mo'ab saw that the battle had proved too strong for him, he at once took with him seven hundred men drawing sword to break through to the king of Edom,\(^{b}\) but they were not able to. 27 Finally he took his first-born son who was going to reign in place of him and offered\(^{b}\) him up as a burnt sacrifice upon the wall. And there came to be great indignation against Israel, so that they pulled away from against him and returned to their land.

\(^{a}\) Literally, "it."  
\(^{b}\) "Hence they came into Mo'ab, striking . . . as they came." This rendering is by an emendation of the Hebrew text in agreement with LXX.
constrain him to eat bread. And it came about that as often as he would pass by he would turn aside there to eat bread. 9 At length she said to her husband: "Here, now, I well know that it is a holy man of God that is passing by us constantly. 10 Please, let us make a little roof chamber on the wall and put there for him a couch and a table and a chair and a lampstand, and it must occur that whenever he comes in to us he can turn aside there."

11 And it came about one day that as usual he came in there and turned aside to the roof chamber and sat down there. 12 So he said to Ge-ha'zi his attendant: "Call this Shu'nammite woman." At that he called her that she might stand before him. 13 Then he said to him: "Please, say to her, 'Here you have anxiously cared for us with all this anxious care. What is there to be done for you? Is there anything to speak to the king or to the chief of the army for you?' "To this she said: "In among my own people I am dwelling." 14 And he went on to say: "What, then, is there to be done for her?" Ge-ha'zi now said: "For a fact, a son she does not have and her husband is old." 15 Immediately he said: "Call her." So he called her and she kept standing at the entrance. 16 Then he said: "At this appointed time next year you will be embracing a son." But she said: "No, my master, O man of God. Do not tell lies in connection with your maidservant."

17 However, the woman became pregnant. 18 And gave birth to a son at this appointed time the next year, just as E-li'sha had spoken to her. 19 And the child kept on growing up, and it came about one day that he went out as usual to his father with the reapers. 20 And he kept speaking to his father: "My head, oh my head!" At last he said to the attendant: "Carry him to his mother." 21 Accordingly he carried him and brought him to his mother. And he kept sitting upon her knees until noon, and gradually he died. 22 Then she went up and laid him upon the couch of the man of God and closed the door upon him and went out. She now called her husband and said: "Do send me, please, one of the attendants and one of the she-asses, and let me run as far as the man of God and return." But he said: "Why are you going to him today? It is not a new moon or a sabbath." However, she said: "It is all right." 23 So she saddled up the she-ass and said to her attendant: "Drive and go ahead. Do not hold back for my sake from riding unless I shall have said so to you." 24 And she proceeded to go and came to the man of God at Mount Car'mel. And it came about that, as soon as the man of God saw her out ahead, he immediately said to Ge-ha'zi his attendant: "Look! the Shu'nam-mite woman over there. Now run, please, to meet her and say to her, 'Is it all right with you? Is it all right with your husband? Is it all right with the child?' "To this she said: "It is all right." 25 When she came to the man of God at the mountain she at once took hold of him by his feet. At this Ge-ha'zi came near to push her
away, k but the man of God, a

28 said: "Let her

alone, r for her soul is bitter within her and

Jehovah himself has concealed it from me and

not told me." 29 She now said: "Did I ask for a

son through my lord? Did I not say, 'You must

not lead me to a false hope'?" "

29 Immediately he said to Ge-ha'zi: v "Gird

up your loins and take my staff in your hand

and go. In case you encounter anyone, you must

not greet him, a and in case anyone should greet

you, you must not answer him. And you must

place my staff upon the face of the boy." b 30 At

this the mother of the boy said: "As Jehovah is

living and as your soul is living, I will not

leave you." Therefore he got up and went with

her, b 31 And Ge-ha'zi himself passed along be-

fore them and then put the staff upon the boy's

face, but there was no voice nor paying of atten-

tion." So he went back to meet him and told

him, saying: "The boy did not wake up." c

32 At last E-li'sha came into the house and

there the boy was dead, d being laid upon his
couch. e 33 Then he came in and closed the door

behind them both, and began to pray to Jeho-

vah, k 34 Finally he went up and lay down upon

the child, d and put his own mouth upon his

mouth and his own eyes upon his eyes and his

own palms upon his palms and kept bent over

him, and gradually the child's flesh grew warm.

35 Then he began walking again in the house,

once this way and once that way, after which

he went up and bent over him. And the boy

began to sneeze as many as seven times, after

v

which the boy opened his eyes. r 36 He now called

Ge-ha'zi and said: "Call this Shu'nam-mite

woman." So he called her and she came in to

him. Then he said: "Lift up your son." 37 And

she proceeded to come in and fall at his feet

and bow down to him to the earth, 0 after which

she lifted up her son and went out." u

38 And E-li'sha himself returned to Gil'gal, v

and there was famine in the land. As the sons

of the prophets were sitting before him, he in

time said to his attendant: "Put the large

cooking pot on and boil stew for the sons of the

prophets." v 39 Accordingly a certain one went

out to the field to pick mallows and he got

to find a wild vine and went picking wild

gourds from it, his garment full, and then came

and sliced them into the stewpot, for they were

not acquainted with them. 40 Later they poured

it out for the men to eat. And it came about

that, as soon as they ate from the stew, they

temselves cried out and began saying: "There

is death in the pot, O man of God," b 41 And they

were not able to eat. 42 So he said: "Fetch, then,

flour." After he threw it into the pot he went

on to say: "Pour out for the people that they

can eat." And nothing injurious proved to be

in the pot.

42 And there was a man that came from Ba'als-

halsh'ishah, k and he came bringing to the man of

God b bread of the first ripe fruits, n twenty bar-

ley loaves, and new grain in his bread bag. Then

he said: "Give it to the people that they may

eat." 43 However, his waiter said: "How shall I

put this before a hundred men?" t To this he said:

a "Man of God." M, ish ha-Elo-him'. See verse 7, footnote b. b Or, "after her." Where we would say, "together with her," the Hebrews
said, "behind her," or, "after her." Or, "wink.

c "Gil'gal." See 2 Kings 2:1, footnote b. b "Man of God." M, ish ha-Elo-him'; see verse 7, footnote b.
"Give it to the people that they may eat, for this is what Jehovah has said, 'There will be an eating and a having of leftovers.'" 4 At that he put it before them and they began to eat and they had leftovers according to the word of Jehovah. 5

Now a certain Na'aman, the chief of the army of the king of Syria, had become a great man before his lord and held in esteem, because it was by him that Jehovah had given salvation to Syria, and the man himself had proved to be a valiant, mighty man, though a leper. 6 And the Syrians, for their part, had gone out as marauder bands and they got to take captive from the land of Israel a little girl, and she came to be before Na'aman's wife. 7 In time she said to her mistress: "If only my lord were before the prophet that is in Samaria! In that case he would recover him from his leprosy." 8 Subsequently someone came and reported to his lord, saying: "It was like this and that the girl spoke that is from the land of Israel.

5 Then the king of Syria said: "Go, come, and let me send a letter to the king of Israel." So he proceeded to go and take in his hand ten talents of silver and six thousand pieces of gold and ten outfits of clothing. And he came bringing the letter to the king of Israel, saying: "And now at the same time that this letter comes to you, here I do send to you Na'aman my servant, that you may recover him from his leprosy." 7 And it came about that as soon as the king of Israel read the letter he immediately ripped his clothes apart and said: "Am I God, to put to death and to preserve alive?" For this person is sending to me to recover a man from his leprosy, for just take note, please, and see how he is seeking a quarrel with me.

8 And it came about that, as soon as Eli'sha the man of God heard that the king of Israel had ripped his clothes apart, he at once sent to the king, saying: "Why did you rip your clothes apart? Let him come, please, to me that he may know that there exists a prophet in Israel." So Na'aman came with his horses and his war chariots and stood at the entrance of the house of Eli'sha. 9 However, Eli'sha sent a messenger to him, saying: "Going there, you must bathe seven times in the Jordan that your flesh may come back to you; and be clean." 10 At this Na'aman grew indignant and began to go away and say: "Here I had said [to myself], 'To me he will come out all the way and will certainly stand and call upon the name of Jehovah his God and move his hand to and fro over the place and actually give the leper recovery.' Are not the A'ba'nah, the Phar'par, the rivers of Damascus, better than all the waters of Israel? Can I not bathe..."
in them and certainly be clean?” With that he turned and went away in a rage. 

13 His servants now approached and spoke to him and said: “My father, it had it been a great thing that the prophet himself had spoken to you, would you not do it?” How much more, then, since he said to you, ‘Bathbe’ and be clean?’ 14 At that he went down and began to plunge into the Jordan seven times according to the word of the man of God, by which his flesh came back like the flesh of a little boy and he became clean.

15 Then he went back to the man of God, he with all his camp, and came and stood before him and said: “Here, now, I certainly know that there is no God anywhere in the earth but in Israel. And now accept, please, a blessing gift from your servant.” 16 However, he said: “As Jehovah before whom I do stand is living, I will not accept it.” 17 And he began to urge him to accept it, but he kept refusing. 18 Finally Na’aman said: “If not, please, let there be given to your servant some ground, the load of a pair of mules, because your servant will no more render up a burnt offering or a sacrifice to any other gods but to Jehovah.” 19 In this thing may Jehovah forgive your servant: When my lord comes into the house of Rim’mon to bow down there and he is supporting himself upon my hand and I have to bow down at the house of Rim’mon, when I bow down at the house of Rim’mon may Jehovah, please, forgive your 

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a Or, “dived into,” or, “dipped himself in.” This Hebrew verb is also used for baptizing. b “Man of God,” M, ish ha- Elohim. As in verse 8. c “God,” M, Elohim, the plural of Eko’ah, to denote excellence and divine powers. d Or, “upon whom I attend.”

10 At this he said to him: “Go in peace.” Accordingly he went away from him for a good stretch of the land.

20 Then Ge-ha’zi the attendant of Eli’sha the man of God said: “Here my master has spared Na’aman this Syrian by not accepting from his hand what he brought. As Jehovah is living, I will run after him and take something from him.” 21 And Ge-ha’zi went chasing after Na’aman. When Na’aman saw someone running after him, he at once got down from his chariot to meet him and then said: “Is all well?” 22 To this he said: “All is well. My master himself has sent me, saying, ‘Look! just now there have come to me two young men from the mountaneous region of Ephraim from the sons of the prophets. Do give them, please, a talent of silver and two outfits of clothing.’” 23 At that Na’aman said: “Go on, take two talents.” And he kept urging him and finally bound up two talents of silver in two bags, with two outfits of clothing, and gave them to two of his attendants, that they might carry them before him.

24 When he came to O’phel he immediately took them from their hand and deposited them in the house and sent the men away. So off they went. 25 And he himself came in and then stood by his master. Eli’sha now said to him: “Where [did you come] from, Ge-ha’zi?” But he said: “Your servant did not go anywhere at
all,"n 28 At that he said to him: "Did not my heart itself go along just as the man turned [to get down] off his chariot to meet you? Is it a time to accept silver or to accept clothing or olive groves or vineyards or sheep or cattle or menservants or maidservants?" 27 So the leprosy of Na'aman will stick to you and your offspring to time indefinite."au Immediately he went out from before him, a leper white as snow."

6 And the sons of the prophets began to say to Eli'sha: "Look! now, the place where we are dwelling before you is too cramped for us. 2 Let us go, please, as far as the Jordan and take from there each one a beam and make for ourselves there a place in which to dwell." So he said: "Go." 3 And a certain one went on to say: "Come on, please, and go with your servants." At that he said: "I myself shall go."

7 Accordingly he went with them and they finally came to the Jordan and began to cut down the trees. 8 And it came about that a certain one was felling his beam and the axhead itself fell into the water. And he began to cry out and say: "Alas, my master, for it was borrowed!"

9 Then the man of God said: "Where did it fall?" So he showed him the place. Immediately he cut off a piece of wood and threw it there and made the axhead float. 10 He now said: "Lift it up for yourself." At once he thrust his hand out and took it.

8 And the king of Syria, for his part, became involved in war against Israel. Accordingly he took counsel with his servants, saying: "At
the attendant’s eyes, so that he saw, and, look! the mountainous region was full of horses and war chariots of fire all around El’i’sha.y

18 When they began to come down to him, El’i’sha went on to pray to Jehovah and say: “Please, strike this nation with blindness.” So he struck them with blindness according to the word of El’i’sha. El’i’sha now said to them: “This is not the way and this is not the city.” Follow me and let me conduct you to the man you look for.” However, he conducted them to Sam’ar’i-a.

20 And it came about that as soon as they arrived at Sam’ar’i-a El’i’sha then said: “O Jehovah, open the eyes of these that they may see.” Immediately Jehovah opened their eyes and they got to see, a and here they were in the middle of Sam’ar’i-a. The king of Israel now said to El’i’sha as soon as he saw them: “Shall I strike [them] down, shall I strike [them] down, my father?” But he said: “You must not strike [them] down. Are those whom you have taken captive with your sword and with your bow the ones that you are striking down? Set bread and water before them that they may eat and drink and go to their lord.” Accordingly he spread a great feast for them and they began to eat and drink, after which he sent them away and they went to their lord. And not once did the marauding bands of the Syrians come again into the land of Israel.

24 And it came about afterward that Ben-ha’had the king of Syria proceeded to collect all his camp together and to go up and besiege

a Or, “these Gentiles (heathen).” b “Lord.” M, a domim, the plural of a dom’, to denote excellence or majesty.

[2 Ki 6:12-24]

[2 Ki 6:17-23]

[2 Ki 6:21-24]
a murderer has sent to take off my head? See to it: as soon as the messenger comes, close the door and you must press him back with the door. Is there not the sound of the feet of his lord behind him? While he was yet speaking with them, here was the messenger coming down to him, and [the king] proceeded to say: "Here this is the calamity from Jehovah. Why should I wait any longer for Jehovah?"

7 Elisha now said: "Heart, you men, the word of Jehovah. This is what Jehovah has said, 'Tomorrow' about this time a seah measure of fine flour will be worth a shkel and two seah measures of barley worth a shkel in the gateway of Samaria.' At that the adjutant upon whose hand the king was supporting himself answered the man of God and said: "If Jehovah were making floodgates in the heavens, could this thing take place?" To this he said: "Here you are seeing it with your own eyes, but from it you will not eat."

3 And there were four men, lepers, that happened to be at the entrance of the gate, and they began to say the one to the other: 'Why are we sitting here until we have died?' If we had said, 'Let us enter the city,' when the famine is in the city, then we would have to die there. And if we do sit here, then we shall have to die. So now come and let us invade the camp of the Syrians. If they preserve us alive, we shall live, but if they put us to death, then we shall have to die." Accordingly they rose up in the evening darkness to enter the camp of the Syrians, and they got to come as far as the outskirts of the camp of the Syrians and, look! nobody was there.

6 And Jehovah himself had caused the camp of the Syrians to hear the sound of war chariots, the sound of horses, the sound of a great military force, so that they said to one another: "Look! the king of Israel has hired against us the kings of the Hittites and the kings of Egypt to come against us!" Immediately they got up and went fleeing in the evening darkness and leaving their tents and their horses and their asses—the camp just as it was—and they kept fleeing for their soul.

8 When these lepers came as far as the outskirts of the camp, they then entered into one tent and began to eat and drink and carry from there silver and gold and clothes and go off and stick them away. After that they returned and entered into another tent and carried things from there and went off and stuck them away.

9 Finally they began to say the one to the other: "It is not right what we are doing. This day is a day of good news! If we are hesitating and we actually wait until the morning light, then guilt will certainly catch up with us. So now come and let us enter and make report at the
king's house." So they came and called to the gatekeepers of the city and reported to them, saying: "We came into the camp of the Syrians and, look! there was nobody there nor sound of a man, but only the horses tied and the asses tied and the tents just as they were." At once the gatekeepers called out and they reported to the king's house inside.

12 Immediately the king rose up by night and said to his servants: "Let me tell you, please, what the Syrians have done to us. They well know that we are hungry, and so they went out from the camp to hide themselves in the field, saying, 'They will come out from the city and we shall catch them alive and into the city we shall enter.' Then one of his servants answered and said: "Let them take, please, five of the remaining horses that have remained in the city. Look! they are the same as all the multitude of Israel that have remained in it. Look! they are the same as all the multitude of Israel that have perished. And let us send out and see." Accordingly they took two chariots with horses and the king sent them out after the camp of the Syrians, saying: 'Go and see.' At that they went following them as far as the Jordan, and, look! all the way was full of clothing and utensils that the Syrians had thrown away as they were hurrying away. Then the messengers returned and reported to the king.

16 And the people proceeded to go out and plunder the camp of the Syrians, and so a seah measure of fine flour came to be worth a shekel and two seah measures of barley worth a shekel, according to the word of Jehovah. And the king himself had appointed the adjutant upon whose hand he was supporting himself to have charge of the gateway, and the people kept trampling him in the gateway, so that he died, just as the man of God had spoken, when he spoke at the time that the king came down to him. Thus it came about just as the man of God had spoken to the king, saying: 'Two seah measures of barley worth a shekel and a seah measure of fine flour worth a shekel it will come to be tomorrow at this time in the gateway of Samaria.' But the adjutant answered the man of God and said: 'Even if Jehovah were making floodgates in the heavens, could it take place according to this word?' To this he said: 'Here you are seeing it with your own eyes, but from it you will not eat.' Thus it happened to him like that, when the people kept trampling him in the gateway, so that he died.

8 And Eli'sha himself had spoken to the woman whose son he had revived, saying: 'Rise up and go, you with your household, and reside temporarily wherever you can reside temporarily wherever you can reside temporarily, for Jehovah has called for a famine and, besides, it must come upon the land for seven years.' So the woman got up and did according to the word of the man of God and she went, she with her household, and took up temporary residence in the land of the Philistines for seven years.

3 And it came about at the end of seven years that the woman proceeded to return from the land of the Philistines and go forth to cry out to the king for her house and for her field. Now the king was speaking to Gehazi the
attendant of the man of God, saying: "Do relate to me," please, all the great things that E-li'sha has done." 5 And it came about that as he was relating to the king how he had revived the dead one, why, here the woman whose son he had revived was crying out to the king for her house and for her field. 6 At once Ge-ha'zi said: "My lord the king, this is the woman and this is her son whom E-li'sha revived." 7 At that the king asked the woman and she went on to relate to him the story. Then the king gave her a court official, saying: "Return all that belongs to her and all the products of the field from the day of her leaving the land until now." 8

7 And E-li'sha proceeded to come to Damascus, and Ben-ha'dad the king of Syria was sick. Accordingly the report was made to him, saying: "The man of God has come as far as here." 9 At that the king said to Haz'a-el: "Take a gift in your hand and go and meet the man of God and you must inquire of Jehovah through him, saying, 'Shall I revive from this sickness?'" 10 So Haz'a-el went to meet him and took a gift in his hand, even every sort of good thing of Damascus, the load of forty camels, and came and stood before him and said: "Your son, Ben-ha'dad, the king of Syria, has sent me to you, saying, 'Shall I revive from this sickness?'" 11 Then Eli'sha said to him: "Go, say to him, 'You will positively revive, and Jehovah has shown me that you will positively die.'" 12 And he kept a fixed look and kept it set to the point of embarrassment. Then the

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a "Man of God," M, ish ha-Elo-him'; as in verse 2. b "Lord," M, adonim'; the plural of adon, to denote excellence or majesty. c Or, "netted cloth." d This Hebrew word is also used for baptizing. Compare 2 Kings 5:14, footnote a. e Literally, "Jo'ram," M. But compare 2 Kings 1:17; 3:1.
Jehovah did not want to bring Judah to ruin for the sake of David his servant, just as he had promised him to give him a lamp for his sons always.  

20 In his days Edom revolted from under the hand of Judah and then made a king reign over them. Consequently Jehoram passed over to Za'ir, also all the chieftains with him. And it came about that he himself rose up by night and got to strike down the Edomites that were surrounding him and the chiefs of the chieftains, and the people went fleeing to their tents. But Edom kept up its revolt from under the hand of Judah down to this day. It was then that Libnah began to revolt at that time.  

23 And the rest of the affairs of Jehoram and all that he did, are they not written in the book of the affairs of the days of the kings of Judah? Finally Jehoram lay down with his forefathers and was buried with his forefathers in the city of David. And Ahab's son began to reign in place of him.  

25 In the twelfth year of Jehoram the son of Ahab the king of Israel, Ahab's son the son of Jehoram the king of Judah became king.  

26 Twenty-two years old Ahab's son was when he began to reign and for one year he reigned in Jerusalem. And his mother's name was Athaliah the granddaughters of Omri the king of Israel.  

27 And he went walking in the way of the house of Ahab and kept doing what was bad in Jehovah's eyes, like the house of Ahab, for he was a relative of the house of Ahab by marriage.  

28 Accordingly he went with Jehoram the son of Ahab to the war against Hazael the king of Syria at Rama-gilead, but the Syrians struck down Jehoram. So Jehoram the king returned to get healed at Jezreel from the wounds that the Syrians got to inflict upon him at Ramah when he fought Hazael the king of Syria. As for Ahab's son the son of Jehoram the king of Judah, he went down to see Jehoram the son of Ahab in Jezreel, for he was sick.  

9 And Eli'sha the prophet, for his part, called one of the sons of the prophets and then said to him: "Gird up your loins and take this flask of oil in your hand and go to Rama-gilead.  

2 When you have come in there, see Jehu the son of Jehoshaphat the son of Nimshi there, and you must come in and make him get up from the midst of his brothers and bring him into the innermost room.  

3 And you must take the flask of oil and pour it out upon his head and say, 'This is what Jehovah has said: "I do anoint you as king over Israel."' And you must open the door and flee and not wait."  

4 And the attendant, the prophet's attendant, got on his way to Rama-gilead. When he came in, why, there the chiefs of the military force were seated. He now said: "There is a word I have for you." O chief. At this Jehu said: "For which one of all of us?" Then he said: "For you, O chief." So he got up and
came into the house and he proceeded to pour the oil out upon his head and say to him: 'This is what Jehovah the God of Israel has said, 'I do anoint you as king over Jehovah's people, that is, over Israel. And you must strike down the house of A'hab your lord and I must avenge the blood of my servants the prophets and the blood of all the servants of Jehovah at the hand of Jez'e-bel. And the whole house of A'hab must perish and I must cut off from A'hab anyone urinating against a wall and any helpless and worthless one in Israel.' And I must constitute the house of A'hab like the house of Jer-o-bo'am the son of Ne'bat and like the house of Ba'atsha the son of A-hi'jah. And it will be Jez'e-bel that the dogs will eat in the tract of land at Jez're-el and there will be no one burying her.' With that he opened the door and went fleeing.

11 As for Je'hu, he went out to the servants of his lord, and they began to say to him: 'Is everything all right? Why did this crazy man come in to you?' But he said to them: 'YOU yourselves well know the man and his sort of talk.' But they said: 'It is false! Tell us, please.' Then he said: 'It was like this and like that he talked to me, saying, This is what Jehovah has said: I do anoint you as king over Israel.' At this they hurriedly took each one his garment and put it under him upon the bare steps and they began to blow the trumpet and say: 'Je'hu has become king!' And Je'hu the son of Je-hosh'a-aphath the son of Nim'-shi proceeded to conspire against Je-ho'ram.

And Je-ho'ram himself had happened to be keeping guard at Ra'moth-gile'ad, he with all Israel, because of Haz'a-el the king of Syria. Later Je-ho'ram the king returned to get healed at Jez're-el from the wounds that the Syrians got to inflict upon him when he fought Haz'a-el the king of Syria.

Je'hu now said: "If your soul agrees, do not let anyone go out in escape from the city to go and make report in Jez're-el." And Je'hu began to ride and go to Jez're-el, for Je-ho'ram was lying there and A-ha'zl'ah, the king of Judah himself had gone down to see Je-ho'ram. And the watchman was standing upon the tower in Jez're-el, and he got to see the heaving mass of Je'hu's [men] as he was coming, and he at once said: "There is a heaving mass of men that I am seeing." At that Je-ho'ram said: "Take a cavalryman and send him to meet them and let him say, 'Is it peace?'" Accordingly a rider on a horse went to meet him and said: "This is what the king has said, 'Is it peace?" But Je'hu said: "What do you have to do with 'peace'? Get around to my rear!"

And the watchman went on to report, saying: "The messenger came as far as to them, but he has not returned." So he sent out a second rider on a horse, who, when he came to them, proceeded to say: "This is what the king has said, 'Is it peace?'" But Je'hu said: "What

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\(a\) "Lord," M. *adonim*, the plural of *adon*, to denote excellence or majesty.  
\(b\) Literally, "bloods."  
\(c\) Literally, "one restrained and one let go (or, abandoned)." See Deuteronomy 32:36, footnote a.  
\(d\) Literally, "Falsehood!"  
\(e\) "If there is your son," M. *A'haz'ad'hu*, M. Compare 1 Kings 22:40, footnote a.  
\(f\) Literally, "What [is there] to you and to peace?" See Joshua 22:24, footnote b.
do you have to do with 'peace'?2 Get around to my rear!"

20 And the watchman went on to report, saying: "He came as far as to them, but he has not returned, and the driving is like the driving of Je'hu the grandson of Nim'shi, for it is with madness that he drives." At that Je'horam said: "Hitch up!" So his war chariot was hitched up and Je'horam the king of Israel and A.hazi'ah\(^{1}\) the king of Judah went out, each in his own war chariot.\(^{3}\) As they continued on out to meet Je'hu they got to find him in the tract of land of Na'both the Jezre-elite.

22 And it came about that as soon as Je'horam saw Je'hu he immediately said: "Is it peace? Je'hu?" But he said: "What peace could there be as long as there are the fornications of Jez'e-bel your mother and her many sorceries?" At once Je'horam made a turn with his hands, that he might flee, and said to A.hazi'ah: "There is treachery, A.hazi'ah!"

24 And Je'hu himself filled his hand with a bow\(^{1}\) and proceeded to shoot Je'horam between the arms, so that the arrow came out at his heart, and he collapsed in his war chariot.\(^{6}\) He now said to Bid'kar\(^{1}\) his adjutant: "Lift him up; throw him into the tract of the field of Na'both the Jezre-elite, for remember: I and you were riding teams behind A'hab his father and Jehovah himself lifted up this pronouncement against him: 'Certainly the blood of Na'both and the blood of his sons I saw yesterday,' is the utterance of Jehovah, 'and I shall certainly repay you in this tract of land,' is the

\(^{a}\) See verse 18, footnote d. \(^{b}\) Literally, "son." \(^{c}\) A.hazi'ah\(^{1}\), M. \(^{d}\) Bid'kar, M; "Ben-dek'er (Bar-d'qar)," Sy.

utterance of Jehovah.' So now, lift him up; throw him into the tract of land according to the word of Jehovah."

27 And A.hazi'ah\(^{2}\) the king of Judah himself saw it and took to flight by the way of the garden house. (Later Je'hu went in pursuit of him and said: "Him also! STRIKE him down!"

So they struck him down\(^{b}\) while in the chariot on the way up to Gur, which is by Ib'le-am.\(^{2}\) And he continued his flight to Meg'id'do\(^{a}\) and got to die there. Then his servants carried him in a chariot to Jerusalem and they buried\(^{b}\) him in his tomb\(^{b}\) with his forefathers in the city of David.\(^{1}\) And it was in the eleventh year of Je'horam\(^{c}\) the son of A'hab that A.hazi'ah\(^{1}\) had become king over Judah.)\(^{3}\)

30 At length Je'hu came to Jezre-el, and Jez'e-bel\(^{a}\) herself heard of it. And she proceeded to paint\(^{k}\) her eyes with black paint and do her head up beautifully\(^{n}\) and to look down through the window.\(^{9}\) And Je'hu himself came in by the gate. She now said: "Did it go all right with Zim'tri the killer of his lord?"\(^{d}\) At that he raised his face toward the window and said: "Who is with me? Who?"\(^{a}\) Immediately two or three court officials\(^{t}\) looked down at him. So he said: "Let her drop!" Then they let her drop and some of her blood spattered upon the wall and upon the horses, and he went trampling upon her. After that he came on in and ate and drank\(^{y}\) and then said: "You men, please, take care of this accused\(^{2}\) one and bury her, for she is the daughter of a king."\(^{5}\)

\(^{a}\) "Later." See 2 Chronicles 22:7-9. \(^{b}\) "So they struck him down." Inserted in agreement with VgSy, and for sense. \(^{c}\) Yo'ram, M. \(^{d}\) "Lord," M. a-do-nim; as in verse 7.
went to bury her, they did not find anything of her but the skull and the feet and the palms of the hands. When they returned and told him, he went on to say: “It is the word of Jehovah that he spoke by means of his servant Eli'jah the Tish'bite, saying: ‘In the tract of land of Jez're-el the dogs will eat the flesh of Jez'e-bel.’ And the dead body of Jez'e-bel will certainly become as manure upon the face of the field in the tract of land of Jez're-el, that they may not say, ‘This is Jez'e-bel.’”

Now A'hab had seventy sons in Samar'i-a. Therefore Je'hu wrote letters and sent them to Samar'i-a to the princes of Jez're-el, the older men and the caretakers of A'hab, saying: “Now, then, at the very time that this letter comes to you there are with you the sons of your lord and the horses and a fortified city and the armor. And you must see which is the best and most upright of the sons of your lord and put him upon the throne of his father. Then fight for the house of your lord.”

And they became very greatly afraid and began to say: “Look! two kings’ themselves did not stand before him, and how shall we ourselves stand?” Consequently the one who was over the house and the one who was over the city and the older men and the caretakers sent to Je'hu, saying: “We are your servants, and everything that you say to us we shall do. We shall not make anyone king. What is good in your own eyes do.”

At that he wrote them a second letter, saying: “If you belong to me and it is my voice that you are obeying, take the heads of the men that are sons of your lord and come to me tomorrow at this time at Jez're-el.” Now the sons of the king, seventy men, were with the distinguished men of the city that were bringing them up. And it came about that as soon as the letter came to them they went taking the sons of the king and slaughtering [them], seventy men, after which they put their heads in baskets and sent them to him at Jez're-el. Then the messenger came in and told him, saying: “They have brought the heads of the sons of the king.” So he said: “Put them in two heaps at the entrance of the gate until morning.” And it came about in the morning that he proceeded to go out. Then he stood still and said to all the people: “You are righteous. Here I myself conspired against my lord and I got to kill him, but who struck down all these? Know, then, that nothing of Jehovah’s word will fall [unfulfilled] to the earth that Jehovah has spoken against the house of A'hab, and Jehovah himself has done what he spoke by means of his servant Eli'jah.”

Moreover, Je'hu went on to strike down all who were left over of the house of A'hab in Jez're-el and all his distinguished men and his acquaintances and his priests, until he had let no survivor of his remain.

And he proceeded to rise and come in, then get on his way to Samar'i-a. The binding
house of the shepherds was on the way. And Je'hu himself encountered the brothers of A-ha-zi'ah, the king of Judah. When he said to them, "Who are you?" then they said: "We are the brothers of A-ha-zi'ah, and we are on our way down to ask if all is well with the sons of the king and the sons of the lady." Immediately he said: "Seize them alive!" So they seized them alive and slaughtered them at the cistern of the binding house, forty-two men, and he did not let a single one of them remain.

15 As he was going along from there he got to encounter Je-hon'a-dab, the son of Re'chab, [coming] to meet him. When he blessed him, he accordingly said to him: "Is your heart upright with me, just as my own heart is with your heart?" To this Je-hon'a-dab said: "It is."

16 "If it is, do give me your hand." So he gave him his hand. At that he made him get up into the chariot with him. Then he said: "Do go along with me and look upon my toleration of no rivalry toward Jehovah." And they kept him riding with him in his war chariot. Finally he came to Samar'ia. Now he went striking down all who were left over of Ahab's in Samar'ia until he had annihilated them, according to Jehovah's word that he had spoken to Eli'jah.

18 Further, Je'hu collected all the people together and said to them: "A'hab, on the one hand, worshiped Ba'al a little. Je'hu, on the other hand, will worship him a great deal. So now call all the prophets of Ba'al, all his worshipers and all his priests to me. Do not let a single one be missing, because I have a great sacrifice for Ba'al. Anyone that is missing will not keep living." As for Je'hu, he acted slyly, for the purpose of destroying the worshipers of Ba'al.

20 And Je'hu went on to say: "Sanctify a solemn assembly for Ba'al." Accordingly they proclaimed it. After that Je'hu sent through all Israel, so that all the worshipers of Ba'al came in. And not a single one was left over that did not come in. And they kept coming into the house of Ba'al, and the house of Ba'al came to be full from end to end. He now said to the one who was over the wardrobe: "Bring out garments for all the worshipers of Ba'al." So he brought the attire out for them. Then Je'hu entered with Je-hon'a-dab the son of Re'chab into the house of Ba'al. He now said to the worshipers of Ba'al: "Search carefully and see that there may be here with you none of the worshipers of Jehovah, but only the worshipers of Ba'al." Finally they came in to render up sacrifices and burnt offerings, and Je'hu himself stationed eighty men outside at his disposal and went on to say: "As for the man that escapes from the men whom I am bringing into your hands, the one's soul will go for the other's soul."
25 And it came about that as soon as he finished rendering up the burnt offering Je'hu immediately said to the runners and the adjutants: “Come in, strike them down! Do not let a single one go out.” And the runners and the adjutants began to strike them down with the edge of the sword and to throw them out, and they kept going as far as the innermost room of the house of Ba'al. 26 Then they brought out the sacred pillars of the house of Ba'al and burned each one. 27 Further, they pulled down the sacred pillar of Ba'al and pulled down the house of Ba'al and they kept it set aside for privies down to this day.

28 Thus Je'hu annihilated Ba'al out of Israel. It was only the sins of Jeroboam the son of Ne'bat, with which he caused Israel to sin, that Je'hu did not turn aside from following, [that is,] the golden calves of which one was in Beth'eL and one in Dan. 29 Consequently Jehovah said to Je'hu: “For the reason that you have acted well in doing what is right in my eyes, [and] according to all that was in my heart you have done to the house of A'hah, sons themselves to the fourth generation will sit for you upon the throne of Israel.” 30 And Je'hu himself did not take care to walk in the law of Jehovah the God of Israel with all his heart. He did not turn aside from the sins of Jeroboam with which he caused Israel to sin.

32 In those days Jehovah started to cut off Israel piece by piece, and Haz'a'el kept striking them in all the territory of Israel, from the Jordan toward the rising of the sun, all the land of Gil'e-ad, the Gad'ites and the Reu'ben'ites and the Ma-nas'sites, from A-ro'er, which is by the torrent valley of Ar'non, even Gil'e-ad and Ba'shan.

34 And the rest of the affairs of Je'hu and all that he did and all his mightiness, are they not written in the book of the affairs of the days of the kings of Israel? 35 Finally Je'hu lay down with his forefathers, and they buried him in Sam'ar'ia, and Je-ho'a-haz his son began to reign in place of him. 36 And the days that Je'hu had reigned over Israel were twenty-eight years in Sam'ar'ia.
vah\(^0\) and concluded a covenant\(^*\) with them and made them swear\(^*\) at the house of Jehovah, after which he showed them the son of the king.\(^5\) And he went on to command them, saying: “This is the thing that you will do: One third of you are coming on the sabbath\(^*\) and keeping strict watch\(^k\) over the king’s house;\(^n\) one third will be at the gate\(^e\) of the Foundation\(^a\) and one third will be at the gate behind the runners; and you must keep strict watch over the house by turns.\(^7\) And there are two divisions among you that are all going out on the sabbath, and they must keep strict watch over the house\(^s\) of Jehovah in behalf of the king.\(^8\) And you must encircle the king all around, each one with his weapons in his hand, and anyone entering within the rows will be put to death. And continue with the king when he goes out and when he comes in.”

9 And the chiefs of hundreds\(^u\) proceeded to do according to all that Je.hoi’ada the priest had commanded.\(^5\) So they took each one his men that were coming in on the sabbath,\(^v\) together with those that were going out on the sabbath, and then came in to Je.hoi’ada the priest.\(^10\) The priest now gave the chiefs of hundreds the spears and the circular shields that had belonged to King David, which were in the house of Jehovah.\(^y\) And the runners\(^s\) kept standing each one with his weapons in his hand, from the right side\(^b\) of the house\(^e\) clear to the left side\(^c\) of the house, by the altar\(^c\) and by the house,\(^A\)

\(^a\) “Foundation,” according to 2 Chronicles 23: 5. Literally, “Sûr,” M.
\(^b\) Literally, “the right shoulder,” M. That is, the south side, when one faces east.\(^c\) Literally, “the left shoulder,” M. That is, the north side, when one faces east.

All around near the king.\(^12\) Then he brought the son of the king out\(^c\) and put upon him the diadem\(^e\) and the Testimony\(^a\) and they made\(^a\) him king and anointed\(^b\) him.\(^*\) And they began to clap their hands\(^k\) and say: “Let the king live!”\(^n\)

13 When Ath.a-li’ah heard the sound of the people running, she at once came to the people at the house of Jehovah.\(^13\) Then she saw, and there the king was standing by the pillar\(^a\) according to the custom and the chiefs and the trumpets\(^ct\) by the king and all the people of the land rejoicing\(^u\) and blowing the trumpets.\(^c\) Immediately Ath.a-li’ah\(^v\) ripped her clothing apart and began crying: “Conspiracy! Conspiracy!”\(^v\)

15 But Je.hoi’ada the priest commanded the chiefs of hundreds,\(^z\) the appointed ones of the military force, and said to them: “Take her out from inside the rows and, as for anyone coming after her, let there be an execution of death\(^d\) with the sword!”\(^d\) For the priest had said: “Do not let her be put to death in the house of Jeho-\(^v\) vah.”\(^16\) So they laid their hands upon her\(^y\) and she came by the way of the horse entry\(^e\) of the king’s house,\(^s\) and she got put to death there.\(^x\)

17 Then Je.hoi’ada concluded the covenant\(^s\) between Jehovah and the king\(^k\) and the people, that they should prove themselves the people of Jehovah, and also between the king and the people.\(^n\) After that all the people of the land came to the house of Ba’al\(^r\) and pulled down his
And the priest proceeded to put overseers over the house of Jehovah. Further, he took the chiefs of hundreds and the Ca'ri-an bodyguard and the runners and all the people of the land, that they might bring the king down from the house of Jehovah, and they came gradually by the way of the gate of the runners to the king's house, and he began to sit upon the throne of the kings. And all the people of the land continued to rejoice, and the city, for its part, had no disturbance, and Ath-a-li'ahb herself they had put to death with the sword at the king's house.

21 Seven years old Je-ho'ashd was when he began to reign.

12 In the seventh year of Je'hu, Je-ho'ashd became king and for forty years he reigned in Jerusalem. And his mother's name was Zib'iah from Be'er-she'ba. And Je-ho'ashd continued doing what was right in Jehovah's eyes all the days of his that Je-ho'i'ada the priest instructed him. It was only the high places that did not disappear. The people were still sacrificing and making sacrificial smoke on the high places.

4 And Je-ho'ashd proceeded to say to the priests: "All the money for the holy offerings that is brought to the house of Jehovah, the money at which each one is assessed, the money for the souls according to individual valuation, all the money that it comes up on the heart of each one to bring to the house of Jehovah, let the priests take for themselves, each one from his own acquaintance, and let them, for their part, repair the cracks of the house wherever any crack is found."

6 And it came about that by the twenty-third year of King Je-ho'ash the priests had not yet repaired the cracks of the house. So King Je-ho'ash called Je-ho'i'ada the priest and the priests and said to them: "Why is it that you are not repairing the cracks of the house? Now, then, do not take any more money from your acquaintances, but for the cracks of the house you should give it." At that the priests agreed not to take any more money from the people and not to repair the cracks of the house.

9 Je-ho'i'ada the priest now took a chest and bored a hole in its lid and put it beside the altar on the right as a person comes into the house of Jehovah, and there the priests, the doorkeepers, put all the money that was being brought into the house of Jehovah. And it came about that as soon as they saw that there was a great deal of money in the chest the secretary of the king and the high priest would come up and they would bind it up and count the money that was being found at the house of Jehovah. And they gave the money that had been counted off over to the hands of doers of

a Literally, "oversights; charges," M; the abstract being put for the concrete. b A'-thath-l'ahu, M; as in verse 2. c Chapter 11 in the Hebrew text ends here. d M, Y'hö-ash'; meaning "Jehovah is strong," or, "Jehovah has bestowed." e Literally, "silver."
the work that were appointed at the house of Jehovah. In turn they paid it out to the workers in wood and to the builders that were working at the house of Jehovah, and to the masons and to the hewers of stone, and to buy timbers and hewn stones for repairing the cracks of the house of Jehovah and for all that was expended upon the house to repair it.

13 Only as respects the house of Jehovah there were not made basins of silver, extinguishers, bowls, trumpets, any sort of gold article and article of silver from the money that was being brought to the house of Jehovah, for it was to the doers of the work that they would give it and with it they repaired the house of Jehovah. And they would not call for an accounting with the men into whose hand they would give the money to give to the doers of the work, but it was with faithfulness that they were working. As for the money for guilt offerings and the money for sin offerings, it was not being brought to the house of Jehovah. It continued to become the priests'.

17 Then it was that Haz'ael1 the king of Syria proceeded to go up and fight against Gath and capture it, after which Haz'ael set his face to go up against Jerusalem. At that time Je-ho'ash2 the king of Judah took all the holy offerings that Je-hos'ha-phat and Je-ho'ram and A-haz'ia'h3 his forefathers, the kings of Judah, had sanctified and his own holy offerings and all the gold to be found in the treasures of the house of Jehovah and the house of the king and sent them to Haz'ael the king of Syria. So he withdrew from against Jerusalem.

19 As for the rest of the affairs of Je-ho'ash and all that he did, are they not written in the book of the affairs of the days of the kings of Judah? However, his servants rose up and leagued together in a conspiracy and struck Je-ho'ash down at the house of the Mound, [on the way] that goes down to Sil'lah. And Jo'za-car the son of Shim'e-ath and Je-ho'zad-ak the son of Sho'mer, his servants, were the ones that struck him down, so that he died. Accordingly they buried him with his forefathers in the city of David, and Am-az'i'ah his son began to reign in place of him.

13 In the twenty-third year of Je-ho'ash the son of A-haz'ia'h the king of Judah, Je-ho'-a-haz4 the son of Je'hu became king over Israel in Sam'ar'ia for seventeen years. And he continued to do what was bad in Jehovah's eyes and went walking in pursuit of the sin of Jer-o-bo'am the son of Ne'bat, with which he caused Israel to sin. He did not turn aside from it. And Jehovah's anger became hot against Israel, so that he gave them into the hand of Haz'ael the king of Syria and into the hand of Ben-ha'dad5 the son of Haz'ael all their days.

4 In time Je-ho'-a-haz softened the face of Jehovah, so that Jehovah listened to him, for he had seen the oppression upon Israel, because the king of Syria had oppressed them. Consequently Jehovah gave Israel a savior, so that they came out from under the hand of...
Syria and the sons of Israel continued to dwell in their homes as formerly. " (Only they did not depart from the sin of the house of Je-ro-bo'am, with which he caused Israel to sin. In it he walked; and even the sacred pole itself stood in Samaria.)

Finally Je-ho'a-haz any people but fifty horsemen and ten chariots and ten thousand men on foot, because the king of Syria had destroyed them, that he might make them like the dust at threshing.

8 As for the rest of the affairs of Je-ho'a-haz and all that he did and his mightiness, are they not written in the book of the affairs of the days of the kings of Israel? Finally Je-ho'a-haz lay down with his forefathers, and they buried him in Samaria, and Je-ho'ash his son began to reign in place of him.

10 In the thirty-seventh year of Je-ho'ash the king of Judah, Je-ho'ash, the son of Je-ho'a-haz became king over Israel in Samaria for sixteen years. And he continued to do what was bad in Jehovah's eyes. He did not depart from all the sin of Je-ro-bo'am the son of Ne'ba't, with which he caused Israel to sin. In it he walked.

12 As for the rest of the affairs of Je-ho'ash and all that he did and his mightiness [and] how he fought against Am-azi'ah the king of Judah, are they not written in the book of the affairs of the days of the kings of Israel? Finally Je-ho'ash lay down with his forefathers, and Je-ro-bo'am himself sat upon his throne.

In turn Je-ho'ash was buried in Samaria with the kings of Israel.

14 As regards Eli'sha, he had taken sick with the sickness with which he was to die. So Je-ho'ash the king of Israel came down to him and began to weep over his face and say: "My father, my father, the war chariot of Israel and his horsemen!" And Eli'sha proceeded to say to him: "Take a bow and arrows." So he took to himself a bow and arrows, and he went on to say to the king of Israel: "Put your hand to the bow." Accordingly he put his hand to it, after which Eli'sha laid his hands upon the hands of the king. Then he said: "Open the window to the east." So he opened it. Finally Eli'sha said: "Shoot!" So he shot. He now said: "Jehovah's arrow of salvation, even the arrow of salvation against Syria! And you will certainly strike down Syria at Ap'hek to the finishing point."

18 And he went on to say: "Take the arrows." At that he took [them]. Then he said to the king of Israel: "Strike on the earth." So he struck three times and stopped. And the man of God grew indignant at him; hence he said: "It was meant to strike five or six times! In that case you would certainly be striking down Syria to the finishing point, but now it is three times that you will strike down Syria.""

20 After that Eli'sha died and they buried him. And there were marauding bands of the Mo'a-bites that regularly came into the land at
the coming in of the year. 21 And it came about that as they were burying a man, why, here they saw the marauding band. At once they threw the man into El”isha”s burial place and went off. When the man touched the bones of El”isha” he immediately came to life and stood upon his feet.

22 As for Haz”ael the king of Syria, he oppressed Israel all the days of Je”ho”a”haz. 23 However, Jehovah showed them favor and had mercy upon them and turned to them for the sake of his covenant with Abraham, Isaac, and Jacob, and he did not want to bring them to ruin and he did not cast them away from before his face until now. 24 Finally Haz”ael the king of Syria died and Ben”ha”dad his son began to reign in place of him. 25 And Je”ho”ash the son of Je”ho”a”haz proceeded to take back again from the hand of Ben”ha”dad the son of Haz”ael the cities that he had taken from the hand of Je”ho”a”haz his father in war. Three times Je”ho”ash struck him down and he got to recover the cities of Israel.

14 In the second year of Je”ho”ash the son of Je”ho”a”haz the king of Israel, Am”a”zi”ah the son of Je”ho”ash the king of Judah became king. 15 Twenty-five years old he happened to be when he began to reign and for twenty-nine years he reigned in Jerusalem. And his mother”s name was Je”ho”ad”din of Jerusalem. 16 And he continued to do what was upright in Jehovah”s eyes, only not like David his forefather. According to all that Je”ho”ash his father had done, he did, it was only the high places that did not disappear. The people were still sacrificing and making sacrificial smoke on the high places. 17 And it came about that as soon as the kingdom had become firm in his hand he began to strike down his servants that had struck down the king his father. 18 And the sons of the strikers he did not put to death, according to what is written in the book of Moses” law that Jehovah gave in command, saying, “Fathers should not be put to death for sons, and sons themselves should not be put to death for fathers, but for his own sin should each one be put to death.” 19 He himself struck down the E”dom”ites in the Valley of Salt, ten thousand men, and got to seize Se”la in the war, and its name came to be called Jok”the”el down to this day.

8 Then it was that Am”a”zi”ah sent messengers to Je”ho”ash the son of Je”ho”a”haz the son of Je”hu the king of Israel, saying: “Do come. Let us look each other in the face. At that Je”ho”ash the king of Israel sent to Am”a”zi”ah the king of Judah, saying: “The thorny weed itself that was in Leb”a”non sent to the cedar that was in Leb”a”non, saying, ‘Do give your daughter to my son as a wife.’ However, a wild beast of the field that was in Leb”a”non passed by and trampled the thorny weed down. You have unmistakably struck down E”dom, and your heart has lifted you up. Enjoy your honor and dwell in your own house. Why, then, should you engage in strife under unfavorable conditions and have to fall, you and Judah with you?” And Am”a”zi”ah did not listen.
So Je-ho'ash the king of Israel came up and they proceeded to look each other in the face, 12 and Am-a'zi'ah the king of Judah, at Beth-she'mesh, which belongs to Judah. 13 And Judah came to be defeated before Israel, so that they took to flight, each one to his tent. 14 And it was Am-a'zi'ah the king of Judah the son of Je-ho'ash the son of A-haz-ia'h b that Je-ho'ash the king of Israel captured at Beth-she'mesh, after which they came to Jerusalem and he made a breach in the wall of Jerusalem at the gate of E'phra-im clear to the corner gate, four hundred cubits. And he took all the gold and silver and all the articles to be found at the house of Jehovah and in the treasures of the house of the king and the hostages and then returned to Sam-ar'i-a.

15 As for the rest of the affairs of Je-ho'ash, what he did and his mightiness and how he fought against Am-a'zi'ah the king of Judah, are they not written in the book of the affairs of the days of the kings of Israel? 16 Finally Je-ho'ash lay down with his forefathers and was buried in Sam-ar'i-a with the kings of Israel, and Jer-o-bo'am his son began to reign in place of him.

17 And Am-a'zi'ah the son of Je-ho'ash the king of Judah continued to live after the death of Je-ho'ash the son of Je-ho'a-haz the king of Israel for fifteen years. As for the rest of the affairs of Am-a'zi'ah, are they not written in the book of the affairs of the days of the kings of Judah? At length they leagued against him

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a Am-a'zi'ah, M; as in verse 1. b A-haz-ia'h, M. c Literally, “and the sons of the pledges,” M. d Jer-o-bo'am II. e Literally, “Jo'ash,” M.
and all that he did and his mightiness, how he fought and how he restored Damascus and Ha’math to Judah in Israel, are they not written in the book of the affairs of the days of the kings of Israel? Finally Jeroboam lay down with his forefathers, with the kings of Israel, and Zerubbabel his son began to reign in place of him.

15 In the twenty-seventh year of Jeroboam the king of Israel Azariah, the son of Amaziah, the king of Judah became king. Sixteen years old he happened to be when he began to reign, and for fifty-two years he reigned in Jerusalem. And his mother’s name was Jerohamiah of Jerusalem. And he continued to do what was upright in Jehovah’s eyes according to all that Amaziah his father had done. It was only that the high places did not disappear. The people were still sacrificing and making sacrificial smoke on the high places. Finally Jehovah plagued the king and he continued to be a leper until the day of his death and he kept dwelling in his house exempt from duties, while Joatham the king’s son was over the house, judging the people of the land. As for the rest of the affairs of Azariah and all that he did, are they not written in the book of the affairs of the days of the kings of Judah? At length Azariah lay down with his forefathers, and they buried him with his forefathers in the city of David, and Joatham his son began to reign in place of him.

8 In the thirty-eighth year of Azariah the son of Jeroboam became king over Israel in Samaria for six months. And he went on doing what was bad in Jehovah’s eyes, just as his forefathers had done. He did not depart from the sins of Jeroboam the son of Nebat, with which he caused Israel to sin. Then Shallum the son of Ja’besh conspired against him and struck him down at Ib’lame and put him to death and began to reign in place of him. As for the rest of the affairs of Zerubbabel, there they are written in the book of the affairs of the days of the kings of Israel. That was Jehovah’s word that he had spoken to Je’hu, saying: “Sons themselves to the fourth generation will sit for you upon the throne of Israel.” And it came to be that way.

13 As for Shallum the son of Ja’besh, he became king in the thirty-ninth year of Uzziah the king of Judah and he continued to reign for a full lunar month in Samaria. Then Menahem the son of Ga’di came up from Tirzah and came to Samaria and struck down Shallum the son of Ja’besh in Samaria and put him to death, and he began to reign in place of him. As for the rest of the affairs of Shallum and his conspiracy with which he conspired, there they are written in the book of the affairs of the days of the kings of Israel.

a Yeholiah, M; meaning “Yah (u) has helped.” Called Uzziah at verse 13 and at 2 Chronicles 26: 1-23; Isaiah 6: 1; Zechariah 14: 5.

b Amazi’ah, M; meaning “Yah (u) has helped.” Called Uzziah at verse 13 and at 2 Chronicles 26: 1-23; Isaiah 6: 1; Zechariah 14: 5.

c Azariah, M; meaning “Yah (u) has remembered,” “Ib’lame.”
16 It was then that Men'a-hem proceeded to strike down Tiph'sah and all that was in it and its territory out from Tir'zah, because it did not open up, and he went striking it down. All its pregnant women he ripped up. 

17 In the thirty-ninth year of Az-a-ri'ah the king of Judah, Men'a-hem the son of Gā'di became king over Israel for ten years in Sam-ăr'i-a. 18 And he continued to do what was bad in Jehovah's eyes. He did not depart from all the sins of Jer-o-bo'am 2 the son of Ne'bat, with which he caused Israel to sin, all his days. 19 Pul 2 the king of As-syr'ı-a 2 came into the land. Consequently Men'a-hem gave Pul a thousand talents of silver, that his hands might prove to be with him to strengthen the kingdom in his own hand. 20 So Men'a-hem brought forth the silver at the expense of Israel, at the expense of all the valiant, mighty men, to give to the king of As-syr'ı-a fifty silver shekels for each man. At that the king of As-syr'ı-a turned back, and he did not stay there in the land. 21 As for the rest of the affairs of Men'a-hem and all that he did, are they not written in the book 2 of the affairs of the days of the kings of Israel? 22 Finally Men'a-hem lay down with his forefathers, and Pek-a-hi'ah 2 his son began to reign in place of him.

23 In the fiftieth year of Az-a-ri'ah the king of Judah, Pek-a-hi'ah the son of Men'a-hem became king over Israel in Sam-ăr'i-a for two years. 24 And he continued to do what was bad in Jehovah's eyes. He did not depart from the
are written in the book of the affairs of the
days of the kings of Israel.

32 In the second year of Pe'kah the son of
Rem-ali'ah\(^a\) the king of Israel, Jo'atham\(^k\) the
son of Uzzi'ah\(^bn\) the king of Judah became king.

\(^{33}\) Twenty-five years old he happened to be when
he began to reign, and for sixteen years he
reigned in Jerusalem. And his mother's name
was Jerru'sha the daughter of Za'dok.\(^r\) \(^{34}\) And
he continued to do what was right in Jehovah's
eyes.\(^s\) According to all that Uzzi'ah\(^b\) his father
had done, he did.\(^t\) \(^{35}\) It was only that the high
places did not disappear.\(^u\) The people were still
sacrificing and making sacrificial smoke on the
high places.\(^v\) He it was that built the upper gate
of the house of Jehovah.\(^w\) \(^{36}\) As for the rest of
the affairs of Jo'atham,\(^x\) what he did, are they
not written in the book of the affairs of the
days of the kings of Judah?\(^y\) \(^{37}\) In those days
Jehovah started to send against Judah Re'zin\(^o\)
the king of Syria and Pe'kah\(^p\) the son of Rem-
ali'ah.\(^a\) \(^{38}\) Finally Jo'atham lay down with his
forefathers' and was buried with his forefathers
in the city of David his forefather,\(^a\) and A'haz\(^k\)
his son began to reign in place of him.

16 In the seventeenth year of Pe'kah the son of
Rem-ali'ah,\(^a\) A'haz\(^n\) the son of Jo'atham
the king of Judah became king.\(^o\) Twenty years
old A'haz was when he began to reign,\(^r\) and for
sixteen years he reigned in Jerusalem, and he
did not do what was right in the eyes of Jehovah his
God like David his forefather.\(^a\) \(^{3} And he went
walking in the way of the kings of Israel,\(^t\) and
even his own son he made pass through the

\(^{a}\) Remali'ah\(^h\)u, M, as in 2 Kings 15:25. \(^{b}\) Uzzi'ahu\(^h\)u, M. Compare verse 13, footnote d.
that King A'haz had sent from Damascus was the way that Uri'jah the priest made it pending the time that King A'haz came from Damascus. 12 When the king came from Damascus the king got to see the altar and the king began to go near to the altar and make offerings upon it. 13 And he continued to make his burnt offering and his grain offering and smoke and to pour out his drink offering and to sprinkle the blood of the communion offerings that were his upon the altar. 14 And the copper altar that was before Jehovah he now brought near from in front of the house, from between his altar and the house of Jehovah, and put it at the north side of his altar. 15 And King A'haz went on to command him, even Uri'jah the priest, saying: "Upon the great altar make the burnt offering of the morning smoke, also the grain offering of the evening and the burnt offering of the king and his grain offering and the burnt offering of all the people of the land and their grain offering and their drink offerings; and all the blood of burnt offering and all the blood of a sacrifice you should sprinkle upon it. As for the copper altar, it will become something for me to take under consideration." 16 And Uri'jah the priest went doing according to all that King A'haz had commanded.

17 Furthermore, King A'haz cut the side walls of the carriages in pieces and removed off them the basins, and the sea he took down off the copper bulls that were underneath it and then put it upon a stone pavement. And the covered structure of the sabbath that they had built in the house and the king's outer entryway he shifted from the house of Jehovah because of the king of Assyr'ia. 18 As for the rest of the affairs of A'haz, what he did, are they not written in the book of the affairs of the days of the kings of Judah? Finally A'haz lay down with his forefathers and was buried with his forefathers in the city of David, and Hezek'iah his son began to reign in place of him.

of Jehovah because of the king of Assyr'ia.

17 In the twelfth year of A'haz the king of Judah, Hoshe'a the son of E'lah became king in Samari'ah over Israel for nine years. And he continued to do what was bad in Jehovah's eyes, only not as the kings of Israel that happened to be prior to him. 18 It was against him that Shal-man'esezer the king of Assyr'ia came up and Hoshe'a came to be his servant and began to pay tribute to him. However, the king of Assyr'ia got to find conspiracy in Hoshe'a's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of Assyr'ia yearly as due. Hence the king of Assyr'ia shut him up and kept him bound in prison.

5 And the king of Assyr'ia proceeded to come up against all the land and to come up to Samari'ah and lay siege against it for three years. In the ninth year of Hoshe'a, the king of Assyr'ia captured Samari'ah and then led Israel into exile in Assyr'ia and kept them dwelling in Ha'lah and in Ha'bor at the river Go'zan and in the cities of the Medes. 7 And it came about because the sons of Israel had sinned against Jehovah their God, who brought them up out of the land of Egypt from...
under the hand of Pharaoh the king of Egypt, and they began to fear other gods; and they kept walking in the statutes of the nations whom Jehovah had driven out because of the sons of Israel, and in the statutes of the kings of Israel that they had made; and the sons of Israel went searching into the things that were not right toward Jehovah their God and kept building themselves high places in all their cities, from the tower of the watchmen clear to the fortified city; and they kept setting up for themselves sacred pillars and sacred poles upon every high hill and under every luxuriant tree; and there on all the high places they continued to make sacrificial smoke the same as the nations whom Jehovah had taken into exile because of them and they kept doing bad things to offend Jehovah. And they continued to serve dungy idols, concerning which Jehovah had said to them: "You must not do this thing"; and Jehovah kept warning Israel and Judah by means of all his prophets and every seer, saying: "Turn back from your bad ways and keep my commandments, according to all the law that I commanded your forefathers and that I have sent to you by means of my servants the prophets, and they did not listen but kept hardening their necks like the necks of their forefathers that had not exercised faith in Jehovah their God; and they continued rejecting his regulations and his covenant that he had concluded with their forefathers and his reminders with which he had warned them, and they went following vain idols and became vain themselves, even in imitation of the nations that were all around them, concerning whom Jehovah had commanded them not to do like them; and they kept leaving all the commandments of Jehovah their God and proceeded to make for themselves molten statues, two calves, and to make a sacred pole, and they began to bow down to all the army of the heavens and to serve Ba'al; and they continued to make their sons and their daughters pass through the fire and to practice divination and to look for omens, and they kept selling themselves to do what was bad in the eyes of Jehovah, to offend him; Jehovah therefore got very incensed against Israel, so that he removed them from his sight. He did not let any remain but the tribe of Judah alone.

Even Judah itself did not keep the commandments of Jehovah their God, but they went walking in the statutes of Israel that they had made. Consequently Jehovah rejected all the seed of Israel and kept afflicting them and giving them into the hand of pillagers, until he had cast them away on his own account. For he ripped Israel off from the house of David and they proceeded to make Jeroboam the son of Nebat king, and Jeroboam proceeded to part Israel from following Jehovah and he caused them to sin with a great sin. And the sons of Israel went walking in all the sin of Jeroboam that he had done. They did not depart from it, until Jehovah removed Israel from his sight, just as he had spoken by means of all his servants the prophets. So Israel went off its own soil into exile in Assyria down to this day.
24 Subsequently the king of Assyria brought people from Babylon and Cuthah and Avva and Hamath and Seph-er-va'im and had them dwell in the cities of Samaria instead of the sons of Israel, and they began to take possession of Samaria and to dwell in its cities. 25 And it came about at the start of their dwelling there that they did not fear Jehovah. Therefore Jehovah sent lions among them and they came to be killers among them. 26 So they sent word to the king of Assyria, saying: "The nations that you have taken into exile and then settled in the cities of Samaria have not known the religion of the God of the land, so that he keeps sending lions among them, and, look! they are putting them to death, inasmuch as there are none knowing the religion of the God of the land." 27 At that the king of Assyria gave orders, saying: "Have one of the priests go there whom you led into exile from there, that he may go and dwell there and teach them the religion of the God of the land." 28 Accordingly one of the priests whom they had led into exile from Samaria came and began dwelling in Bethel and he came to be a teacher of them as to how they ought to fear Jehovah.

29 However, each different nation came to be a maker of its own god, which they then deposited in the house of the high places that the Samaritans made, each different nation, in their cities where they were dwelling. 30 And the men of Babylon, for their part, made Succoth-benoth and the men of Cuth, for their part, made Ner-gal and the men of Hamath, for their part, made A-shi'ma. 31 As for the Avvites, they made Nib'az and Tar'tak, and the Se-pher-vites were burning their sons in the fire to Adram'me-lech and A-nam'me-lech the gods of Seph-er-va'im. 32 And they came to be fearers of Jehovah and went making for themselves from the people in general priests of high places and they came to be functionaries for them in the house of the high places. 33 It was of Jehovah that they became fearers, but it was of their own gods that they proved to be worshipers according to the religion of the nations from among whom they had led them into exile.

34 Down to this day they are doing according to their former religions. There were none fearing Jehovah and none doing according to his statutes and his judicial decisions and the law and the commandment that Jehovah had commanded the sons of Jacob, whose name he made Israel. 35 So Jehovah concluded a covenant with them and commanded them, saying: "You must not fear other gods, and you must not bow down to them nor serve them nor sacrifice to them. 36 But Jehovah, who brought you up out of the land of Egypt with great power and a stretched-out arm, is the One whom you should fear and to him you should bow down and to him you should sacrifice:"

Or, "Ba'bel." M, Bab'el; LXX Vg, "Babylon." b Literally, "judgment," or, "judicial decision." LXX, kr'ma. c "God," M, Elo-him; LXX, ho Theos; Vg, De'us. d "God," M, elo-him; Vg, de'us. Or, "gods"; LXX, the-o'i (plural of the-o'). e "Samar.itsans." The first occurrence of this word, and its only time in the Hebrew Scriptures. f Literally, "nation, nation," distributively, as in the preceding part of the same verse.
And the regulations and the judicial decisions and the law and the commandment that he wrote for you, you should take care to do always and you must not fear other gods. And the covenant that I have concluded with you, you must not forget and you must not fear other gods. But it is Jehovah your God that you should fear, as he is the one that will deliver you out of the hand of all your enemies. And they did not obey, but it was according to their former religion that they were doing. And these nations came to be fearers of Jehovah, but it was their own graven images that they proved to be serving. As for both their sons and their grandsons, it was just as their forefathers had done that they themselves are doing down to this day.

And it came about in the third year of Hoshea the son of E'lah the king of Israel that Hez-e-ki'ah the son of A'ha'z the king of Judah became king. Twenty-five years old he happened to be when he began to reign and for twenty-nine years he reigned in Jerusalem. And his mother's name was A'bi'jah the daughter of Zech-a-ri'ah. And he continued to do what was right in Jehovah's eyes, according to all that David his forefather had done. He it was that removed the high places and broke the sacred pillars to pieces and cut down the sacred pole and crushed to pieces the copper serpent that Moses had made, for down to those days the sons of Israel had continually been making sacrificial smoke to it, and it used

a "Religion." As in verses 23, 27. b Or, "worshipping." c "A'bi'jah," according to 2 Chronicles 29:1; "A'bi" (an abbreviation for A'bi'jah), MVgSy; A'bow, LXX. d Or, "the Asherah."
up against all the fortified cities of Judah and proceeded to seize them.\(^{11}\) So Hezekiah the king of Judah sent to the king of Assyria at La'chish, saying: "I have sinned. Turn back from against me. Whatever you may impose upon me I shall carry."\(^{v}\) Accordingly the king of Assyria laid upon Hezekiah the king of Judah three hundred silver\(^{1}\) talents and thirty gold talents.\(^{y}\) Therefore Hezekiah gave all the silver that was to be found at the house of Jehovah\(^{2}\) and in the treasures of the king's house.\(^{10}\) At that time Hezekiah cut off the doors of the temple of Jehovah\(^{c}\) and the doorposts that Hezekiah the king of Judah had overlaid\(^{a}\) and then gave them to the king of Assyria.\(^{1}\)

17 And the king of Assyria\(^{1}\) proceeded to send Tar'tan\(^{a}\) and Rab-sa'ris\(^{b}\) and Rab'sha'kehv\(^{c}\) from La'chish to King Hezekiah\(^{d}\) with a heavy military force to Jerusalem, that they might go up and come to Jerusalem. So they went up and came and stood still by the conduit\(^{a}\) of the upper pool,\(^{k}\) which is at the highway of the laundryman's field.\(^{n}\) And they began to call out to the king, but there came out to them Eli'a-kim\(^{f}\) the son of Hilki'ah,\(^{e}\) who was over the household, and Sheb'nah the secretary\(^{u}\) and Jo'ah the son of Asaph the recorder.\(^{v}\) Accordingly Rab'sha'kehv\(^{y}\) said to them: "Please, say to Hezekiah,\(^{d}\) 'This is what the great king,\(^{z}\) the king of Assyria, has said: 'What is this confidence in which you have trusted?'\(^{20}\) You have said (but it is the word of lips), 'There are counsel\(^{c}\) and mightiness for the war.'\(^{21}\) Now in whom have you put your trust, that you have rebelled against me?\(^{w}\) Look! now you have put your trust in the support of this crushed reed,\(^{7}\) Egypt,\(^{8}\) which, if a man should brace himself upon it, would certainly enter into his palm and pierce it. That is the way Phar'ao'h\(^{8}\) the king of Egypt is to all those putting their trust in him.\(^{22}\) And in case you men should say to me, 'It is Jehovah our God in whom we have put our trust,'\(^{3}\) is he not the one whose high places\(^{a}\) and whose altars Hezekiah\(^{a}\) has removed,\(^{k}\) while he says to Judah and Jerusalem: 'Before this altar you should bow down in Jerusalem?'\(^{n}\) Now, then, make a wager,\(^{r}\) please, with my lord the king of Assyria, and let me give you two thousand horses \([\text{to see}]\) whether you are able, on your part, to put riders upon them.\(^{s}\) How, then, could you turn back the face of one governor of the smallest servants of my lord,\(^{1}\) while you, for your part, put your trust in Egypt\(^{d}\) for chariots\(^{u}\) and for horsemen?\(^{v}\) Now is it without authorization from Jehovah that I have come up against this place to bring it to ruin? Jehovah himself said to me, 'Go up against this land and you must bring it to ruin.'\(^{y}\)

26 At this Eli'a-kim\(^{2}\) the son of Hilki'ah\(^{b}\) and Sheb'nah\(^{e}\) and Jo'ah\(^{c}\) said to Rab'sha'kehv: \(^{x}\) 'Speak with your servants, please, in the Syrian language,\(^{c}\) for we can listen,\(^{d}\) and do not speak with us in the Jews' language\(^{e}\) in the ears of the

\(^{a}\) Or, "the commander."  \(^{b}\) Or, "the chief court-official."  \(^{c}\) Or, "the chief cupbearer."  \(^{d}\) Hizqi'ahu, M; as at 2 Kings 16:20.  \(^{e}\) Hizqi'ah, M; meaning "My portion is Yah(u)."
people that are on the wall."  

But Rab'sha-keh said to them: "Is it to your lord and to you that my lord has sent me to speak these words? Is it not to the men sitting upon the wall, that they may eat their own excrement and drink their own urine with you men?"

28 And Rab'sha-keh continued to stand and call out in a loud voice in the Jews' language, and he went on to speak and say: "Hear the word of the great king, the king of Assyria. This is what the king has said: Do not let Hezekiah deceive you people, for he is not able to deliver you out of my hand. And do not let Hezekiah cause you to trust in Jehovah, saying, "Without fail Jehovah will deliver us and this city will not be given into the hand of the king of Assyria." Do not listen to Hezekiah, for this is what the king of Assyria has said, "Make a capitulation to me and come out to me and eat each one from his own vine and each one from his own fig tree and drink each one the water of his own cistern, until I come and I actually take you to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of oil-olive trees and honey, and keep living that you may not die. And do not listen to Hezekiah, for he allures you, saying, 'Jehovah himself will deliver us.' Have the gods of the nations at all delivered each one his own land out of the hand of the king of Assyria? Where are the gods of Ha'math and Ar'pad? Where are the gods of Sephar-va'im?"

30 And the people kept silent and did not answer him a word, for the commandment of the king was, saying: "You must not answer him." But Eli'a-kim the son of Hilk'i'ah, who was over the household, and Sheb'nah the secretary and Jo'ah the son of A'saph the recorder came to Hezeki'ah with their clothes ripped apart and told him the words of Rab'sha-keh.

19 And it came about that as soon as King Hezeki'ah heard he immediately ripped his clothes apart and covered himself with sackcloth and came into the house of Jehovah. Further, he sent Eli'a-kim, who was over the household, and Sheb'nah the secretary and the older men of the priests covered with sackcloth to Isaiah the prophet the son of A'moz. And they proceeded to say to him: "This is what Hezeki'ah has said, 'This day is a day of distress and of rebuke and of scornful insolence, for the sons have come as far as the womb's mouth and there is no power to give birth. Perhaps Jehovah your God will hear all the words of Rab'sha-keh, whom the king of Assyria his lord sent to taunt the living God, and he will certainly call him to account for the words that Jehovah your God has
heard. And you must lift up prayer in behalf of the remnant that are to be found.

5 So the servants of King Hez-e-k’i’ah came in to Isaiah, b Then Isaiah said to them: "This is what you should say to your lord, c 'This is what Jehovah has said: "Do not be afraid because of the words that you have heard with which the attendants of the king of Assyr’i-a spoke abusively of me. Here I am putting a spirit in him and he will certainly hear a report and return to his own land and I shall certainly cause him to fall by the sword in his own land.'""r

8 After that Rab’sha-ke’h returned and found the king of Assyr’i-a fighting against Lib’nah, t for he had heard that he had pulled away from La’chish. "He heard it said respecting Tir-ha’kab the king of Eth-i-o-pi-a: "Here he has come out to fight against you.' Therefore he sent messengers again to Hez-e-k’i’ah, saying:

"This is what you men should say to Hez-e-k’i’ah the king of Judah, 'Do not let your God in whom you are trusting deceive you, saying: "Jerusalem will not be given into the hand of the king of Assyr’i-a.'"" Look! you yourself have heard what the kings of Assyr’i-a did to all the lands by devoting them to destruction, and will you yourself be delivered?" Have the gods of the nations that my forefathers brought to ruin delivered them, even Go’zan and Ha’ran and Re’zeph and the sons of Eden that were in Tel-as’sar?" Where is he—the king of Ha’-

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a "Hhiq-gi’a’hu: M; as in verse 1. b "The [true] God," M, ha-Elo’him'; the definite article ha ("The") preceding the title Elo’him'. See Genesis 5:24, footnote a. c M, Elo’him' kha'y; the adjective kha'y ("living") being here in the singular number although Elo’him is the plural number of El’o’ah; as in verse 4. d Or, "not God." M, lo elo’him'. LXXVg, "no gods." e Y’sha’i’a’hu, M; as in verse 2.
"The virgin, daughter of Zion has despised you, she has held you in derision."

Behind you the daughter of Jerusalem has wagged her head."" Whom have you taunted and spoken of abusively?"

And against whom have you lifted up your voice?

And do you raise your eyes on high?n It is against the Holy One of Israel!

"By means of your messengers you have taunted Jehovah" and you say,9

"With the multitude of my war chariots I myself—

I shall certainly ascend the height of mountainous regions,"

The remotest parts of Leb'anon;7 And I shall cut down its lofty cedars, its choice juniper trees.7

And I will enter his final lodging place, the forest of his orchard.2

"I myself shall certainly dig and drink strange waters,"

And I shall dry up with the soles of my feet all the Nile7 canals of Egypt.10

"Have you not heard? From remote times it is what I will do."

From bygone days I have even formed it.

Now I will bring it in.m

"And you will serve to make fortified cities become desolate as piles of ruins."

9 "Jehovah," many Hebrew manuscripts; Ky'rìos, LXX; Do'mius, Vg; Mar'yà, Sy; A'donay', M. This is one of the 134 places where the Jewish Sopherim changed Y'ho-wah' in the Hebrew text to read A'donay' ("the Lord"). See Genesis 18:3, footnote a.

b "With the multitude," M' margin LXX Vg Sy and at Isaiah 37:24.

c "There will be an eating," The Hebrew verb here is in the infinitive absolute, and hence is impersonal and indefinite as to time. b "Jehovah of armies," LXX Vg Sy M' margin and many Hebrew manuscripts; also at Isaiah 37:32. This is one of the ten instances of Qerê v'to k'thib ("read but not written"), where the vowel points of the expression "of armies" are written in M but the consonants do not accompany. See Judges 20:13, footnote c.
32 "That is why this is what Jehovah has said concerning the king of Assyr'ia:n "He will not come into this city" nor will he shoot an arrow there nor confront it with a shield nor cast up a siege rampart against it. 33 By the way by which he proceeded to come he will return and into this city he will not come, is the utterance of Jehovah. 34 And I shall certainly defend this city to save it for my own sake and for the sake of David my servant."

35 And it came about on that night that the angel of Jehovah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the Assyr'ians. When people rose up early in the morning, why, there all of them were dead carcasses. 36 Therefore Sen.nach'erib the king of Assyr'ia a pulled away and went and returned and took up dwelling in Nin'e-veh. 37 And it came about that as he was bowing down at the house of Nis'r'hoch his god a Abraham'el-cha and Shar'ezer, his sons, b themselves struck him down with the sword c and they themselves escaped to the land of Ar'arat. d And E'sar-had'don e his son began to reign in place of him.

20 In those days Hez-e.ki'ah f got sick to the point of dying. g Accordingly Isaiah h the son of A'moz the prophet came in to him and said to him: "This is what Jehovah has said, 'Give orders to your household, i for you your--

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a "God," M, el-o-him; the plural of el-o'ah here applied to the false god Nis'troch, to denote excellency or divine power. b "His sons." c M margin LXX Vg Sy and many Hebrew manuscripts; also at Isaiah 37:38. Another Qere w'lo k'loth. See verse 31, footnote b. d "Ar'arat," MLXXSy; "the Armenians," Vg. e "His son," M margin LXX Vg Sy; as at 2 Kings 16:20. f Y'sha'i'ahu, M; as at 2 Kings 19:2. g Numbers 21:34. h Y'sha'i'ahu, M; as at verse 1. i "Court," M margin LXX Vg Sy; literally, "city," M.
steps?" 10 Then Hez-e-ki'ah\(^a\) said: "It is an easy thing for the shadow to extend itself ten steps, but not that the shadow should go backward ten steps."\(^{11}\) At that Isaiah\(^b\) the prophet began to call out to Jehovah and he made the shadow that had gone down gradually go back on the steps, that is, on the steps [of the stairs] of A'haz, ten steps backward.\(^9\)

12 At that time Be-ro'dach-bal'a-dan\(^k\) the son\(^n\) of Ba'l'a-dan the king of Babylon\(^c\) sent letters\(^s\) and a gift to Hez-e-ki'ah,\(^d\) for he had heard that Hez-e-ki'ah\(^d\) had been sick.\(^3\) And Hez-e-ki'ah\(^d\) proceeded to listen to them and show them all his treasure house,\(^t\) the silver and the gold\(^u\) and the balsam oil\(^v\) and the good oil and his armory and all that was to be found in his treasures. There proved to be nothing that Hez-e-ki'ah\(^d\) did not show them in his own house\(^w\) and in all his dominion.\(^x\)

14 After that Isaiah\(^b\) the prophet came in to King Hez-e-ki'ah\(^d\) and said to him: \(^*\) "What did these men say and from where did they proceed to come to you?" \(^z\) So Hez-e-ki'ah\(^d\) said: "From a distant land they came,\(^a\) from Babylon."\(^t\) And he went on to say: "What did they see in your house?" To this Hez-e-ki'ah\(^d\) said: "Everything that is in my house they saw.\(^g\) There proved to be nothing that I did not show them in my treasures."\(^x\) Isaiah\(^b\) now said to Hez-e-ki'ah:\(^d\) \(*\) "Hear the word of Jehovah."\(^I\) Look!

days are coming and all that is in your own house and that your forefathers have stored up down to this day will actually be carried to Babylon.\(^a\) Nothing will be left, Jehovah has said.\(^k\)\(^15\) And some of your own sons that will come forth from you to whom you will become father will themselves be taken\(^n\) and actually become court officials\(^s\) in the palace of the king of Babylon.\(^c\)\(^19\) At that Hez-e-ki'ah\(^b\) said to Isaiah: \("The word of Jehovah that you have spoken is good."\(^t\) And he went on to say: "Is it not so, if peace and truth\(^u\) themselves will continue in my own days?\(^z\)"

20 As for the rest of the affairs of Hez-e-ki'ah\(^b\) and all his mightiness and how he made the pool and the conduit\(^s\) and then brought the water into the city, are they not written in the book\(^*\) of the affairs of the days\(^s\) of the kings of Judah?\(^c\) Finally Hez-e-ki'ah\(^b\) lay down with his forefathers,\(^c\) and Ma-nas'seh\(^b\) his son began to reign in place of him.

21 Twelve years old Ma-nas'seh\(^b\) was when he began to reign, and for fifty-five years he reigned in Jerusalem. And his mother's name was Heph'zi-bah.\(^a\) And he proceeded to do what was bad in Jehovah's eyes,\(^s\) according to the detestable\(^c\) things of the nations that Jehovah had driven out because of the sons of Israel.\(^b\) So he built again the high places\(^k\) that Hez-e-ki'ah\(^b\) his father had destroyed and he set up altars\(^n\) to Ba'al and made a sacred pole,\(^d\) just as A'hab\(^c\) the king of Israel had done, and he began to bows down to all the army\(^o\) of the heavens\(^t\) and to

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\(^{a}\) Y'hihi-qia'dahu, M; meaning "Yah(u) strengthens." \(^b\) Y'sha'idahu, M; as at verse 1. \(^c\) "Babylon," LXX; "the Babylonians," VG; "Ba-bel," MSy. The expression "the king of Babylon" first occurs here. \(^d\) H'hihi-qia'dahu, M; as at verse 1. \(^e\) "Listen to them," M; "rejoice over them," LXXVg and Isaiah 39:2; "entertain them," Sy. \(^f\) "Ba-bel," MSy; "Babylon," LXXVg.
serve them. And he built altars in the house of Jehovah, respecting which Jehovah had said: "In Jerusalem I shall put my name." And he went on to build altars to all the army of the heavens in two courtyards of the house of Jehovah. And he made his own son pass through the fire and he practiced magic and looked for omens and made spirit mediums and professional foretellers of events. He did on a large scale what was bad in Jehovah's eyes, to offend him.

7 Further, he put the graven image of the sacred pole that he had made in the house of which Jehovah had said to David and to Solomon his son: "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I shall put my name to time indefinite. And I shall not again make the foot of Israel go homeless from the ground that I gave to their forefathers, provided only they are careful to do according to all that I have commanded them, even concerning all the law that my servant Moses commanded them." And they did not listen, but Manas'seh kept seducing them to do what was bad more than the nations whom Jehovah had annihilated because of the sons of Israel.

10 And Jehovah kept speaking by means of his servants the prophets, saying: "For the reason that Manas'seh, the king of Judah has done these detestable things, he has acted more wickedly than all that the Am'or-ites did that were prior to him and he proceeded to make even Judah sin with his dungy idols. That is why this is what Jehovah the God of Israel has said, 'Here I am bringing a calamity upon Jerusalem' and Judah, of which if any one hears both his ears will tingle. And I shall certainly stretch upon Jerusalem the measuring line applied to Sam'ar'ta and also the leveling instrument applied to the house of A'hab, and I shall simply wipe Jerusalem clean just as one wipes the handleless bowl clean, wiping it clean and turning it upside down. And I shall indeed forsake the remnant of my possession and give them into the hand of their enemies, and they will simply become a spoil and plunder to all their enemies, for the reason that they did what was bad in my eyes and were continually offending me from the day that their forefathers came out from Egypt down to this day."

16 And there was also innocent blood that Manas'seh shed in very great quantity until he had filled Jerusalem from end to end, besides his sin with which he caused Judah to sin by doing what was bad in the eyes of Jehovah.

17 As for the rest of the affairs of Manas'seh and all that he did and his sin with which he sinned, are they not written in the book of the affairs of the days of the kings of Judah? Finally Manas'seh lay down with his forefathers and was buried in the garden of Uz'za, and A'mon his son began to reign in place of him.

19 Twenty-two years old A'mon was when he began to reign, and for two years he reigned in Jerusalem. And his mother's name was Me-shul'le-meth the daughter of Ha'ruz from Jot'-
bah. 20 And he continued to do what was bad in Jehovah's eyes, just as Manas'seh his father had done. 21 And he kept walking in all the way that his father had walked and he continued serving the dungy idols that his father had served and bowing down to them. 22 Thus he abandoned Jehovah, the God of his forefathers, and he did not walk in the way of Jehovah.

Eventually servants of A'mon conspired against him and put the king to death in his own house. But the people of the land struck down all the conspirators against King A'mon and the people of the land made Josi'ah his son king in place of him. As for the rest of the affairs of A'mon, what he did, are they not written in the book of the affairs of the days of the kings of Judah? Then they buried him in his tomb in the garden of Uz'za, and Josi'ah his son began to reign in place of him.

Eight years old Josi'ah was when he began to reign, and for thirty-one years he reigned in Jerusalem. And his mother's name was Je-di'dah the daughter of A-dai'ah from Boz'kath. And he proceeded to do what was right in Jehovah's eyes and to walk in all the way of David his forefather, and he did not turn aside to the right or to the left.

And it came about in the eighteenth year of King Josi'ah that the king sent Sha'phan the son of Az-a-li'ah the son of Me-shul'lam the secretary of the house of Jehovah, saying:

“Go up to Hil'ki'ah the high priest and let him complete the money that is being brought into the house of Jehovah that the doorkeepers have gathered from the people, and let them put it into the hand of those doing the work, the appointed ones, in the house of Jehovah, that they may give it to those doing the work who are in the house of Jehovah to repair the cracks of the house, to the craftsmen and the builders and the masons and to buy timbers and hewn stones to repair the house. Only no accounting should be taken of the money with them into whose hand it is being put, for it is in faithfulness that they are working.”

Later Hil'ki'ah the high priest said to Sha'phan the secretary: “The very book of the law I have found in the house of Jehovah.” So Hil'ki'ah gave the book to Sha'phan and he began to read it. Then Sha'phan the secretary came in to the king and replied to the king and said: “Your servants have poured out the money that was to be found in the house and they keep putting it into the hand of the doers of the work, the ones appointed, in the house of Jehovah.” And Sha'phan began to read it before the king.

And it came about that as soon as the king heard the words of the book of the law he immediately ripped his clothes apart. Then the king commanded Hil'ki'ah the priest and A-hi'-kam the son of Sha'phan and Ach'bor the son of Mi-cai'ah and Sha'phan the secretary and A-sai'ah the king's servant, saying: “Go, in-
quire of Jehovah in my own behalf and in behalf of the people and in behalf of all Judah concerning the words of this book that has been found, for great is Jehovah's rage that has been set afire against us over the fact that our forefathers did not listen to the words of this book by doing according to all that is written concerning us."

14 Accordingly Hilki'ah the priest and Ahikam and Achbor and Sha'phan and Asa'lah went to Hul'dah the prophetess the wife of Shallum the son of Tik'vah the son of Har'has, the caretaker of the clothing, as she was dwelling in Jerusalem in the second quarter, and they proceeded to speak to her. In turn she said to them: "This is what Jehovah the God of Israel has said, 'Say to the man that has sent you men to me: This is what Jehovah has said, 'Here I am bringing calamity upon this place and upon its inhabitants, even all the words of the book that the king of Judah has read, due to the fact that they have left me and gone making sacrificial smoke to other gods in order to offend me with all the work of their hands, and my rage has been set afire against this place and will not be extinguished.' And as to the king of Judah who is inquiring to you of Jehovah, this is what you should say to him, 'This is what Jehovah the God of Israel has said: "As regards the words that you have heard, for the reason that your heart was soft so that you humbled yourself because of Jehovah at your hearing what I have spoken against this place and its inhabitants for it to

a Hili-qi-a'dhu, M; as in verse 4. b Or, "them"; the pronoun being supplied.

c become an object of astonishment and a malediction, and then you ripped your clothes apart and began weeping before me, I, even I, have heard, is the utterance of Jehovah. That is why here I am gathering you to your forefathers and you will certainly be gathered to your own graveyard in peace and your eyes will not look upon all the calamity that I am bringing upon this place." And they proceeded to bring the king the reply.

23 Then the king sent and they gathered together to him all the older men of Judah and Jerusalem, After that the king went up to the house of Jehovah, and also all the men of Judah and all the inhabitants of Jerusalem with him, and also the priests and the prophets and all the people, from small to great; and he began to read in their ears all the words of the book of the covenant that had been found in the house of Jehovah. And the king kept standing by the pillar and now concluded the covenant before Jehovah, to walk after Jehovah and to keep his commandments and his testimonies and his statutes with all the heart and with all the soul by carrying out the words of this covenant that were written in this book. Accordingly all the people took their stand in the covenant.

4 And the king went on to command Hilki'ah the high priest and the priests of the second rank and the doorkeepers to bring out from the temple of Jehovah all the utensils made for Ba'al and for the sacred pole and for all the army of the heavens. Then he burned them

a Literally, "burial places." b Or, "reminders." c Hil-qi-a'dhu, M; as in 2 Kings 22:4. d Literally, "the great priest," MLXXSy; pon'te'c, Vg.
outside Jerusalem on the terraces of Kid'ron, and he brought the dust of them to Beth'el. And he put out of business the foreign-god priests, whom the kings of Judah had put in that they might make sacrificial smoke on the high places in the cities of Judah and the surroundings of Jerusalem, and also those making sacrificial smoke to Ba'al, to the sun and to the moon and to the constellations of the zodiac and to all the army of the heavens. Furthermore, he brought out the sacred pole from the house of Jehovah to the outskirts of Jerusalem, to the torrent valley of Kid'ron, and burned it in the torrent valley of Kid'ron and ground it to dust and cast its dust upon the burial place of the sons of the people. Further, he pulled down the houses of the male temple prostitutes that were in the house of Jehovah, where the women were weaving tent shrines for the sacred pole.

8 Then he brought all the priests from the cities of Judah, that he might make unfit for worship the high places where the priests had made sacrificial smoke, from Ge'ba as far as Be'er-she'ba; and he pulled down the high places of the gates that were at the entrance of the gate of Joshua, the chief of the city, which was at the left as a person came into the gate of the city. Only the priests of the high places did not use to come up to the altar of Jehovah in Jerusalem, but they ate unfermented cakes in among their brothers. And he made unfit for worship To'phet, which is in

the valley of the sons of Hin'nom, that no one might make his son or his daughter pass through the fire to Mo'lech. Further, he caused the horses that the kings of Judah had given to the sun to cease from entering the house of Jehovah by the dining room of Na'than-me'lech the court official, which was in the porticoes, and the chariots of the sun he burned in the fire. And the altars that were upon the roof of the roof chamber of A'ha'z that the kings of Judah had made, and the altars that Mana'aseh had made in two courtyards of the house of Jehovah, the king pulled down, after which he crushed them there, and he cast their dust into the torrent valley of Kid'ron. And the high places that were in front of Jerusalem, that were to the right of the Mount of Destruction, that Sol'o-mon the king of Israel had built to Ash'to-reth the disgusting thing of the Si-do'ni-ans and to Che'mosh the disgusting thing of Mo'ab and to Mil'com the detestable thing of the sons of Am'mon, the king made unfit for worship. And he broke the sacred pillars to pieces and went on to cut down the sacred poles and to fill their places with human bones. And also the altar that was in Beth'el, the high place that Jer-o-bo'am the son of Ne'ba't, who caused Israel to sin, had made, even that altar and the

a "The valley of the sons of Hin'nom," LXXVgSyVulmarāg in and many Hebrew manuscripts. Compare Joshua 18:16, footnote h, and 15:18, footnote b; and the Appendix article on page 582 of Volume I. b "Jehovah." See 1 Kings 20:13, footnote b. c "He crushed them there"; by a correction of the Hebrew text. d That is, the south, when one faces the east. e That is, the Mount of Olives, particularly the southern extremity now known as the "Mount of Offense."
When Jo.siah\(^b\) turned he got to see the burial places that were there in the mountain. So he sent and took the bones from the burial places and burned them upon the altar, that he might make it unfit for worship, according to Jehovah's\(^a\) word that the man of God\(^d\) had proclaimed, who proclaimed these things.\(^c\) Then he said: "What is the gravestone over there that I am seeing?" At this the men of the city said to him: "It is the burial place of the man of God\(^d\) that came from Judah\(^y\) and proceeded to proclaim these things that you have done against the altar of Beth\'el."\(^b\) So he said: "Let him rest. Do not let anyone disturb his bones." Consequently they let his bones alone along with the bones of the prophet\(^a\) that had come from Samар\'i-a.

And also all the houses\(^*\) of the high places that were in the cities\(^*\) of Samar\'i-a that the kings\(^k\) of Israel had built to cause offense\(^e\) to Jehovah\(^b\) removed and he went on to do to them according to all the doings that he had done at Beth\'el.\(^f\) Accordingly he sacrificed all the priests\(^a\) of the high places that were there upon the altars and burned human bones upon them.\(^t\) After that he returned to Jerusalem.

The king now commanded all the people,
28 As for the rest of the affairs of Josi'ah, and all that he did, are they not written in the book of the affairs of the days of the kings of Judah? In his days Phar'ao'oh Nech'oh the king of Egypt came up against the king of Assyria 1 by the river Eu'phra'tes, and King Josi'ah proceeded to go to meet him, so that he got to put him to death at Megiddo as soon as he saw him. So his servants conveyed him dead in a chariot from Megiddo and brought him to Jerusalem and they buried him in his tomb. Then the people of the land took Je'ho'a-haz the son of Josi'ah and anointed him and made him king in place of his father.

31 Twenty-three years old Je'ho'a-haz was when he began to reign, and for three months he reigned in Jerusalem. And his mother's name was Ha-mu'ttai the daughter of Jeremiah from Lib'nah. And he began to do what was bad in Jehovah's eyes, according to all that forefathers of his had done. And Phar'ao'oh Nech'oh got to put him in bonds in the land of Hamath, to keep him from reigning in Jerusalem, and then imposed a fine upon the land of a hundred silver talents and a gold talent. Furthermore, Phar'ao'oh Nech'oh made Eli'aki'm, the son of Josi'ah king in place of Josi'ah his father and changed his name to Je'ho'i-akim, and Je'ho'a-haz he took and then brought to Egypt, where he eventually died. And the silver and the gold Je'ho'i-akim gave to Phar'ao'oh. Only he taxed the land, to give the silver at the order of Phar'ao'oh. According to each one's individual tax rate he exacted the silver and the gold from the people of the land, to give it to Phar'ao'oh Nech'oh.

36 Twenty-five years old Je'ho'i-akim was when he began to reign, and for eleven years he reigned in Jerusalem. And his mother's name was Ze'bidyah the daughter of Ped'ai'ah from Ru'mah. And he continued to do what was bad in Jehovah's eyes, according to all that forefathers of his had done.

24 In his days Nebu'chad-nez'zar the king of Babylon came up and Je'ho'i-akim came to be his servant for three years. However, he turned back and rebelled against him. And Jehovah began to send against him marauder bands of Chal'de'ans and marauder bands of Syrians and marauder bands of the sons of Am'mon, and he kept sending them against Judah to destroy it, according to Jehovah's word that he had spoken by means of his servants the prophets. It was only by the order of Jehovah that it took place against Judah, to remove it from his sight for the sins of Manas'seh, according to all that he had done. And there was also the innocent blood that he had shed, so that he filled Jerusalem with innocent blood, and Jehovah did not consent to grant forgiveness.

5 As for the rest of the affairs of Je'ho'i-akim and all that he did, are they not written in the book of the affairs of the days of the kings of Judah? Finally Je'ho'i-akim lay down
with his forefathers, and Je-ho'la-chin his son began to reign in place of him.
7 And never again did the king of Egypt come out from his land, for the king of Babylon had taken all that happened to belong to the king of Egypt from the torrent valley of Egypt up to the river Eu-phra'tes.
8 Eighteen years old Je-ho'la-chin was when he began to reign, and for three months he reigned in Jerusalem. And his mother's name was Ne-husht'a the daughter of El-ana'than of Jerusalem. And he continued to do what was bad in Jehovah's eyes, according to all that his father had done. During that time the servants of Neb-u-chad-nez'zar the king of Babylon came up to Jerusalem, so that the city came under siege. And Neb-u-chad-nez'zar the king of Babylon proceeded to come against the city, while his servants were laying siege against it.
12 At length Je-ho'la-chin the king of Judah went out to the king of Babylon, he with his mother and his servants and his princes and his court officials, and the king of Babylon got to take him in the eighth year of his being king. Then he brought out from there all the treasures of the house of Jehovah and the treasures of the king's house and went on to cut to pieces all the gold utensils that Sol'o-mon the king of Israel had made in the temple of Jehovah, just as Jehovah had spoken. And he took into exile all Jerusalem and all the princes and all the valiant, mighty men—ten thousand he was taking into exile—and also every craftsman and builder of bulwarks. No one had been left behind except the lowly class:

9 *Babyon," LXXVg; "Ba'bel," MSy.
10 "His name was changed to Zed-e-ki'ah." Or, "his name was changed to Zed-e-ki'ah." *Zidq'i-a'hu, M; meaning "Yah(u) is righteousness." *Yah(u) is righteousness." *Yhwh, M; meaning, possibly, "Yah(u) loosens (the womb)."
11 Twenty-one years old Zed-e-ki'ah was when he began to reign, and for eleven years he reigned in Jerusalem. And his mother's name was Ha-mu'tal the daughter of Jeremiah from Lib'nah. And he continued to do what was bad in Jehovah's eyes, according to all that Je-ho'la-chin had done. For on account of the anger of Jehovah it took place in Jerusalem and in Judah until he had cast them out of his sight. And Zed-e-ki'ah began to rebel against the king of Babylon.
25 And it came about in the ninth year of his being king, in the tenth month on the tenth day of the month, that Neb-u-chad-nez'zar the king of Babylon came, yes, he and all his military force, against Jerusalem and began camping against it and building against it a siege wall all around. And the city came to be under siege until the eleventh year of King
Zed-e-ki'ah. a b On the ninth day of the [fourth] month the famine was severe in the city, and there proved to be no bread for the people of the land. c And the city got to be breached and all the men of war [fled] d by night by the way of the gate between the double wall that is by the king's garden, e while the Chal.de'ans were all around against the city, and [the king] d began to go in the direction of the Ar'a-bah.  
And a military force of Chal.de'ans went chasing after the king and they got to overtake him in the desert plains of Jer'i-cho, e and all his own military force itself was scattered from his side.

Then they seized the king  and brought him up to the king of Babylon at Rib'lah,  that they might pronounce a judicial decision upon him.  And Zed-e-ki'ah's sons they slaughtered before his eyes  and Zed-e-ki'ah's own eyes he blinded, f after which he bound him with copper fetters  and brought him to Babylon.  

And in the fifth month on the seventh [day] of the month, that is to say, the nineteenth year of King Neb-u-chad-nez'zar the king of Babylon,  Neb-u'zar-ad'han the chief of the bodyguard, the servant of the king of Babylon,  came to Jerusalem.  
And he proceeded to burn the house of Jehovah and the king's house and all the houses of Jerusalem,  and the house of every great man  he burned with fire.  
And the walls of Jerusalem, all around, the entire military force of Chal.de'ans that were with the chief of the bodyguard pulled down. g h And the rest of the people that were left behind in the city and the deserters that had gone over i to the king of Babylon  and the rest of the multitude Neb-u'zar-ad'han the chief of the bodyguard took into exile, j  
And some of the lowly people of the land the chief of the bodyguard let remain as vinedressers and compulsory laborers. k l And the pillars of copper that were in the house of Jehovah and the carriages and the copper sea that was in the house of Jehovah the Chal.de'ans broke in pieces and went carrying the copper of them to Babylon. l m  
And the cans and the shovels and the extinguishers and the cups and all the utensils of copper with which they used to minister they took. n o And the chief of the bodyguard took the fire holders  and the basins  that were of gold as gold and those there were of silver as silver. n o As for the two pillars, the one sea  and the carriages that Sol-o'mon had made for the house of Jehovah, there happened to be no way to tell the weight of the copper of all these utensils. u v Eighteen cubits  was the height of each pillar and the capital upon it was of copper, and the height of the capital was three cubits,  and the network and the pomegranates  all around upon the capital, the whole of it, was copper, and the second pillar had the same as these upon the network.

Furthermore, the chief of the bodyguard took Se-ra'ah  the chief priest  and Zeph-a-
the people of the land, of the chief
soiLt
math," that of
the guard. and
Babylon; 21 And the king of Babylon proceeded to strike them down and put them to death at Riblah in the land of Ha-math. Thus Judah went into exile from off its soil.

22 As for the people left behind in the land of Judah, whom Neb-chad-nez'zar the king of Babylon had left behind, he went on to appoint over them Ged-a-li'ah the son of Ah'li'kam the son of Sha'phan. 23 When all the chiefs of the military forces, they and their men, heard that the king of Babylon had appointed Ged-a-li'ah, they immediately came to Ged-a-li'ah at Miz'pah, that is, Ish'ma-el the son of Neth-a-ni'ah and Jo-ha'nan the son of Ka-re'ah and Se-ra'li the son of Tan-hu'meth the Ne-toph'a-thite and Ja-az-a-ni'ah the son of the Ma-ac'a-thite, they and their men. 24 Then Ged-a-li'ah swore to them and their men and said to them: "Do not be afraid of [being] servants to the Chal-de'ans. Dwell in the land and serve the king of Babylon and it will go well with you."

25 And it came about in the seventh month that Ish'ma-el the son of Neth-a-ni'ah the son of E-lish'a-ma the royal offspring came, and also ten men with him, and they got to strike down Ged-a-li'ah, so that he died, and also the Jews and the Chal-de'ans that happened to be with him in Miz'pah. After that all the people, from small to great, and the chiefs of the military forces rose up and came into Egypt, for they had become afraid because of the Chal-de'ans.

26 And it came about in the thirty-seventh year of the exile of Je-hoi'a-chin the king of Judah in the twelfth month on the twenty-seventh day of the month E'vil-me-ro'dach the king of Babylon in the year of his becoming king raised up the head of Je-hoi'a-chin the king of Judah out of prison, and he began to speak good things with him and then put his throne higher than the thrones of the kings that were with him in Babylon. And he took off his prison clothes, and he ate bread constantly before him all the days of his life. As for his allowance, an allowance was constantly given from the king, daily as due, all the days of his life.

a G'dal'ia'h, M; meaning "Yah (u) is great." b Babylon, LXXVg; "Ba'bel," MSy. c "Duly as due." Literally, "a thing of a day on its day," M.
10 And Cush himself became father to Nim'rod. 11 He it was that made the start in becoming a mighty one in the earth. 11 As for Miz'ra-im, he became father to Lu'dim; and An'na'im and Leh-a'bam and Nap-ha'thu'im; and Path-ru'sim; and Cas-lu'him (from among whom the Phi-lis-tines went forth) and Caph'to-rim. 13 As for Ca'nana, he became father to Si'don his first-born and Heth; and the Jeb'u-site; and the Am'or-ite; and the Gir-gasit; and the Hi'vite; and the Ark-ite; and the Si'nite; and the Ar'vadite; and the Zem'a-rite; and the Ha'math-ite. 17 The sons of Shem were E'lam and As'shur and Ar-pach'shad; and Lu'd; and A'ram; and Uz; and Hul and Ge'ther and Mash. 18 As for Ar-pach'shad, he became father to She'lah; and She'lah himself became father to E'ber. 19 And to E'ber two sons were born. The name of the one was Pe'leg, because in his days the earth was divided; and the name of his brother was Jok'tan. 20 As for Jok'tan, he became father to Al-mo'dad and She'leph and Ha-zar-ma'veth; and Je'rah; and Ha-do'ram; and U'zal and Dik'lah; and O'bal and O'bel and ...
A-bim'a-el\(^a\) and She'ba\(^a\) 23 and O'phir 23 and Hav'ilah 23 and Jo'bab; 23 all these were the sons of Jok'tan.

24 Shem, 24 Ar-pach'shad, 24 She'lah, 24
25 E'ber, 25 Pe'leg, 25 Re'u, 25
26 Se'rug, 26 Na'hor, 26 Te'rach, 26
27 A'bram, 27 that is to say, Abraham. 27
28 The sons of Abraham were Isaac 28 and Ish'ma-el. 28
29 These are their family origins: Ish'ma-el's first-born Ne-ba'ioth 29 and Ke'dar 29 and Ad'be-el 29 and Mib'sam, 29 Mish'ma 29 and Du'mah, 29 Mas'sa, 29 Hay'dah 29 and Te'ma, 29 Je'tur, 29 Na'phish 29 and Ked'e-ma. 29 These were the sons of Ish'ma-el.

32 As for the sons of Ketu'rah, 32 Abraham's concubine; 32 she gave birth to Zim'ran 32 and Jok'shan 32 and Me'dan 32 and Mid'ian 32 and Ish'bax 32 and Shu'ah. 32
33 And the sons of Jok'shan were She'ba 33 and De'dan. 33
34 And the sons of Mid'ian were E'phah 34 and E'pher 34 and Ha'noch 34 and Abi'da 34 and Elda'ah. 34
All these were the sons of Ketu'rah.

34 And Abraham came to be father to Isaac. 34 The sons of Isaac were E'sau 35 and Israel. 35
35 The sons of E'sau were El'i-phaz, 35 Reu'-el and Je'ush 35 and Ja'lam 35 and Ko'rah. 35
36 The sons of El'i-phaz were Te'man 36 and O'mar, 36 Ze'pho 36 and Ga'tam, 36 Ke'na 36 and Tim'nah 36 and Am'alek. 36
37 The sons of Reu'el were Na'hath 37 Ze'rah 37 Sham'mah 37 and Miz'rah. 37
38 And the sons of Se'ir 38 were Lo'tan 38 and Sho'bal 38 and Zib'e-on 38 and A'nah 38 and Di'shon 38 and E'zer 38 and Di'shan. 38
39 And the sons of Lo'tan were Ho'ri 39 and He'mam. 39 And Lo'tan's sister was Tim'nah. 39
40 The sons of Sho'bal were Al'van 40 and Man'a-hath 40 and E'bal 40 She'pho 40 and O'man. 40
And the sons of Zib'e-on 40 were A'iah 40 and A'nah. 40
41 The sons of A'nah were Di'shon. 41 And the sons of Di'shon were Hem'dane 41 and Es'hba 41 and Ith'ran 41 and Che'ran. 41
42 The sons of E'zer were Bil'han 42 and Za'av'en 42 and A'kan. 42
The sons of Di'shan 42 were Uz 42 and A'ran. 42
43 And these are the kings that reigned in the land of E'dom 43 before any king reigned over the sons of Israel: Be'la 43 the son of Be'or, the name of whose city was Din'ha-bah. 43 Eventually Be'la died, and Jo'bah 43 the son of Ze'rah 43 from Boz'rah 43 began to reign in place of him. 43 Eventually Jo'bah died, and Hu'sham 43 from the land of the Te'man-ites 43 began to reign in place of him. 43 Eventually Hu'sham died, and
Ha’dad\textsuperscript{y} the son of Be’dad,\textsuperscript{y} who defeated Mid’lan\textsuperscript{y} in the field of Mo’ab,\textsuperscript{y} began to reign in place of him. And the name of his city was A’vith.\textsuperscript{y} Eventually Ha’dad died, and Sam’lah\textsuperscript{z} from Mas’re’kah\textsuperscript{z} began to reign in place of him. Eventually Sam’lah died, and Sha’ul\textsuperscript{z} from Re’ho’both by the River\textsuperscript{z} began to reign in place of him. Eventually Sha’ul died, and Ba’al-ha’nan\textsuperscript{z} the son of Ach’bor\textsuperscript{z} began to reign in place of him. Eventually Ba’al-ha’nan died, and Ha’dad\textsuperscript{z} began to reign in place of him, and the name of his city was Pa’u,\textsuperscript{b} and the name of his wife was Me-het’a-bel,\textsuperscript{t} the daughter of Ma’tred,\textsuperscript{t} the daughter of Me’za-hab.\textsuperscript{t} Eventually Ha’dad died.

And the sheiks\textsuperscript{z} of E’dom\textsuperscript{z} came to be sheik Tim’na,\textsuperscript{z} sheik Al’vah,\textsuperscript{z} sheik Je’theth,\textsuperscript{z} sheik O-hol-ib’amah,\textsuperscript{z} sheik E’lah,\textsuperscript{z} sheik Pi’n’on,\textsuperscript{z} sheik Ke’naz,\textsuperscript{z} sheik Te’man,\textsuperscript{z} sheik Mib’zar,\textsuperscript{z} sheik Mag’di-el,\textsuperscript{z} sheik I’ram.\textsuperscript{z} These were the sheiks\textsuperscript{z} of E’dom.

These were the sons of Israel: n Re’u’ben,\textsuperscript{z} Sim’e-on,\textsuperscript{z} Le’vi\textsuperscript{z} and Judah,\textsuperscript{z} Is’sa-char\textsuperscript{z} and Zeb’u-lun,\textsuperscript{y} Dan,\textsuperscript{z} Joseph\textsuperscript{z} and Benjamin,\textsuperscript{z} Naph’ta-li,\textsuperscript{z} Gad\textsuperscript{z} and Ash’er.\textsuperscript{z}

And Ta’mar\textsuperscript{z} his daughter-in-law it was that...
Abi'gail, she gave birth to A-ma'as,\(^a\) and the father of A-ma'as was Je'ether\(^b\) the Ish'ma-el-ite.

18 As for Ca'leb\(^a\) the son of Hez'ron,\(^a\) he became father to sons by Azuz'bah his wife and by Jer'loth, and these were her sons: Je'sher and Sho'bab and Ar'don.\(^c\) Eventually Azuz'bah died. So Ca'leb\(^a\) took to himself Eph'rat'h,\(^d\) who in time bore Hur\(^e\) to him.\(^f\) Hur, in turn, became father to U'ri.\(^g\) U'ri, in turn, became father to Bez'al-el.\(^h\)

21 And afterward Hez'ron had relations with the daughter of Ma'chir\(^i\) the father of Gil'e-ad.\(^k\) And he himself took her when he was sixty years\(^o\) old, but she bore Se'gub to him.\(^p\) Se'gub, in turn, became father to Ja'ir,\(^q\) and he came to have twenty-three cities\(^r\) in the land of Gil'e-ad.\(^s\) Later Gesh'ur\(^u\) and Syria\(^t\) took the tent villages\(^v\) of Ja'ir from them, with Ke'nath\(^w\) and its dependent towns,\(^b\) sixty cities. All these were the sons of Ma'chir the father of Gil'e-ad.

24 And after the death of Hez'ron\(^y\) in Ca'leb-ephr'a-tah,\(^z\) with A-bi'jah being the wife of Hez'ron, she then bore him Ash'hur\(^x\) the father of Te'ko'a.\(^c\)

25 And the sons of Je-rah'me-el\(^a\) the first-born of Hez'ron were Ram\(^y\) the first-born and Bu'nah and O'ren and O'zem, A-hi'jah.\(^c\) And Je-rah'me-el came to have another wife, whose name was At'a-rah. She was the mother of O'nam.\(^s\) And the sons of Ram\(^y\) the first-born of Je-rah'me-el came to be Ma'az and Ja'min and E'ker.\(^t\) And the sons of O'nam\(^o\) came to be Sham'mai and Ja'da. And the sons of Sham'mai were Na'dab and A-bi'shur.\(^u\) And the name of A-bi'shur's wife was Abi'hai, who in time bore him Ah'ban and Mo'lid.\(^l\) And the sons of Na'dab\(^j\) were Se'led and Ap'pa-im. But Se'led died without sons.\(^m\) And the sons of Ap'pa-im were Ish'i. And the sons of Ish'i were She'shan,\(^n\) and the sons of She'shan, Ah'la.i.\(^a\) And the sons of Ja'da the brother of Sham'mai\(^k\) were Je'ether\(^k\) and Jon'a-than. But Je'ether died without sons.\(^n\) And the sons of Jon'a-than were Pe'leth and Za'za. These became the sons of Je-rah'me-el.

34 And She'shan\(^n\) came to have no sons, but daughters. Now She'shan had an Egyptian\(^o\) servant\(^q\) whose name was Jar'ha.\(^s\) So She'shan gave his daugh-ter to Jar'ha his servant as a wife, who in time bore him At'tai.\(^t\) At'tai, in turn, became father to Nathan. Nathan, in turn, became father to Zaa'bad.\(^u\) Zaa'bad, in turn, became father to Eph'la.i. Eph'la.i, in turn, became father to O'bed.\(^v\) O'bed, in turn, became father to Je'hu. Je'hu, in turn, became father to Aza-ri'ah. Aza-ri'ah, in turn, became father to He'lez. He'lez, in turn, became father to El-e-a'sah.
40 El-e'a'sah, in turn, became father to Sis'mai. Sis'mai, in turn, became father to Shal' lum. 41 Shal' lum, in turn, became father to Jek- a-mi'ah. Jek-a-mi'ah, in turn, became father to Elish'a-ma.

42 And the sons of Ca' leb\textsuperscript{a}, the brother of Je-ra'he-me-el were Me'sha his first-born,\textsuperscript{v} who was the father of Ziph,\textsuperscript{y} and the sons of Ma-re'shah the father of He'bron. 43 And the sons of He'bron were Ko' rah and Tap'pu-ah and Re' kem and She'ma. 44 She'ma, in turn, became father to Ra'ham the father of Jor'ke-am. Re' kem, in turn, became father to Sham'mai. 45 And the son of Sham'mai was Ma'on, and Ma'on was the father of Beth-zur. 46 As for E'phah the concubine of Ca' leb, she gave birth to Ha'ran and Mo'za and Ga' zez. As for Ha'ran, he became father to Ga' zez. 47 And the sons of Jah' da'i were Re' gem and Jo'tham and Ge'shan and Pe'let and E'phah and Sha' aph. 48 As for Ca' leb's concubine Ma'a- cah, she gave birth to She'ber and Tir' ha-nah. 49 In time she bore Sha' aph the father of Mad-man'nah,\textsuperscript{f} She' va the father of Mach-be'na and the father of Gib'e-a. And Ca' leb's daughter was Ach' sah.\textsuperscript{g} These became the sons of Ca' leb.

The sons of Hur\textsuperscript{b} the first-born of Eph'ra-thah;\textsuperscript{h} Sho' bal\textsuperscript{i} the father of Kir'i-ath-je'ar-im,\textsuperscript{n} Sal'ma the father of Beth-le-hem,\textsuperscript{a} Ha'reph the father of Beth-ga' der. 51 And Sho' bal\textsuperscript{b} the father of Kir'i-ath-je'ar-im\textsuperscript{n} came to have sons: Ha-ro' eh, half of the Me-nu'hoth. 52 And the families of Kir'i-ath-je'ar-im\textsuperscript{n} were the Ith'rites\textsuperscript{u} and the Pu'thites and the Shu'math-ites and the Mish'ra- ites. It was from these that the Zo'rath- ites\textsuperscript{v} and the Esh'ta-ol-ites\textsuperscript{y} came out. 53 The sons of Sal'ma were Beth-le-hem\textsuperscript{a} and the Ne-to ph'a- thites,\textsuperscript{a} At'roth-beth-jo'ab and half of the Man-a-ha' thites, the Zor' ites. 54 And the families of the scribes dwelling at Ja' bez\textsuperscript{a} were the Ti'rath- ites, the Shim'e-ath- ites, the Su' cath- ites. These were the Ken' ites\textsuperscript{t} that came from Ham'math\textsuperscript{a} the father of the house of Re'chab.\textsuperscript{b}

3 And these became the sons of David that were born to him in He'bron: \textsuperscript{e} the first-born Am'non,\textsuperscript{c} of A-hin'o-am;\textsuperscript{i} the Jez're-el-ites,\textsuperscript{k} the second, Daniel, of Ab'i-gai;\textsuperscript{l} the Car' mels- ites,\textsuperscript{h} the third, Ab'sa-lom\textsuperscript{t} the son of Ma-a-cah,\textsuperscript{u} the daughter of Ta'lmai\textsuperscript{d} the king of Gesh'ur,\textsuperscript{y} the fourth, Ad-o-ni'jah\textsuperscript{z} the son of Hag'gith,\textsuperscript{a} the fifth, Sheph-a-ti'ah,\textsuperscript{a} of Ab'i'tal,\textsuperscript{b} the sixth, Ith're-am,\textsuperscript{c} of Eg' lah\textsuperscript{a} his wife. 4 There were six born to him in He'bron; and he continued to reign there seven years and six months, and for thirty-three years he reigned in Jerusalem. 5 And there were these born to him in Jerusalem: Shin' e-a\textsuperscript{a} and Sho' bab\textsuperscript{b} and Nathan and Sol'o-mon,\textsuperscript{e} four of Bath-she'ba\textsuperscript{a} the daughter of Am'miel,\textsuperscript{b} and I b' har\textsuperscript{c} and

\textsuperscript{a} Called Che.lu' bai at verse 9. \textsuperscript{b} "Bath-she'ba," LXXVg; "Bath'shu'a," M.
Elish'ama\textsuperscript{a} and Elisha'let,\textsuperscript{t} and No'gah and Ne'pheg\textsuperscript{u} and Jeraph'a\textsuperscript{v} and Elish'a'uma\textsuperscript{w} and Elish'a'let,\textsuperscript{y} nine, all the sons of David besides the sons of the concubines, and Ta'mar\textsuperscript{z} sister.

10 And the son of Sol'omon was Re-ho-bo'am,\textsuperscript{a} Abi'jah\textsuperscript{b} his son, Asa\textsuperscript{c} his son, Je-hosh'a-phat\textsuperscript{d} his son, Je-ho'ram\textsuperscript{e} his son, A-ha'ziah\textsuperscript{f} his son, Je-ho'ash\textsuperscript{g} his son, Am-zi'ah\textsuperscript{h} his son, Az-zi'ah\textsuperscript{i} his son, Jo'tham\textsuperscript{j} his son, A'mon\textsuperscript{k} his son, Jo'siah\textsuperscript{l} his son.

15 And the sons of Josi'ah were the first-born Jo'hanan\textsuperscript{m}, the second, Je-ho'ak-im\textsuperscript{n}, the third, Zed-e-kia'h\textsuperscript{o}, the fourth, Shal'um.\textsuperscript{p} And the sons of Je-ho'ak-im were Je-co-ni'ah\textsuperscript{q} his son, Zed-e-kia'h\textsuperscript{r} his son.

18 And the sons of Je-ho'ak-im were Je-co-ni'ah\textsuperscript{s} his brother, Mala'chir'am and Pedal'ah and She'naz'zar, Jek-a'mi'ah, Hosh'ama and Ned-a-bi'ah.\textsuperscript{t} And the sons of Pedal'ah were Ze-ru'babal\textsuperscript{u} and Shimi'el, and the sons of Ze-ru'babal were Mesha'llam and Han-ani'ah (and She-lo'imith was their sister);\textsuperscript{v} and Hashu'bah and O'hei and Ber-e-chi'ah and Has-a-di'ah, Ju'shab-he'sed, five.\textsuperscript{w} And the sons of Han-ani'ah were Pe-lat'i'ah\textsuperscript{x} and Je-sha'iah, the sons of [Je-sha'iah] Re'pha'iah, the sons of [Re'pha'iah] Ar'nan, the sons of [Ar'nan] O-ba-di'ah, the sons of [O-ba-di'ah] Shec-a-ni'ah,\textsuperscript{y} She-mai'ah, and the sons of She-mai'ah, Hati'ah.

1. Elish'a-ma, MLXX Vg Sy; Elisha'u, two Hebrew manuscripts and 1 Chronicles 14:5 and 2 Samuel 5:15.\textsuperscript{z} Je-ho'ash, as at 2 Kings 1:17. Literally, "Jo'ram," M.\textsuperscript{a} Je-ho'ash, as at 2 Kings 11:21. Literally, "Jo'ash," M. d Jo'hannan, MLXX Vg Sy; Jo'ahaz, LXX Lagardian edition.

4: The sons of Judah\textsuperscript{y} were Pe'rez,\textsuperscript{a} Hez'on\textsuperscript{b} and Car'mi\textsuperscript{c} and Hur\textsuperscript{d} and Sho'balk.\textsuperscript{e} As for Re'ah\textsuperscript{f} the son of Sho'bal, he became father to Ja'hash; Ja'hash, in turn, became father to A-hu'mai and La'had. These were the families of the Zo'rathees.\textsuperscript{g} And these were [the sons of] the father of E'tam: Jez're-el\textsuperscript{h} and Ish'ma\textsuperscript{i} and Id'bash, (and the name of their sister was Hazze-lel-po'ni),\textsuperscript{j} and Penue'el the father of Ge'dor\textsuperscript{k} and Ezer the father of Hur'shah. These were the sons of Hur\textsuperscript{l} the first-born of Ephra'im the father of Beth-lehem.\textsuperscript{m} And Ash'hur\textsuperscript{n} the father of Teko'a\textsuperscript{o} came to have two wives, He'lai and Na'arah.\textsuperscript{p} In time Na'arah bore to him A-huz'zam and He'pher and Te'men and Ha'a-hash'ta-ri. These were the sons of Na'arah.\textsuperscript{q} And the sons of He'lai were Ze'reth,\textsuperscript{r} Iz'har\textsuperscript{s} and Eth'nan.\textsuperscript{t} As for Koz, he became father to A'nub and Ze-be'bah and the families of A-har'hel the son of Ha'rum.

9 And Ja'bez\textsuperscript{u} came to be the most honorable of his brothers, and it was his mother that called his name Ja'bez, saying: "I have given him birth in pain.\textsuperscript{v} And Ja'bez began to call upon the God of Israel, saying: "If you will without fail bless\textsuperscript{w} me and actually enlarge my territory\textsuperscript{x} and your hand\textsuperscript{y} really proves to be with me, and you really preserve [me] from calamity,\textsuperscript{z} that it may not pain me,\textsuperscript{a}" According to...
1 CHRONICLES 4:11—21

11 As for Ca'leb, the brother of Shu'ah, he became father to Me'hir, who was the father of Esh'ton. Esh'ton, in turn, became father to Beth-ra'pha and Pa-se'ah and T[e-hi]n'nah the father of Ir-na'hash. These were the men of Re'cach. And the sons of Ke'naz were Oth'niel and Serai'ah, and the sons of Oth'niel, Ha'thath. As for Me'o-no-thai, he became father to Oph'rath. As for Serai'ah, he became father to Jo'a'b the father of Ge-har'a-shim, for craftsmen are what they became. 15 And the sons of Ca'leb, the son of Je-phun'neh were I'ru, E'lah and Na'am, and the sons of E'lah, Ke'naz. And the sons of Je-hal-le-le-le were Ziph and Ziph'ah, Tir'i'a and As'a-rel. 17 And the sons of Ez'rah were Je'ther and Me-re'd and E'pher and Ja'a'n; and she got to conceive Mir'im and Sham'mai and Ish'bah the father of Esh-te-mo'a. As for his Jewish wife, she gave birth to Je'red the father of Ge'dor and He'er the father of So'co and Je-ku'thi-el the father of Za-no'ah. And these were the sons of Bi-thi'ah the daughter of Phar'ao, whom Me'red took. 19 And the sons of Hod'i'ah's wife, the sister of Na'ham, were the father of Ke'i'lah the Gar'mite and Esh-te-mo'a the Ma-ac'a-thite. And the sons of Shi'mon were Am'mon and Rin'nah, Ben-ha'na'nan and Ti'lion. And the sons of Ish'ri were Zo'beh and Ben-zi'oth. 21 The sons of She'lah, the son of Judah were Er the father of Le'c'ah and La'a-dah the father of Ma-re'shah and the families of the house of

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a "Ca'leb," LXXVgSy; "Che'lub," M. b Meaning "Valley of craftsmen."
Je-dai'jah the son of Shim'ri the son of She-ma'i'ah. 38 These who came in by names were the chieftains among their families, and the household itself of their forefathers increased in multitude. 39 And they proceeded to go to the entryway of Ge'dor, 40 clear to the east of the valley, to look for pasture for their flocks. 41 Eventually they found fat and good pasture, and the land was quite wide 42 and having no disturbance but at ease, for those dwelling there in former times were of Ham. 43 And these written down by [their] names proceeded to come in in the days of Hez-e-ki'ah by the king of Judah and strike down the tents of the Ham'ites 44 and the Meu'nim that were to be found there, 45 so that they devoted them to destruction down to this day, and they began to dwell in their place, because there was pasture for their flocks there. 46 And from them there were some of the sons of Sim'e-on that went to Mount Se'ir, five hundred men, with Pe-la-ti'ah and Ne-a-ri'ah and Re-phai'ah and Uz'zi'el the sons of Ish'i at their head. 47 And they proceeded to strike down the remnant that had escaped of Am'a-lek, 48 and they continued to dwell there down to this day.

5 And the sons of Reu'ben the first-born of Israel—for he was the first-born, 49 but for his profaning of the house of his father his right 50 as first-born was given to the sons of Joseph 51 of the son of Israel, so that he was not to be enrolled genealogically for the right of the first-born. 52 For Judah himself proved to be supe-

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a Literally, "was spacious on both (all) sides," M. b Y'hiz qi'in'hu, M; as at 2 Kings 20:10. c "The tents of the Ham'ites." Or, according to the vowel-pointing of M, "their tents."
of the house of their forefathers. 16 And they continued to dwell in Gil'e-ad, 1 in Ba'shan 2 and in its dependent towns 3 and in all the pasture grounds of Shar'on as far as their terminations. 17 They were all of them enrolled genealogically in the days of Jo'tham 2 the king of Judah and in the days of Jer-o-bo'am 4 the king of Israel.

18 As for the sons of Reu'ben and the Gad'rites and the half tribe of Manas'seh, of those who were valiant 7 fellows, men carrying shield 5 and sword and bending the bow 5 and trained in war there were forty-four thousand seven hundred and sixty going out to the army. 19 And they began to make war upon the Hag'rites, 6 and Je'tur 8 and Na'phi'sh 8 and No'dab. 20 And they came to be helped against them, 1 so that the Hag'rites and all those who were with them were given into their hand, for it was to God that they called for aid 1 in the war and he let himself be entreated in their favor because they trusted in him. 21 And they got to take captive their livestock, 8 their camels 8 fifty thousand, and sheep 8 two hundred and fifty thousand, and asses two thousand, and human souls 8 a hundred thousand. 22 For there were many that had fallen slain, because it was on the part of The [true] God 23 that the fighting was. 24 And they continued to dwell in their place down to the time of the exile. 25

23 As for the sons of the half tribe of Manas'seh, 2 they dwelt in the land from Ba'shan 2 to

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4 The sons of Le'vey 1 were Ger'shon, 2 Ko'hath 1 and Me'rari. 2 And the sons of Ko'hath 1 were Am'ram 2, Iz'har 9, and Heb'ron 9 and Uz'ziel. 9 And the sons of Am'ram were Aaron 9 and Moses 11 and there was Mir'iam 13. And the sons of Aaron were Na'dab 9 and Abi-hu, 9 and E'le-a'zar 9 and Ith'a-mar. 9 As for E'le-a'zar, 9 he became father to Phin'e-has. 9 Phin'e-has himself became father to Abi-shu'a 9 and Abi-shu'a, in turn, became father to Buk'ki 9 and Buk'ki, in turn, became father to Uz'zi 9 and Uz'zi, in turn, became father to Zer-ah'i 9 and Zer-ah'i, in turn, became father to Me'a-ri'oth. 9 Me'a-ri'oth himself became father to Am-a-ri 9; Am-a-ri 9,
in turn, became father to A-hi’tub. 9 A-hi’tub, in turn, became father to Zadok; 10 Zadok, in turn, became father to A-him’a-az. 11 A-him’a-az, in turn, became father to Azari’ah. Azari’ah, in turn, became father to Joha’nan. 12 Joha’nan, in turn, became father to Azari’ah. He was the one that acted as priest in the house that So-lo-mon built in Jerusalem. 13 And Azari’ah came to be father to Amari’ah. Amari’ah, in turn, became father to A-hi’tub. 14 A-hi’tub, in turn, became father to Zadok. 15 Zadok, in turn, became father to Shal’um. 16 Shal’um, in turn, became father to Hilki’ah. 17 Hilki’ah, in turn, became father to Azari’ah. Azari’ah, in turn, became father to Joha’nan. Joha’nan, in turn, became father to Azari’ah. He was the one that acted as priest in the house that So-lo-mon built in Jerusalem. 18 And Azari’ah came to be father to Amari’ah. Amari’ah, in turn, became father to A-hi’tub. 19 A-hi’tub, in turn, became father to Zadok. 20 Zadok, in turn, became father to Shal’um. 21 Shal’um, in turn, became father to Hilki’ah. 22 Hilki’ah, in turn, became father to Azari’ah. Azari’ah, in turn, became father to Joha’nan. Joha’nan, in turn, became father to Azari’ah. He was the one that acted as priest in the house that So-lo-mon built in Jerusalem.

16 The sons of Levi were Ger’shom, Koh’ath and Merari. 17 And these are the names of the sons of Ger’shom: Lib’ni and Shim’e-i. 18 And the sons of Koh’ath were Am’ram and Izhar and Hebron and Uzzi-el. 19 The sons of Merari were Mah’li and Mu’shi.

And these were the families of the Levites by their forefathers: 20 Of Ger’shom, Lib’ni his son, Ja’hath his son, Zim’mah his son, Jo’ah his son, Id’do his son, Ze’t’rah his son, Jeath’e-rai his son. 21 The sons of Koh’ath were Ammin’adab his son, Koh’rah his son, As’sir his son, Na’than his son, E-li’ah his son, As’ir his son. 22 Ta’hath his son, U’r-i’el his son, Uzzi’ah his son, and Sha’ul his son.

25 And the sons of Elka’nah were Ama’sa’i and Ahi’moth. 26 As for Elka’nah, the sons of Elka’nah were Zo’phai his son and Na’hat his son, E-li’ah his son, Jeho’rah his son, Elka’nah his son. 27 And the sons of Samuel were the first-born [Joel] and the second Abi’jah. 28 The sons of Merar’i were Mah’li and Lib’ni his son, Shim’e-i his son, Uz’zah his son, Shim’e-a his son, Hagg’i’ah his son, A-sai’ah his son.

31 And these were the ones to whom David gave positions for the direction of the singing at the house of Jehovah after the Ark had a resting place. 32 And they came to be ministers in the singing before the tabernacle of the tent of meeting until So-lo-mon built the house of Jehovah in Jerusalem, and they kept attending upon their service according to their commission. 33 And these were those in attendance and also their sons: Of the sons of the Ko’hath-ites He’man the singer, the son of Joel, the son of Samuel, the son of Elka’nah, the son of Je-ro’ham, the son of E-li-el, the son of To’ah, the son of Zuph, the son of Elka’nah, the son of Ma’hat, the son of Ama’sa, the son of Elka’nah, the son of Joel, the son of Azari’ah, the son of Ze’phah’i’ah, the son of Elka’nah, the son of Ta’hath, the son of As’sir, the son of Ebi’asaph, the son of Ko’rah, the son of Is’har, the son of Ko’rah, the son of Levi, the son of Israel.
48 As regards the sons of Me'rar'i, their brothers on the left hand, there was E'than the son of Kish'i, the son of Ab'di, the son of Mal'tuch, 49 the son of Hash-a-bi'ah, the son of Am-a-zi'ah, the son of Hil-ki'ah, 50 the son of Am'zi, the son of Ba'ni, the son of She'mer, 51 the son of Mah'li, the son of Mu'shi, the son of Me'rar'i, the son of Le'vi.

49 And their brothers the Levites were the ones given for all the service 5 of the tabernacle of the house of The [true] God. 5 And Aaron and his sons were making sacrificial smoke upon the altar of burnt offering and upon the altar of incense for all the work of the most holy things and to make atonement for Israel, according to all that Moses the servant of The [true] God had commanded. 60 And these were the sons of Aaron: E-le-a'zar his son, Phin'e-has his son, Ab'i-shur'a his son, 51 Buk'ki his son, Uz'zi his son, Zer-a-hi'ah his son, 52 Me-ra'iioth his son, Am-a-ri'ah his son, A-hi-tub his son, 53 Za'dok his son, A-him'a-ay his son.

54 And these were their dwelling places by their walled camps in their territory, for the sons of Aaron belonging to the family of the Ko'hath-ites, for the lot had come to be theirs. 55 Accordingly they gave them He'bron in the land of Judah, with its pasture grounds all around it. 56 And the field of the city and its settlements they gave to Ca'leb the son of Jep-hun'neh. 57 And to the sons of Aaron they gave the cities of refuge, He'bron, and Lib'nah with its pasture grounds and Jat'ti'ir and Eshte-mo'a with its pasture grounds, 59 and Hi'len with its pasture grounds, De'bir with its pasture grounds, 60 and Ashan with its pasture grounds and Beth-shemesh with its pasture grounds; 61 and from the tribe of Benjamin Ge'ba with its pasture grounds and A'l'emeth with its pasture grounds and An'a-thoth with its pasture grounds. All their cities were thirteen cities among their families.

61 And to the sons of Ko'hath that were left over they gave from the family of the tribe, from the half tribe, the half of Ma纳斯'seh, by the lot ten cities. 62 And to the sons of Ger'shon by their families they gave from the tribe of Is'sa-char and from the tribe of Ash'er and from the tribe of Naph'ta-li and from the tribe of Ma纳斯'seh in Ba'shan, thirteen cities.

63 To the sons of Me'rar'i by their families they gave from the tribe of Reu'ben and from the tribe of Gad and from the tribe of Zeb'u-lun by the lot twelve cities.

64 Thus the sons of Israel gave the Levites the cities with their pasture grounds. 65 Furthermore, by the lot they gave from the tribe of the sons of Judah and from the tribe of the sons of Sim'e'on and from the tribe of the sons of Benjamin these cities which they proceeded to call by names.

66 And some of the families of the sons of Ko'hath came to have the cities of their terri-
tory from the tribe of Ephraim. Accordingly they gave them the cities of refuge, Shechem with its pasture grounds in the mountaintous region of Ephraim, and Gezer with its pasture grounds, and Jokmeam with its pasture grounds and Beth-horon with its pasture grounds, and Ai with its pasture grounds and Gath-ri'mon with its pasture grounds; and from half of the tribe of Manasseh, An'er with its pasture grounds and Bil'e-am with its pasture grounds, to the family of the sons of Kohath that were left over.

71 And to the sons of Ger'shom they gave from the family of the half tribe of Manasseh, Golan in Bashan with its pasture grounds and Ash'ta-roth with its pasture grounds; and from the tribe of Issa-char, Ke'desh with its pasture grounds and Dab'e-rah with its pasture grounds, and Ramoth with its pasture grounds and Anem with its pasture grounds; and from the tribe of Asher, Ma'shal with its pasture grounds and Ab'don with its pasture grounds, and Hu'kok with its pasture grounds and Re'hob with its pasture grounds; and from the tribe of Naphtali, Ke'desh in Galilee with its pasture grounds and Ha'mon with its pasture grounds and Kir'i-a-tha'im with its pasture grounds.

77 To the sons of Merari that were left over [they gave] from the tribe of Zeb'u-lun Rim'momono with its pasture grounds, Ta'bor with its pasture grounds, and in the region of the Jordan at Jericho, to the east of the Jordan, from the tribe of Reuben, Be'zer in the wilderness with its pasture grounds and Ja'hazar with its pasture grounds, and Ked'e-moth with its pasture grounds and Meph'a-atth with its pasture grounds; and from the tribe of Gad, Ra'moth in Gil'e-ad with its pasture grounds and Ma'h-a-na'im with its pasture grounds, and Heshbon with its pasture grounds and Ja'zer with its pasture grounds.

7 Now the sons of Issa-char were To'la and Pu'ah, Ja'shub and Shim'on, four. And the sons of To'la were Uz'zi and Re-pha'iah and Je'ri-el and Jah'mai and Ib'sam and Shem'u-el, heads of the house of their forefathers. Of To'la there were valiant, mighty men, by their descendants. Their number in the days of David was twenty-two thousand six hundred. And the sons of Uzzi were Iz'ra-hi'ah, and the sons of Izra-hi'ah were Mi'cha-el and Ob-a-di'ah and Joel, Ishi'ah, five, all of them being heads. And with them by their descendants, according to the house of their forefathers, there were troops of the army for war, thirty-six thousand, for they had many wives and sons. And their brothers of all the families of Issa-char were valiant, mighty men, eighty-seven thousand by the genealogical enrollment of them all.

6 [The sons of] Benjamin were Be'la and Be'cher and Je-di'a-el, three. And the sons of Be'la were Ez'bon and Uz'zi and Uz'zi-el and Jer'i-moth and Iri, five, heads of the house of their forefathers, valiant, mighty men, and their genealogical enrollment was twenty-two thousand and thirty-four. And the sons of Be'cher were Zem'ri'ah and Jo'ash and Eli'ezer and

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*Footnotes:*
* "Ja'haz," as at Isaiah 15:4 and Jeremiah 48:34; "Jah'zah," M.
And he took him his concubine, whom he had in the land of his war, and she bore a son, and his name was Ma'chir.  

And Ma'chir himself took a wife for Hup'pim and for Shuppim, and the name of his sister was Ma'a-cah. And the name of the second was Ze-lo'phe-had,  

but Ze-lo'phe-had came to have daughters.  

In time Ma'a-cah, Ma'chir's wife, bore a son and called his name Pe'resh, and the name of his brother was She'resh, and his sons were U'lam and Ra' kem.  

And the sons of U'lam were Be'dan. These were the sons of Gil'e-ad the son of Ma'chir the son of Manas'seh.  

And his sister was Ham-mo'le-cheth. She gave birth to

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*He called his name," M; "she called his name," SyT and four Hebrew manuscripts. Or, "his name was called." b"Nun," Vg; "Non," M. c Literally, "Je-hoash'ah." M. d "Ga'za," T and many Hebrew manuscripts. Not the Ga'za in Philis'ti'a, which was assigned to Judah.
The sons of Ash'ēr were Im'nah and Ish'vah and Ish'vi and Be'ri'ah; and Se'rah was their sister. And the sons of Be'ri'ah were He'ber and Mal'chiel, who was the father of Bir'zai-th. As for He'ber, he became father to Japh'let and Sho'mer and Ho'tham, and to Shu'a and their sister. And the sons of Japh'let were Pa'sach and Bim'hal and Ash'vath. These were the sons of Japh'let. And the sons of Sho'mer were A'hi and Roh'gah, Je-hub'bah and A'ram. And the sons of He'lem his brother were Zo'phah and Im'ma and She'lesh and A'mal. The sons of Zo'phah were Su'ah and Har-ne'pher and Shu'al and Be'ri and Im'ma. Be'zer and Hod and Sham'ma and Shi'lshah and Ith'ran and Be'e'ra. And the sons of Je'ther were Je-phun'neh and Pis'pah and A'ra. And the sons of Ul'la were A'ra and Han'mi-el and Rizi'a. All these were the sons of Ash'ēr, heads of the house of the forefathers, select, valiant, mighty men, heads of the chieftains, and their genealogical enrollment was in the army in the war. Their number was twenty-six thousand men.

As for Benjamin, he became father to Be'la his first-born, Ash'bel the second and A-har'ah the third, No'hah the fourth and Ra'pha the fifth. And Be'la came to have sons, Ad'dar and Ge'ra and A-bi'hud, and Ab-i-shu'a and Na'a'man and A-ho'ah, and Ge'ra and She-phu'phan and Hu'ram. And these were the sons of E'hu'd. These were the heads of the houses of forefathers belonging to the inhabitants of Ge'ba, and they proceeded to take them into exile at Man'a-hath. And Na'a'man and A-hi'jah; and Ge'ra—he was the one that took them into exile—and he became father to Uz'za and A-hi'hu'd. As for Sha-ha-ra'im, he became father to children in the field of Mo'ab after he sent them away. Hu'shim and Ba'ar were his wives. And Ho'desh his wife he came to be father to Jo'bab and Zib'ia and Me'sha and Mal'cam, and Je'uz and Sha-chi'a and Mir'mah. These were his sons, heads of the houses of forefathers. And by Hu'shim he became father to A-bi'tub and El'pa'al. And the sons of El'pa'al were E'ber and Mi'sham and She'med, who built O'no and Lod and its dependent towns, and Be'ri'ah and She'ma. These were heads of the houses of forefathers, belonging to the inhabitants of Ai'ja.on. These were the ones that chased away the inhabitants of Gath. And there were A-hi'o, Sha'shak and Jer'e-moth, Zeb-ad'i'ah and A-rad and E'der, Mi'cha-el and Ish'pah and Jo'ha, the sons of Be'ri'ah, and Zeb-ad'i'ah and Me-shu'laim and Hiz'ki and He'ber, Ish'me-rai and Iz-li'ah and Jo'bab, the sons of El'pa'al, and Ja'kim and Zich'ri and Zab'di, and El'e-i'nah and Zil'le-thai and E'lil, and A-dai'ah and Be'ra'iah and Shim'rath, the sons of Shim'ei, and Ish'pan and E'ber and E'lil, and Ab'don and Zich'ri and Ha'nan, and Han-ani'ah and E'lam.
and An-tho'thi'jah, 23 and Iph-de'lah and Pe-nu'el, the sons of Sha'shak, 26 and Sham'she-raj and She-ha-ri'ah and Ath-a-li'ah, 27 and Ja-a-resh'i'ah and Eli'jah and Zich'ri, the sons of Je-ro'ham. 28 These were heads of [the houses of] fore-fathers by their descendants, headmen. These were the ones that dwelt in Jerusalem. 29 And it was in Gib'e-on 32 dwelt, and his wife's name was Ma'a-cah. 30 And his son, the first-born, was Ab'don,* and Zur* and Kish* and Ba'al* and Na'dab, 31 and Ge'dor and A-hi'o and Ze'cher. 32 As for Mik'loth, he became father to Shim'e-ah. And these really were the ones that dwelt in front of their brothers in Jerusalem along with brothers of theirs.

33 As for Ner, 33 he became father to Kish; 34 Kish, in turn, became father to Saul; 35 Saul, in turn, became father to Jon'a-than 36 and Mal'chi-shu'a and A-bi'nadab 37 and Esh-ba'al. 34 And Jon'a-than's 3b son was Mer'ib-ba'al. 35 As for Mer'ib-ba'al, he became father to Mi'cah. 35 And the sons of Mi'cah were P'thon and Me'lech and Ta-re'a and A'ha. 36 As for A'ha, he became father to Je-ho'ad-dah; 37 Je-ho'ad-dah, in turn, became father to Al-emeth and Az'ma-veth and Zim'ri. 38 Zim'ri, in turn, became father to Mo'za; 39 Mo'za, in turn, became father to Bin'e-a, Ra'phah 40 his son, Ele-a'sah his son, A'zel his son. 41 And A'zel had six sons, and these were their names: Azr'i'kam, Bo'ch'eru and Ish'ma-el and She-a-ri'ah and O-ba-di'ah and Ha'nan. All these were the sons of A'zel. 42 And the sons of E'shek his brother were U'lam his first-born, Je'ush the

second and E-liph'e-let the third. 40 And the sons of U'lam came to be valiant, 41 mighty men, 42 bending the bow,* and having many sons and grandsons, a hundred and fifty. All these were from the sons of Benjamin.

9 As for all Israelites, a they were enrolled genealogically, 8 and there they are written in the Book 8 of the Kings of Israel. And Judah itself was taken into exile 9 at Babylon a for their unfaithfulness. 2 And the first inhabitants that were in their possession b in their cities were the Israelites, 8 the priests, 7 the Levites, 8 and the Neth'im, 3 b And in Jerusalem 8 there dwelt some of the sons of Judah 4 and some of the sons of Benjamin 8 and some of the sons of E'phra-im 8 and of Man-as'seh: 9 4 U'thai the son of Am-mi'hud the son of Om'ri the son of Im'ri the son of Ba'ni, of the sons of Pe'rez 10 the son of Judah. 5 5 And of the She-la'ni tes; 8 A'sai'ah the first-born and his sons. 6 And of the sons of Ze'rah, 7 Je'uel, and six hundred and ninety brothers of theirs.

7 And of the sons of Benjamin, Sal'lu the son of Meshul'am the son of Hod-a-vi'ah the son of Has-se-nu'ah, 8 and Ib-ne'jah the son of Je-ro'ham, and E'Iah the son of Uz'zi the son of Mich'i-ri, and Meshul'am the son of Sheph-ah-ti'ah the son of Reu'el the son of Ib-ni'jah. 9 And the brothers of theirs by their descendants were nine hundred and fifty-six. All these were men

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* "The father of Gib'e-on, Jei'el," LXX Lagarian edition; also 1 Chronicles 9:35.  b Y'ho-na-than', M.
that were heads of the fathers by the house of their forefathers.

10 And of the priests there were Jed-dai’ah and Jehoi’a-rim and Ja’chinn, and Az-a-ri’ah, the son of Hilki’ah the son of Me-shul’am the son of Za’dok the son of Me-ra’i’oth the son of Ah’i’tu’b, a leader of the house of The [true] God, and A-da’i’ah the son of Je-ro’ham the son of Pas’hur the son of Ma’chi’jah, and Ma’a-sai the son of Ad’i’el the son of Jah’ze-rah the son of Me-shul’am the son of Me-shil’le-mith, the son of Im’mer, and their brothers, heads of the house of their forefathers, a thousand seven hundred and sixty, mighty men of ability for the work of the house of The [true] God.

14 And of the Levites there were She-mai’ah, the son of Has’shup the son of Az-rim’kah the son of Hash-a-bi’ah from the sons of Me-rar’i; and Bak-bak’kar, He’resh and Ga’al, and Mat-ta-ni’ah the son of Mi’ca, the son of Zich’ri, the son of A’saph, and O-ba-di’ah the son of She-mai’ah, the son of Ga’al the son of Je-du-thun, and Ber-e-chi’ah the son of A’sa the son of El’ka’nah, who was dwelling in the settlements of the N-e-top’hats’ites.

17 And the gatekeepers were Shal’lam and Ak’kub and Tal’mon and Ah’i’man and their brother Shal’lam the head, and up till then he was in the king’s gate to the east. These were the gatekeepers of the camps of the sons of Le’vi. And Shal’lam the son of Ko’re the son of E-bi’asaph the son of Ko’rah and his brothers of the house of his father the Ko’rah-

a “Leader.” Vg, pon’ti:ex. b “The [true] God.” M, ha-El.o.him; LXX, ho Theos'; Vg, De’us; Sy, “Jehovah.”

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28 And some of them were in charge of the utensils of the service, for it was by number that they would bring them in and it was by
number that they would take them out. 29 And some of them were men appointed over the utensils and over all the holy utensils and over the fine flour and the wine and the oil and the frankincense and the balsam oil. 30 And some of the sons of the priests were makers of the ointment mixture of balsam oil. 31 And Mattithiah of the Levites, who was the first-born of Shal'um the Ko'rahite, was in the office of trust over the things baked in pans. 32 And some of the sons of the Ko'hathites, their brothers, were in charge of the layer bread to prepare it sabbath by sabbath.

33 And these were the singers, the heads of the fathers of the Levites in the dining rooms, those set free from duty, for by day and by night it was their responsibility to be in the work. 34 These were the heads of the fathers of the Levites by their descendants, headmen. These were the ones that dwelt in Jerusalem.

35 And in Gib'e-on was where the father of Gib'e-on, Je'i-el, dwelt. And his wife's name was Ma'acah. 36 And his son, the first-born, was Ab'don, and Zur and Kish and Ba'al and Ner and Na'dab, and Ge'dor and A'hio and Zechar-ya'h and Mik'loth. 37 As for Mik'loth, he became father to Shim'e'am. And it was really they that dwelt in front of their brothers in Jerusalem along with brothers of theirs. 38 As for Ner, he became father to Kish; 39 Kish, in turn, became father to Saul; 40 Saul, in turn, became father to Jon'a-than and Mal'chi-shu'ah and A-bin'a-dab and Esh-ba'al. 41 And the son of Jon'a-than was Mer'i-ba'al. 42 As for Mer'i-ba'al, he became father to Mi'cah. 43 And the sons of Mi'cah were Pi'thon and Me'lech and Tahr'e'a [and A'haz]. 44 As for A'haz, he became father to Ja'arah; 45 Ja'arah, in turn, became father to Al'e-meth and Az'maveth and Zim'ri. Zim'ri, in turn, became father to Mo'za. 46 As for Mo'za, he became father to Bin'e'a and Re-phai'ah his son, El-e-a'sah his son, A'zel his son. 47 And A'zel had six sons, and these were their names: Az'ri'kam, Bo'che.ru and Ish'ma-el and She-a-ri'ah and O-ba-di'ah and Ha'nan. These were the sons of A'zel.

10 And the Philis'tines, for their part, made war upon Israel, and the men of Israel went fleeing because of the Philis'tines and kept falling slain in Mount Gil'bo'a. 2 And the Philis'tines kept in close range of Saul and his sons, and the Philis'tines got to strike down Jon'a-than and A-bin'a-dab and Mal'chi-shu'ah, sons of Saul. 3 And the fighting became heavy against Saul, and those shooting with the bow finally found him and he got wounded by the shooters. 4 Then Saul said to his armor-bearer: 

"Draw your sword and run me through with it, that these uncircumcised men may not come and certainly deal abusively with me." And his armor-bearer was unwilling, because he was very much afraid. So Saul took the sword and fell upon it. 5 When his armor-bearer saw that Saul had died, then he too fell upon the sword and died. 6 Thus Saul and three sons of his died, and all his house itself died together. 7 When all the men of Israel that were in the low plain saw that they had fled and that Saul and his sons had died, then they began to
leave their cities and flee, after which the Philistines came on in and took up dwelling in them.

8 And it came about the next day that, when the Philistines came to strip the slain, they got to find Saul and his sons fallen upon Mount Gilboa. And they proceeded to strip him and take off his head and his armor and send into the land of the Philistines all around to inform their idols and the people. Finally they put his armor in the house of their god, and his skull they fastened to the house of Da'gon.

11 And all those of Ja'besh in Gil'e-ad got to hear of all that the Philistines had done to Saul. So all the valiant men rose up and carried off the corpse of Saul and the corpses of his sons and brought them to Ja'besh and buried their bones under the big tree in Ja'besh, and they went fasting for seven days.

13 Thus Saul died for his unfaithfulness with which he had acted faithlessly against Jehovah concerning the word of Jehovah that he had not kept and also for asking of a spirit medium to make inquiry. And he did not inquire of Jehovah. Consequently he put him to death and turned the kingship over to David, the son of Je'sse.

11 In time all the Israelites collected themselves together to David at He'bron, saying: "Look! we are your bone and your flesh. Both yesterday and previously even while Saul happened to be king you were the one leading Israel out and bringing it in; and

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Jehovah your God proceeded to say to you, 'You yourself will shepherd my people Israel and you yourself will become leader over my people Israel.' So all the older men of Israel came to the king at He'bron and David concluded a covenant with them in He'bron before Jehovah, after which they anointed David as king over Israel, according to Jehovah's word by means of Samuel.

4 Later David and all Israel went to Jerusalem, that is to say, Je'bus, where the Jebusites were the inhabitants of the land. And the inhabitants of Je'bus began to say to David: "You will not come in here." Just the same, David proceeded to capture the stronghold of Zion, that is to say, the city of David. So David said: "Anyone striking the Jebusites first, he will become head and prince." And Jo'ab the son of Zeru'iah got to go up first, and he came to be head. And David took up dwelling in the place difficult to approach. That is why they called it the city of David. And he began to build the city all around, from the Mount to the surrounding, but Jo'ab himself brought to life the rest of the city. And David went on getting greater and greater, for Jehovah of armies was with him.

10 Now these are the heads of the mighty men that belonged to David, holding strongly with him in his kingship together with all Israel, to make him king according to Jehovah's word concerning Israel. And this is the list of the mighty men that belonged to David: Ja-sho'be-am the son of a Hach'mon-ite, the head of the three. He was brandishing his spear...
over three hundred slain at one time. 12 And after him there was E-le-a'zar the son of Do'do, the A-ho'nite. He was among the three mighty men. 13 He it was that happened to be with David at Pas-dam'vim, where the Phi.lis'tines had gathered themselves together for war. Now there happened to be a tract of the field full of barley, and the people, for their part, had fled because of the Phi.lis'tines. 14 But he took his stand in the middle of the tract and delivered it and kept striking down the Phi.lis'tines, so that Jehovah saved with a great salvation.

15 And three of the thirty head ones proceeded to go down to the rock, to David at the cave of A-dul'lam, while a camp of the Phi.lis'tines was camping in the low plain of Rephi'a-im. 16 And David was then in the place hard to approach, and a garrison of the Phi.lis'tines was then in Beth'le-hem. 17 After a while David showed his craving and said: "Oh that I might have a drink of the water from the cistern of Beth'le-hem, which is at the gate!" 18 At that the three forced their way into the camp of the Phi.lis'tines and drew water from the cistern of Beth'le-hem, which is at the gate, and came carrying and bringing it to David. And David did not consent to drink it, but poured it out to Jehovah. 19 And he went on to say: "It is unthinkable on my part, as regards my God, to do this! Is it the blood of these men that I should drink at the risk of their souls? For it was at the risk of their souls that they brought it. And he did not consent to drink it. These are the things that the three mighty men did.

20 As for Abi.shai, the brother of Jo'ab, he himself became head of the three, and he was brandishing his spear over three hundred slain, and he had a reputation like the three. 21 Of the three he was more distinguished than the two others and he came to be a chief to them, and yet up to the three he did not come.

22 As for Be-na'ia the son of Je-ho'i-da, the son of a valiant man, who did many deeds in Kab'ze-el, he himself struck down the two [sons] of Ar'i-el of Mo'ab, and he himself descended and struck down a lion inside a water-pit in the day of snowfall. 23 And he it was that struck down the Egyptian man, a man of extraordinary size, of five cubits. And in the hand of the Egyptian there was a spear like the beam of loom workers, yet he went on down to him with a rod and snatched the spear away from the Egyptian's hand and killed him with his own spear. 24 These things Be-na'ia the son of Je-ho'i-da did, and he had a name among the three mighty men. 25 Although he was more distinguished than the thirty, yet to the rank of the three he did not come. However, David put him over his own guard.
nath the Ne-toph’a-thite, 31 I’thai the son of Ri’ba’n of Gib’e-ah of the sons of Benjamin, 32 Bene’i’a-th the Pier’a-thon’i-te, 33 Hu’rai from the torrent valleys of Ga’ash, 34 A-bi’el the Ar’bath’i-te, 35 Az’ma-veth the Ba’ha’rum’i-te, 36 Eli’ah-ba’y the Sha’al’bo’ni-te, 37 the sons of Ha’she’my the Gi’zo’ni-te, Jon’a-tha’n the son of Sha’gee the Har’a-rite, 38 A-hi’am the son of Sa’car the Har’a-rite, Eli’pah’li the son of Ur, 39 He’ph er the Me’che’rath’i-te, A-li’jha’h the Pel’o’ni-te, 40 Hez’ro the Car’mel’i-te, Na’a-rai the son of Ez’ba’i, 41 Joel the brother of Nathan, 42 Mi’ha’h the son of Hag’ri, 43 Ze’lek the Am’mon’i-te, Na’ha-rai the Be’roth’i-te, the armor-bearer of Jo’ab the son of Ze’ru’i’ah, 44 I’ra the Ith’ri-te, 45 Ga’reb the Ith’ri-te, 46 Uri’a’h the Hit’i-te, 47 Za’bad the son of Ah’lai, 48 Adi’na the son of Shi’za the Reu’ben’i-te, a head of the Reu’ben’ites, by whom there were thirty; 49 Ha’na’n the son of Ma’a’ca’h, and Josh’a’phat the Mith’nite, 50 Uz’zi’a the Ash’te’rath’i-te, Sha’ma and Je’l’el, the sons of Ho’tham the A’ro’e’ri-te, 51 Je’di’a’el the son of Shim’ri, and Jo’ha his brother the Ti’zite, 52 Eli’e-l the Ma’ha’vi-te, and Jer’i’bai and Josh’a’vi’ah the sons of El’na’am, and Ith’mah the Mo’ab’i-te. 53 E’li-el and O’bed and Ja’as’i-el the Me’zo’ba’i-te.

12 And these are the ones that came to David at Zik’lag 54 while he was still under restrictions because of Saul the son of Kish, and they were among the mighty men, 55 the helpers in the warfare, 56 armed with the bow, using the right hand and using the left hand with stones 57 or with arrows 58 in the bow. 59 They were of the sons of Saul, of Benjamin. 60 There was the head A-hi-e’zer and Jo’ash the sons of She’ma’ah the Gib’e-ath’i-te, 61 and Je’zi-el and Pe’let the sons of Az’ma’veth, 62 and Ber’a-ca’h and Je’hu the An’a-tho’th’i-te, 63 and Ish’a’mi’ah the Gib’e-on’i-te, a mighty man among the thirty 64 and over the thirty; and Jeremiah and Ja’ha-zi’el and Jo’ha’nan and Jo’za’bad the Ge’de’rath’i-te, 65 El’u’zai and Jer’i’moth and Be’a’li’ah and Shem’a’ri’ah and Sheph’a-ti’ah the Har’u’phi-te, 66 El’ka’nah and Iss’h’i’ah and Az’ar’e-l and Joe’zer and Ja’so’be’am, the Ko’ra’hi’-te, 67 and Joe’l’ah and Zeb’a-di’ah the sons of Jer’o’ham of Ge’dor.

8 And there were some of the Gad’i’te that separated themselves to David’s side at the place difficult to approach in the wilderness, 68 valiant, mighty men, army men for the war, keeping the large shield and the lance ready, 69 whose faces were the faces of lions, and they were like the gazelles upon the mountains for speed. 70 E’zer was the head, O’ba’di’ah the second, El’i’ab the third, 71 Mish’ma’n/n the fourth, Jer’i-ma’ah the fifth, 72 At’tai the sixth, E’li’el the seventh, 73 Jo’ha’nan the eighth, El’za’bad the ninth, 74 Jer’i-ma’ah the tenth, Mach’banna’ei the eleventh. 75 These were of the sons of Gad, 76 heads of the army. The least one was equal to a hundred and the greatest to a thousand. 77 These are the ones 78 that crossed the Jordan in the first month when it was overflowing all its banks, and they proceeded to chase away all those of the low plains, to the east and to the west.

16 And some of the sons of Benjamin and Judah proceeded to come clear to the place difficult to approach, 79 to David. 80 Then David went...
out before them and answered and said to them:

"If it is for peace a that you have come to me to help me, my own heart will become at unity with you. b But if it is to betray me to my adversaries c when there is no wrong on my palms, d let the God e of our forefathers see to it and set it in order." f

And spirit g itself enveloped A-ma'sal, h the head of the thirty:

"Yours [we are]," O David, and with you [we are], i O son of Jese's.

Peace, peace o be yours, and peace to the one helping you, i

For your God has helped you, j

So David received them and put them among the heads of the troops. k

19 And there were some of Ma-nas'seh l that deserted m to David when he came with the Philis'tines n against Saul for battle, and he o did not help them, for on purpose the axis p lords of the Philis'tines sent him away, saying: "At the risk of our own heads he will desert to his lord q Saul." r

20 When he came to Zik'lag s there deserted to him from Ma-nas'seh Ad'nah and Jo'za-bad and Je-di'a-el and Mi'cha-el and Jo'za-bad and Eli'hu and Zil'le-thai, heads t of the thousands that belonged to Ma-nas'seh. u

21 And they, for their part, were of help to David against the marauder band, v because all of them were valiant, mighty men, y and they came to be chiefs in the army, z for day by day they kept coming a to David to help him, until it was a great b camp, like the camp c of God. d

23 And these were the numbers of the heads

there were a thousand chiefs, and with them with the large shield and the lance there were thirty-seven thousand. And of the Dan'ites' those drawing up in battle formation were twenty-eight thousand six hundred. And of Ash'ėr those going out to the army for drawing up in battle formation were forty thousand. And from across the Jordan of the Re'u-ben-ītes and the Gad'ītes and the half tribe of Ma-nass'ēs'h with all the weapons of the military army there were a hundred and twenty thousand. All these were men of war, flocking together in battle line; with a complete heart they came to He'bron to make David king over all Israel, and also all the remainder of Israel were of one heart for making David king. And they continued there with David three days, eating and drinking, for their brothers had made preparation for them. And those near to them, as far as Is'sa-char'y and Zeb'u-lum'y and Naph'ta-li'y were bringing food upon asses' and upon camels and upon mules and upon cattle, eatables of flour, cakes of pressed figs and cakes of raisins and wine and oil and cattle and sheep in great quantity, for there was rejoicing in Israel.

And David proceeded to consult with the chiefs of the thousands and of the hundreds and with every leader, and David went on to say to all the congregation of Israel: "If it seems good to you and it is acceptable with Jehovah our God, let us send to our brothers that are left over in all the lands of Israel and with them to the priests and the Levites in their cities with pasture grounds that they may

a Literally, "bread." b Ek-kle-si'ā, LXX; or "ec-ele-śi-a." c Literally, "up to where one enters Ha'math." d "The [true] God." e Meaning "Rupture against Uz'zah."
12 And David became afraid of the [true] God on that day, saying: “How shall I bring the ark of the [true] God to me?” And David did not remove the Ark to himself at the city of David, but he carried it aside to the house of Obed-edom the Gittite. And the ark of the [true] God kept dwelling with the household of Obed-edom, at his house, and Jehovah kept blessing the household of Obed-edom and all that was his.

14 And Hi'ram, the king of Tyre, proceeded to send messengers to David and cedar timbers and builders of walls and workers in wood to build him a house. And David came to know that Jehovah had firmly established him as king over Israel, for his kingship was highly exalted on account of his people Israel.

3 And David went on to take more wives in Jerusalem and David came to be father to more sons and daughters. And these are the names of the children that became his in Jerusalem: Sham-mu'a and Sho'bab, Nathan and Sol'o-mon, and Ib'har and Eli'shu'a and El'pe-let, and No'gah and Ne'pheg and Ja'phi'a, and Eli'sha'ma and Be'el-li'da and El'iphe-let.

8 And the Philis'tines got to hear that David had been anointed as king over all Israel. At that all the Philis'tines came up to look for David. When David heard of it, then he went out against them. And the Philis'tines, for their part, came in and kept making raids in the low plain of Reph'a-im. And David began to inquire of God, saying: “Shall I go up against the Philis'tines, and will you certainly give them into my hand?” At this Jehovah said to him: “Go up, and I shall certainly give them into your hand.” So David went up to Ba'al-pe-ra'zim and there got to strike them down. At that David said: “The [true] God has broken through my enemies by my hand like a gap made by waters.” That is why they called the name of that place Ba'al-pe-ra'zim. Consequently they left their gods there. So David said the word and they were burned in the fire.

13 Later the Philis'tines once again made a raid in the low plain. At that David inquired again of God, and The [true] God now said to him: “You must not go up after them. Go around from directly against them, and you must come at them in front of the baca bushes. And let it occur that, when you hear the sound of the marching in the tops of the baca bushes, then you go out into the fight, because The [true] God will have gone out before you to strike the camp of the Philis'tines down.” So David did just as The [true] God had commanded him and they went striking down the camp of the Philis'tines from Gib'e-an to Ge'zer.

15 And he continued building houses for himself in the city of David and he went on to prepare a place for the ark of The [true] God and pitch a tent for it. It was then that David said: “No one is to carry the ark of The...”
4 And David proceeded to gather the sons of Aaron and the Levites; 

of the sons of Kohath, Uriel the chief and his brothers, a hundred and twenty; of the sons of Merari, Asaijah the chief and his brothers, two hundred and twenty; of the sons of Gershon, Joel the chief and his brothers, a hundred and thirty; of the sons of Elizaphan, Sheemiah the chief and his brothers, two hundred; of the sons of Hebron, E'liel the chief and his brothers, eighty; of the sons of Uzziel, Amminadab the chief and his brothers, a hundred and twelve.

Furthermore, David called Zadok and Abiathar the priests, and the Levites Uriel, Asaijah and Joel, Sheemiah and E'liel and Amminadab, and he went on to say to them: "You are the heads of the fathers of the Levites. Sanctify yourselves, you and your brothers, and you must bring the ark of Jehovah the God of Israel up to the place that I have prepared for it. Because at the first time you did not, Jehovah our God broke through against us, for we did not search after him according to the custom." So the priests and the Levites sanctified themselves to bring up the ark of Jehovah the God of Israel.

15 Then the sons of the Levites began to carry the ark of Jehovah, just as Moses had commanded by Jehovah's word, upon their shoulders with the rods upon them. David now said to the chiefs of the Levites to station their brothers the singers with the instruments of song, string instruments and harps and cymbals, playing aloud to cause a sound of gladness to arise. Accordingly the Levites stationed He'man' the son of Joel and, of his brothers, Assaph' the son of Ber-e-chi'ah; and, of the sons of Merari' their brothers, Ethan' the son of Kush-a'iah; and with them their brothers of the second division, Zech-ah-ri'ah, Ben and Ja-aziel and She-mer-ah-moth and Je-hi'el and Un'ni, El'iab and Be-nai'ah and Ma-a-see'ah and Mat-ti-thi'ah and Eli'ph'e-le-hu and Mik-ne'iah, and O'bed-e'dom' and Je-el the gatekeepers, and the singers He'man', Assaph' and Ethan, with the copper cymbals to play aloud; and Zech-ah-ri'ah and A'ziel and She-mer-ah-moth and Je-hi'el and Un'ni and El'iab and Ma-a-see'ah and Be-nai'ah with string instruments tuned to Al'a-moth, and Matti-thi'ah and Eli'ph'e-le-hu and Mik-ne'iah and O'bed-e'dom and Je-el and Az-a-zi'ah with harps tuned to Shem'i-nith' to act as directors, and Chen-an'ah' the chief of the Levites in carrying, he giving instruction in carrying, for he was expert; and Ber-e-chi'ah and El-ka'nah the gatekeepers for the Ark; and Sheb-a-ni'ah and

15.7a The [true] God, M, ha-El-oh-im; LXX, ho Theos; Vg, De-us; Sy, Jehovah. 15.7b Al'a-moth. Evidently a term of musical execution not explained. Probably meaning "(the voice of) young women," either literally or the soprano or the falsetto of boys. 15.7c Shem'i-nith. Literally, "the eighth." Possibly referring to the eighth key or to the octave, a lower octave. 15.7d [He] giving instruction. The Hebrew verb here is in the infinitive absolute and hence is impersonal and indefinite as to time.

[true] God but the Levites, for they are the ones whom Jehovah has chosen to carry the ark of Jehovah and to minister to him to time indefinite. Then David called all Israel together at Jerusalem to bring the ark of Jehovah up to its place that he had prepared for it.
Joshua, Gad, and the men of Saul's family and Zechariah and Be-nai'ah and Eliezer the priests loudly sounded the trumpets before the ark of The [true] God, and Obed-edom and Jehi'lah the gatekeepers for the Ark.

25 And David and the older men of Israel and the chiefs of the thousands came to be the ones walking along to bring up the ark of the covenant of Jehovah from the house of Obed-edom with rejoicing.* And it came about when The [true] God helped the Levites while carrying the ark of the covenant of Jehovah that they proceeded to sacrifice seven young bulls and seven rams. Then David was dressed in a sleeveless coat of fine fabric, and also all the Levites carrying the Ark and the singers and Chen-ani'ah the chief of the carrying by the singers, but upon David there was an ephod of linen. And all the Israelites were bringing up the ark of the covenant of Jehovah, with joyful shouting and with the sounding of the horn and with trumpets and with cymbals, playing aloud on string instruments and harps. And it came about that, when the ark of the covenant of Jehovah came as far as the city of David, Michal, Saul's daughter, looked down through the window and got to see King David skipping about and celebrating, and she began to despise him in her heart.

Thus they brought the ark of The [true] God and placed it inside the tent that David had pitched for it, and they began to present burnt offerings and communion offerings before The [true] God. When David finished offering up the burnt offering and the communion offerings, he went on to bless the people in the name of Jehovah. Further, he apportioned all to the Israelites, man as well as woman, to each one a ring-shaped cake of bread and a date cake and a raisin cake. Then he began before the ark of Jehovah some of the Levites as ministers, both to call to remembrance and to thank and praise Jehovah the God of Israel, A'saph the head, and second to him Zechariah, and Je'el and Shamira'moth and Je'hi'el and Matti-thi'ah and Eli'ab and Be-nai'ah and Obed-edom and Je'el, with instruments of the string type and with harps, and A'saph with the cymbals playing aloud, and Be-nai'ah and Ja-hazi'el the priests with the trumpets constantly before the ark of the covenant of The [true] God.

7 It was then on that day that David made a contribution for the first time to thank Jehovah by means of A'saph and his brothers:

"THANK Jehovah, call upon his name, Make his deeds known among the peoples, Sing to him, make melody to him, Talk of all his wonderful acts, Make your boast in his holy name, Let the heart of those seeking Jehovah rejoice, Search after Jehovah and his strength, Seek his face constantly, Remember his wonderful acts that he has performed,"

His wonders and the judicial decisions of his mouth.

13 "O offspring of Israel his servant, You sons of Jacob, his chosen ones. He is Jehovah our God, in all the earth are his judicial decisions.

15 "Remember his covenant forever, The word that he commanded to a thousand generations, Which [covenant] he concluded with Abraham.

And his sworn statement to Isaac. And he went on to make it stand as a regulation to Jacob, As an everlasting covenant to Israel, Saying, 'To you I shall give the land of Ca'naan, As an allotment that you men will inherit.

19 "It was when you happened to be few in number, Only a short time, and temporary residents in it. And they kept walking about from nation to nation. And from one kingdom to another people. He did not allow anyone to defraud them. But on their account he reproved kings.

22 "[Saying:] 'Do not you men touch my anointed ones, And to my prophets do nothing bad.'

23 "Sing to Jehovah, all you of the earth! Announce from day to day the salvation he gives!"

"The allotment of your inheritance," M. "My anointed ones," M. "mas'hi'ahh (in the plural number); Sy, m'shikh (in the plural number); LXX, christ-er'; Vg, christi."

24 "Relate among the nations his glory. Among all the peoples his wonderful acts.

25 "For Jehovah is great and very much to be praised, And he is to be feared more than all other gods.

26 "For all the gods of the peoples are worthless gods. As for Jehovah, he made the heavens. Dignity and splendor are before him, Strength and joy are at his place.

28 "Attribute to Jehovah, O families of peoples, Attribute to Jehovah glory and strength.

29 "Attribute to Jehovah the glory of his name, Carry a gift and come in before him. Bow down to Jehovah in holy adornment.

30 "Be in severe pains because of him, all you of the earth! Also the productive land is firmly established.

31 "Let the heavens be glad, let the earth be joyful, And let them say among the nations, 'Jehovah himself has become king.'

32 "Let the sea thunder and also that which fills it.

33 "Let the field exult and all that is in it.

34 "At the same time let the trees of the forest break out joyfully on account of Jehovah, For he has come to judge the earth."

"Gods." M. e.l.o.h.i.m. "Worthless gods." M. e.l.o.h.i.m'; LXXVg, "idols"; Sy, "images." "The productive land." M. te-bel'; LXX, ge; Vg, or'bis."
"Thank Jehovah, for he is good."
For to everlasting is his loving-kindness.
And say, 'Save us, O God of our salvation,' and collect us together and deliver us from the nations.
To give thanks to your holy name, to speak exultingly in your praise.
'Blessed be Jehovah the God of Israel from everlasting to everlasting.'
And all the people proceeded to say, "Amen!" and a praise to Jehovah.

Then he left there before the Ark of the covenant of Jehovah A'saph and his brothers to minister before the Ark constantly, according to the requirement of each day; and Obededom and his brothers, sixty-eight, and Obededom the son of Je'du'thun and Ho'sah as gatekeepers; and Za'dok the priest and his brothers the priests before the tabernacle of Jehovah on the high place that was at Gib'e-on, to offer up burnt offerings to Jehovah on the altar of burnt offering constantly morning and evening and for all that is written in the law of Jehovah that he laid in command upon Israel; and with them He'man and Je'du'thun and the rest of the select men that were designated by names to thank Jehovah, because "to everlasting is his loving-kindness," and with them He'man and Je'du'thun, to sound forth the trumpets and cymbals and instruments of the song of The [true] God; and the sons of Je'du'thun at the gate. And all the people

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461 17 And it came about that as soon as David had begun dwelling in his own house, David proceeded to say to Nathan the prophet: "Here I am dwelling in a house of cedars but the ark of the covenant of Jehovah is under curtains." Upon that Nathan said to David: "Everything that is in your heart do, for The [true] God is with you." 3 And it came about on that night that the word of God came to Nathan, saying: "Go, and you must say to David my servant, 'This is what Jehovah has said: It will not be you that will build me the house in which to dwell. For I have not dwelt in a house from the day that I brought Israel up until this day, but I continued from tent to tent and from one tabernacle to another. During all the time that I walked about in all Israel, did I speak a single word with one of the judges of Israel whom I commanded to shepherd my people, saying, 'Why have you men not built me a house of cedars?'" 7 And now this is what you will say to my servant David, 'This is what Jehovah of armies has said: I myself took you from the pasture ground from following the flock to become a leader over my people Israel. And I shall prove to be with you wherever you do walk and I shall cut off all your enemies on your account and I shall certainly make for you a name like the name of the great ones that are

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upon the earth. And I shall certainly appoint a place for my people Israel and plant them there and they will indeed reside where they are and no more will they be disturbed, and the sons of unrighteousness will not wear them out again just as they did at the first, even since the days that I put judges in command over my people Israel. And I will certainly humble all your enemies. And I tell you, ‘Also a house will build for you.’

11 ‘“And it must occur that when your days have come to the full [for you] to go [to be] with your forefathers, I shall certainly raise up your seed after you that will come to be one of your sons and I shall indeed firmly establish his kingship. He is the one that will build me a house and I shall certainly establish his throne firmly forever. I myself shall become his father and he himself will become my son, and my loving-kindness shall not remove from him the way I removed it from the one that happened to be prior to you. And I will cause him to stand in my house and in my kingship to everlastingness and his throne will itself become one lasting forever.”

15 According to all these words and according to all this vision was the way that Nathan spoke to David.

16 After that King David came in and sat down before Jehovah and said: “Who am I, O Jehovah God, and what is my house that you have brought me thus far? As though this should be something little in your eyes, O God, yet you speak concerning the house of your servant down to a distant future time and you


—“The [true] God,” M, ha-Elo-him’; LXX, ho Theos’; Vg, De’us.

—Literally, “have uncovered the ear of your servant,” M.
And now you will have to go ahead and bless the house of your servant [for it] to continue forever before you, for you yourself, O Jehovah, have blessed and it is blessed forever.\

And Jehovah kept giving salvation to A-hg, and much copper. With it took the circular shields of gold that happened wherever he took with the silver and the copper utensils.

And it came about afterward that David proceeded to strike down the Phi-lis'tines and subdue them and take Gath and its depend-ent towns a out of the hand of the Phi-lis'tines. And he went on to strike down Mo'ab k down and the Mo'ab-ites came to be David's servants bearing tribute, b n And David went on to strike down Had-ad-e'zer the king of Zo'bah at Ha'math as he was going his way to set up his control c at the river Eu-phrata'es. d Further, David captured from him a thousand chariots and seven thousand horsemen and twenty thousand men on foot. e Then David hamstrung all the chariot horses, but he let a hundred chariot horses of them remain. A-when Syria f of Damascus came to help Had-ad-e'zer the king of Zo'bah, David went striking down among the Syrians twenty-two thousand men. After that David put [garrisons] t in Syria of Damascus and the Syrians came to be David's servants bearing tribute. And Jehovah kept giving salvation to David wherever he went. Moreover, David took the circular shields of gold that happened to be on the servants of Had-ad-e'zer and brought them to Jerusalem. And from Tib'hath and Cun, cities of Had-ad-e'zer, David took very much copper. With it Sol'o-mon made the copper

\[\text{a} \text{Literally, "and her daughters," M.} \text{b} \text{Literally, "gift," M.} \text{c} \text{Literally, "his hand," M.} \text{d} \text{Or, possibly, "teams."} \text{e} \text{Or, "the Syrians."} \text{f} \text{"Put garrisons," LXXVgSyT and one Hebrew manuscript and 2 Samuel 8:6.} \]
two thousand chariots<sup>v</sup> and the king of Ma'aca<sup>y</sup> and his people. And they proceeded to come in and camp before Med'e-ba,<sup>z</sup> and the sons of Am'mon themselves gathered together from their cities and then came in for the war.

8 When David heard of it, he immediately sent Jo'ab<sup>¹</sup> and all the army [and] the mighty men.<sup>¹</sup> And the sons of Am'mon began to go out and draw up in battle formation<sup>¹</sup> at the entrance of the city,<sup>¹</sup> and the kings<sup>¹</sup> that had come were by themselves in the open field.<sup>¹</sup> When Jo'ab saw that the battle charges<sup>b</sup> had come to be against him from the front<sup>¹</sup> and from the rear, he at once chose some of all the choice men in Israel and drew them up in formation to meet the Syrians.<sup>¹</sup> And the rest of the people he gave into the hand of A-bish'ai his brother, that they might draw up in formation to meet the sons of Am'mon.<sup>¹</sup> And he went on to say: "If the Syrians<sup>k</sup> become too strong for me, then you must serve as a salvation for me," but if the sons of Am'mon themselves become too strong for you, then I must save you.<sup>f</sup> Be strong,<sup>s</sup> that we may show ourselves courageous in behalf of our people and in behalf of the cities of our God,<sup>¹</sup> and, as for Jehovah, what is good in his own eyes he will do."<sup>u</sup> Then Jo'ab and the people that were with him advanced before the Syrians to the battle,<sup>v</sup> and they took to flight<sup>y</sup> because of him.<sup>¹</sup> As for the sons of Am'mon, they saw that the Syrians had fled,<sup>z</sup> and they themselves also took to flight because of A-bish'ai his brother and then came into the city.<sup>c</sup> Later Jo'ab came into Jerusalem.

<sup>a</sup> Or, "loving-kindness".  
<sup>b</sup> "Mes'o.po.ta.mia," Vg; "Syria of Mes'o.po.ta.mia," LXX; A'ram' na.ha.ru'im (M), meaning "A'ram of the two rivers."
16 When the Syrians saw that they had been defeated before Israel, they proceeded to send messengers and bring out the Syrians that were in the region of the River, with Sho'phach, the chief of the army of Had-ad-e'zer before them. When the report was made to David he immediately gathered all Israel together and crossed the Jordan and came to them and drew up in formation against them. When David drew up in battle formation to meet the Syrians, they began to fight against him. But the Syrians took flight because of Israel and David went killing of the Syrians seven thousand charioteers and forty thousand men on foot, and Sho'phach, the chief of the army himself he put to death. When the servants of Had-ad-e'zer saw that they had been defeated before Israel, they promptly made peace with David and began to serve him, and Syria did not want to try saving the sons of Am'mon any more.

And it came about at the time of the year's return, at the time that kings sally forth, that Jo'ab proceeded to lead the combat force of the army and lay the land of the sons of Am'mon in ruin and to come and besiege Rab'bah, while David was dwelling in Jerusalem, and Jo'ab went on to strike Rab'bah and throw it down. And David got to take the crown of Mal'cam off its head, and then found it to be a talent of gold in weight, and in it there were precious stones, and it came to be on David's head. And the spoil of the city that he brought out was very much. And the people that were in it he brought out and kept them employed at sawing stones and at sharp instruments of iron and at axes, and that was the way David proceeded to do to all the cities of the sons of Am'mon. Finally David and all the people returned to Jerusalem.

4 And it came about after such things that war began breaking out at Ge'zer with the Philis'tines. It was then that Sib'be-cai the Hu'shath-ite struck down Sip'pal of the children of the Reph'a-im, so that they were subdued.

5 And there came to be war again with the Philis'tines, and El-ha'nan the son of Ja'im got to strike down Lah'mi the brother of Go-li'ath the Git'tite, the shaft of whose spear was like the beam of loom workers.

6 And there came to be war again at Gath, when there happened to be a man of extraordinary size whose fingers and toes were in sixes, twenty-four, and he, too, had been born to the Reph'a-im. And he kept taunting Israel. Finally Jon'a-than the son of Shim'ea the brother of David struck him down.

8 These were the ones that had been born to the Reph'a-im in Gath, and they came to fall by the hand of David and by the hand of his servants.

21 And Sat'anh proceeded to stand up against Israel and to incite David to number Israel. So David said to Jo'ab and the

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\* That is, the Eu-phra'tes. \* Sho'phach, at 2 Samuel 10:16. \* "Moloch their king," LXX; "Melchom," Vg. See 2 Samuel 12:30, footnote d. \* Or, "there was a precious stone."
be a famine\(^2\) or for three months there is to be a sweeping away because of your adversaries\(^{20}\) and for the sword of your enemies to overtake [you]\(^{1}\) or for three days there is to be the sword of Jehovah,\(^{9}\) even pestilence,\(^{*}\) in the land with Jehovah's\(^{8}\) angel\(^{7}\) bringing ruin in all the territory\(^ {9}\) of Israel. And now see what I should reply to the One sending me.\(^{13}\) So David said to Jehovah: It is very distressing to me, Please, let me fall into the hand of Jehovah,\(^{8}\) for very many are his mercies,\(^{k}\) but into the hand of man do not let me fall.\(^{11n}\)

14 Then Jehovah gave a pestilence\(^e\) in Israel, so that out of Israel seventy thousand persons fell.\(^{8}\) Moreover, The [true] God\(^a\) sent an angel\(^{5}\) to Jerusalem to bring ruin to it,\(^{t}\) and as soon as he began bringing the ruin Jehovah saw it and began to feel regret\(^5\) over the calamity\(^a\) and so he said to the angel that was bringing the ruin: It is enough!\(^{y}\) Now let your hand drop.

And Jehovah's angel was standing close by the threshing floor of Or'nan\(^\text{by the Jebusite.}\)\(^z\)

16 When David raised his eyes he got to see Jehovah's angel\(^{1}\) standing between the earth and the heavens with his drawn sword\(^{d}\) in his hand extended toward Jerusalem, and David and the older men, covered with sackcloth,\(^{a}\) at once fell down upon their faces.\(^{17}\) And David proceeded to say to The [true] God:\(^a\) "Was it not I that said to make a number of the people, and is it not I that have sinned and have unquestionably done bad? As for these sheep\(^*\), what have they done? O Jehovah my God, let your hand, please,

\(^{a}\) "The [true] God," M, ha-Elo'im; LXX, ho Theos; Sy, "Jehovah.

\(^{9}\) "A-ram'nah," at 2 Samuel 24:16. \(^{c}\) "The [true] God," M, ha-Elo'im; LXX, ho Theos; Vg, De'us; Sy, "Jehovah."
come to be upon me, and my father's house, and not upon your people, for a scourge."

18 And Jehovah's angel, for his part, said to Gad: to say to David that David should go up to erect an altar to Jehovah on the threshing floor of Or'nan the Jeb'u-site. Accordingly David went up at the word of Gad that he had spoken in the name of Jehovah. Meantime, Or'nan turned back and saw the angel, and his four sons with him were hiding themselves. Now Or'nan had been threshing wheat. So David came as far as Or'nan. When Or'nan looked and saw David, he immediately went out of the threshing floor and bowed down to David with his face to the earth. Then David said to Or'nan: "Do give me the place of the threshing floor, that I may build in it an altar to Jehovah. For the money in full give it to me, that the scourge may be halted from upon the people." But Or'nan said to David: "Take it as your own, and let my lord the king do what is good in his own eyes. See, I do give the cattle for burnt offerings and the threshing sledges, and the wheat as a grain offering. The whole I do give."

22 Then David said: "This is the house of Jehovah The [true] God, and this is an altar for burnt offering for Israel."

...
preparation for him." So David made preparation in great quantities before his death.  

6 Moreover, he called Sol-o-mon his son that he might command him to build a house to Jehovah the God of Israel.  And David went on to say to Sol-o-mon his son: "As for myself, it became close to my heart to build a house to the name of Jehovah my God.  But Jehovah's word came against me, saying, 'Blood in great quantity you have spilled and great wars you have waged. You will not build a house to my name, for a great deal of blood you have spilled on the earth before me.  Here there is a son being born to you. He himself will prove to be a restful man and I shall certainly give him rest from all his enemies all around, for Sol-o-mon is what his name will become and peace and quietness I shall bestow upon Israel in his days.  It is he that will build a house to my name, and he himself will become a son to me and I a father to him. And I shall certainly establish the throne of his kingship firmly over Israel forever.  Now, my son, may Jehovah prove to be with you and you must prove successful and build the house of Jehovah your God just as he has spoken concerning you.  Only may Jehovah give you discernment and understanding and may he give you commandment concerning Israel even to keep the law of Jehovah your God.  In that case you will prove successful if you take care to carry out the regulations and the judicial decisions that Jehovah commanded Moses respecting Israel. Be courageous and strong. Do not be afraid nor be terri-

a At the 1952 value of gold this amounts to about $4,416,000,000 (U. S. A.). See Exodus 38:24, footnote a.

b Literally, "a man of calming (restfulness)."

c Meaning "Peaceable."
vites were numbered from the age of thirty years upward,\(^{k}\) and their number, head by head of them, man by man, came to be thirty-eight thousand.\(^{n}\) Of these for acting as supervisors over the work of the house of Jehovah there were twenty-four thousand, and as officers\(^{a}\) and judges six thousand; \(^{5}\) and four thousand gatekeepers\(^{a}\) and four thousand givers of praise\(^{v}\) to Jehovah on the instruments\(^{y}\) that [he said] "I have made for giving praise."

6 Then David distributed them in divisions\(^{a}\) to the sons of Le'v\(i\),\(^{a}\) to Ger'shon, Ko'hath and Me-rar'i. \(^{7}\) To the Ger'shon-ites, La'dan and Shim'e\(i\). \(^{8}\) The sons of La'dan were Je-hi'el\(^{2}\) the headman and Ze'tham and Joel,\(^{2}\) three. \(^{9}\) The sons of Shim'e\(i\) were She'lo'moth and Ha'zi-el and Ha'ran, three. These were the heads of the fathers for La'dan. \(^{10}\) And the sons of Shim'e\(i\) were Ja'hath, Zi'zah\(^{a}\) and Je'ush and Be'ri'ah. These four were the sons of Shim'e\(i\). \(^{11}\) And Ja'hath came to be the head, and Zi'zah the second. As for Je'ush and Be'ri'ah, they did not have many sons; so they became a paternal house for one official class.

12 The sons of Ko'hath\(^{a}\) were Am'ram,\(^{a}\) Izh'ar,\(^{k}\) He'bron\(^{n}\) and Uz'zi-el,\(^{a}\) four. \(^{13}\) The sons of Am'ram were Aaron\(^{z}\) and Moses.\(^{5}\) But Aaron was separated\(^{a}\) that he might sanctify the Most Holy,\(^{y}\) he and his sons to time indefinite, to make sacrificial smoke before Jehovah, to minister to him\(^{a}\) and to pronounce blessing in his name to time indefinite. \(^{14}\) As for Moses the man of God,\(^{1a}\) his sons themselves continued to be called among the tribe of the Levites.\(^{5}\) The sons of Moses were Ger'shom\(^{*}\) and El. le-e'z\(er\). \(^{5}\) The sons of Ger'shom were She'bu-el\(^{a}\) the head. \(^{17}\) And the sons of El-le-e'zer came to be Re-ha-bi'ah\(^{3}\) the head; and El-le-e'zer did not come to have other sons, but the sons of Re-ha-bi'ah did themselves become exceedingly many. \(^{18}\) The sons of Iz'har\(^{k}\) were She'lo'mith\(^{n}\) the headman. \(^{19}\) The sons of He'bron\(^{w}\) were Je-ri'ah\(^{h}\) the head, Am-a-ri'ah\(^{a}\) the second, Ja-ha-zi'el\(^{a}\) the third and Jek-ame'am\(^{a}\) the fourth. \(^{20}\) The sons of Uz'zi-el\(^{l}\) were Mi'cah the head and Is-shi'ah the second.

21 The sons of Merar'i\(^{l}\) were Mah'li\(^{v}\) and Mu'shi.\(^{v}\) The sons of Mah'li were El-le-a'zar\(^{z}\) and Kish. \(^{22}\) But El-le-a'zar died, and he had come to have, not sons, but daughters. So the sons of Kish their brothers took them [as wives].\(^{l}\) \(^{23}\) The sons of Mu'shi were Mah'li\(^{v}\) and E'der\(^{a}\) and Jer'e-moth,\(^{a}\) three.

24 These were the sons of Le'vi\(^{b}\) by the house of their fathers,\(^{*}\) the heads of the fathers,\(^{e}\) by their commissioned ones, in the number of the names, head\(^{b}\) by head\(^{b}\) of them, the doors of the work for the service\(^{c}\) of the house of Jehovah, from the age of twenty years upward.\(^{s}\) For David had said: "Jehovah the God of Israel has given rest to his people,\(^{k}\) and he will tent in Jerusalem to time indefinite.\(^{n}\) And also the Levites will not have to carry the tabernacle or any of its utensils for its service."\(^{r}\) For by the last words\(^{a}\) of David these were the number of the sons of Le'vi\(^{p}\) from the age of twenty years upward. \(^{25}\) For their function was at the dis-

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\(^{a}\) "Zi'zah," LXXVg and one Hebrew manuscript and in verse 11; Zi'na," M. \(^{b}\) Or, "a man of The [true] God." M, ish ha-El-o-hi'm; see Deuteronomy 33:1, footnote a.
postal of the sons of Aaron for the service of the house of Jehovah over the courtyards and over the dining rooms and over the purification of every holy thing and the work of the service of the house of The true God, even for the layer bread and for the fine flour for the grain offering and for the wafers of unleavened bread and for the griddle cakes and for the mixed dough and for all measures of quantity and size; and for standing morning by morning to thank and praise Jehovah, and likewise at evening; and for every offering up of the burnt sacrifices to Jehovah at the sabbaths, at the new moons and at the festival seasons by number according to the rule concerning them, constantly before Jehovah. And they took care of the guarding of the tent of meeting and the guarding of the sanctuary and the guarding of the sons of Aaron their brothers for the service of the house of Jehovah.

Now the sons of Aaron had their divisions. The sons of Aaron were Na'dab and A-bi'hu, Ele-a'zar and Ith'a-mar. However, Na'dab and A-bi'hu died before their father and they did not happen to have any sons, but Ele-a'zar and Ith'a-mar continued to act as priests. And David, and Za'dok from the sons of Ele-a'zar, and A-him'e-lech from the sons of Ith'a-mar proceeded to make divisions of them for their office in their service. But the sons of Ele-a'zar were found to be more numerous in headmen than the sons of Ith'a-mar. So they distributed them to the sons of Ele-a'zar, as heads for their paternal houses, sixteen, and to the sons of Ith'a-mar, [as heads] for their paternal houses, eight.

5 Further, they distributed them by lots, these along with those, for there had to be chiefs of the sanctuary and chiefs of The true God from the sons of Ele-a'zar and from the sons of Ith'a-mar. Then She'mai'ah the son of Ne- than'el the secretary of the Levites wrote them down before the king and the princes and Za'dok the priest and A-him'e-lech the son of A-bi'a-thar and the heads of the fathers of the priests and of the Levites, one paternal house being picked out for Ele-a'zar and one being picked out for Ith'a-mar.

7 And the lot proceeded to come out: the first for Je-ho'fari'ah, for Je-da'lah the second, for Ha'rim the third, for Se-o'rim the fourth, for Mal-chi'jah the fifth, for Mij'a-min the sixth, for Hak'koz the seventh, for A-bi'jah the eighth, for Jesh'u'a the ninth, for She'e-ca'niah the tenth, for Eli'a-shib the eleventh, for Ja'kim the twelfth, for Hup'pah the thirteenth, for Je-sheb'e-ab the fourteenth, for Bil'gah the fifteenth, for Im'mer the sixteenth, for He'zir the seventeenth, for Hap'piz'ez the eighteenth, for Peth-a-hi'ah the nineteenth, for Jeh'e-zek'el the twentieth, for Ja'chin the twenty-first, for Ga'amul the twenty-third, for De-la'jah the twenty-third, for Maaz'zah the twenty-fourth.

19 These were their offices for their service to come into the house of Jehovah according to their due right by the hand of Aaron their
forefather, just as Jehovah the God of Israel had commanded him.

20 And of the sons of Le’vi that were left over, of the sons of Am’ram a there was Shu’ba-el; b of the sons of Shu’ba-el, Jeh-de’iah; c of Re-ha-bi’jah; d of the sons of Re-ha-bi’jah, Isshi’ah; e of the sons of El’azar, Ja’ath; f and the sons of She’lo’moth, Ja’ath; g and the sons of She’lo’moth, Ja’ath; h and the sons of She’lo’moth, Ja’ath; i

24 The sons of Uz’zi-el, Mi’cah; l of the sons of Mi’cah, Sha’mir. m The brother of Mi’cah was Isshi’ah; n of the sons of Isshi’ah, Zec’ha-r’iah.

26 The sons of Me’rar’i were Mah’li o and Mu’shi; p the sons of Ja-a-ziz’ah, q Be’no. The sons of Me’rar’i: q Of Ja-a-ziz’ah, Be’no and Sho’ham and Zac’cur and Ib’ri. Of Mah’li, E-le’a-zar, who did not come to have any sons. Of Kish: the sons of Kish were Je-rah’me-el. And the sons of Mu’shi were Mah’li and E’der and Jer’i-moth.

These were the sons of the Levites by their paternal houses. And they themselves also proceeded to cast lots exactly as their brothers the sons of Aaron did before David the king and Za’dok and A-him’e-lch and the heads of the paternal houses of the priests and of the Levites. As respects paternal houses, the head one was exactly as his younger brother.

25 Further, David and the chiefs of the service groups separated for the service some of the sons of A’saph, He’man and Je-du’thun, the ones prophesying with the harps, with the string instruments and with the cymbals. And from their number the official men for their service came to be. Of the sons of A’saph, Zac’cur and Joseph and Neth-a-ni’ah and Ash-a-re’lah, the sons of A’saph under the control of A’saph the one prophesying under the control of the king. Of Je-du’thun: a the sons of Je-du’thun, Ged-a-li’ah and Ze’ri and Je-sha’lah, [and Shim’e-l] Hash-a-bi’ah and Matti-thi’ah, six, under the control of their father Je-du’thun, who was prophesying with the harp for thanking and praising Jehovah.

1 From He’man: k the sons of He’man, Buk-ki’ah, Matt-ta-ni’ah, Uz’zi-el, Sheb’u-el, and Jer’i-moth, Han-an’i’ah, Ha-na’ni, Eli’a-thah, Gid-da’l’tiz, and Ro-mam’ti’e-zer, Josh-be-kash’ah, Mal’lo’thi, Ho’thir, Ma-ha’zio’th. All these were sons of He’man, a seer of the king in the things of The [true] God to raise up his horn; thus The [true] God proceeded to give He’man fourteen sons and three daughters. All these were under the control of their father in song at the house of Jehovah, with cymbals, string instruments and harps for the service of the house of The [true] God. Under the control of the king were A’saph and Je-du’thun and He’man. And the number of them together with their brothers trained in song to Jehovah, all experts, came to be two hundred and eighty-eight. So they cast lots as to the things to be taken care of, the little being just the same as...
the great, the expert along with the learner.

9 And the lot proceeded to come out: the first belonging to A'saph for Joseph, for Ged-a-li'ah the second (he and his brothers and his sons were twelve); 10 the third for Zac'cer, his sons and his brothers, twelve; 11 the fourth for Iz'ri, his sons and his brothers, twelve; 12 the fifth for Neth-a-ni'ah, his sons and his brothers, twelve; 13 the sixth for Buk-ki'ah, his sons and his brothers, twelve; 14 the seventh for Jesh-a-re'lah, his sons and his brothers, twelve; 15 the eighth for Je-sha'iah, his sons and his brothers, twelve; 16 the ninth for Matta-ni'ah, his sons and his brothers, twelve; 17 the tenth for Shim'e-i, his sons and his brothers, twelve; 18 the eleventh for Aza'r-el, his sons and his brothers, twelve; 19 the twelfth for Hash-a-bi'ah, his sons and his brothers, twelve; 20 for the thirteenth, Shu'ba-el, his sons and his brothers, twelve; 21 for the fourteenth, Matti-thi'ah, his sons and his brothers, twelve; 22 for the fifteenth, Jer-e-moth, his sons and his brothers, twelve; 23 for the sixteenth, Han-a-ni'ah, his sons and his brothers, twelve; 24 for the seventeenth, Josh-be-kash'ah, his sons and his brothers, twelve; 25 for the eighteenth, Han-a'ni, his sons and his brothers, twelve; 26 for the nineteenth, Mal-lo'thi, his sons and his brothers, twelve; 27 for the twentieth, Eli'a-thah, his sons and his brothers, twelve; 28 for the twenty-first, Ho'thir, his sons and his brothers, twelve; 29 for the twenty-second, Gid-dal'ti, his sons and his brothers, twelve; 30 for the twenty-third, Mah-a'zi'o-th, his sons and his brothers, twelve; 31 for the twenty-fourth, Rom-mam'ti-e'zer, his sons and his brothers, twelve.

For the divisions* of gatekeepers: Of the Ko'rah-ites, Meshe-le-mi'ah the son of Ko're of the sons of A'saph. And Meshe-le-mi'ah had sons: Zech-a-ri'ah the first-born, Jeli'a-el the second, Zeb-a-di'ah the third, Jath'-ni-el the fourth, El'am the fifth, Je-ho-ha'nan the sixth, El'ie-ho-e'nai the seventh. And O'bed-e'dom had sons: She-mai'ah the first-born, Jo'ah the second, Sa'car the fourth and Ne-than'el the fifth, Am'mi-el the sixth, Is'sa-char the seventh, Pe-ul'le-thai the eighth; for God had blessed him.

6 And to She-mai'ah his son there were sons born who were rulers of the house of their father, for they were capable, mighty men. The sons of She-mai'ah, Oth'ni and Reph'a-el and O'bed, El-za'bad, whose brothers were capable men, Eli'hu and Sem-a-chi'ah. All these were of the sons of O'bed-e'dom, they and their sons and their brothers, capable men with the power for the service, sixty-two belonging to O'bed-e'dom. And Meshe-le-mi'ah had sons and brothers, capable men, eighteen. And Ho'sah of the sons of Me-ра'i had sons. Shim'-ri was the head, for he did not happen to be the first-born but his father appointed him as head; 11 Hil'ki'ah the second, Teb-a-li'ah the third, Zech-a-ri'ah the fourth. All the sons and brothers of Ho'sah were thirteen.

12 Of these divisions of the gatekeepers, the headmen* had duties exactly as their brothers did, to minister* at the house of Jehovah. So they cast lots* for the small the same as for the great* by their paternal houses, for the different gates. Then the lot to the east fell to
Shelemiah. For Zechariah his son, a counselor with discernment, they cast the lots, and his lot got to come out to the north. "Obededom had his to the south, and his sons had the storehouses. Shupliam and Hosah had theirs to the west close by the gate Shallecheth by the highway that goes up, guard group corresponding with guard group; to the east there were six Levites; to the north for a day, four; to the south for a day, four; and for the stores, two by two; for the portico to the west, four at the highway, two at the portico. These were the divisions of the gatekeepers of the sons of the Korahites and of the sons of Merari.

20 As regards the Levites, Ahijah was over the treasures of the house of The [true] God and over the treasures of the sanctified things. The sons of Laadan, the sons of the Ger'shonite belonging to Laadan; the heads of the paternal houses belonging to Laadan the Ger'shonite, Jehiel. The sons of Jeiel, Ze'tham and Joel his brother, were over the treasures of the house of Jehovah. For the Amramites, for the Izharites, for the Hebronites, for the Uzzielites, even Shebuel the son of Ger'shom the son of Moses was a leader over the stores. As regards his brothers, of Eleazar there was Rehobiah his son and Jeshua his son and Jo'ram his son and Zichri his son and Shelomoth his son. This Shelomoth and his brothers were over all the treasures of the sanctified things that David the king and the heads of the paternal houses, and the chiefs of the thousands and of the hundreds, and the chiefs of the army had sanctified. From the wars and from the spoil they had sanctified [things] to maintain the house of Jehovah. And also all that Samuel the seer and Saul the son of Kish and Abner the son of Ner and Joab the son of Ze'ruiah had sanctified. What anyone sanctified was under the control of Shelomoth and his brothers.

29 Of the Izharites, Chenani'ah and his sons were for the outside business as officers and as judges over Israel.

30 Of the Hebronites, Hashabiah and his brothers, capable men, a thousand seven hundred, were over the administration of Israel in the region of the Jordan to the west for all the work of Jehovah and for the king's service. Of the Hebronites, Jeriah was the head of the Hebronites by its generations by forefathers. In the fortieth year of David's kingship they were sought out, and valiant, mighty men came to be found among them in Ja'zer in Gil'e-ad. And his brothers, capable men, were two thousand seven hundred, heads of the paternal houses. So David the king assigned them over the Reubenites and the Gadites and the half tribe of the Manassehites, for every matter of The [true] God and matter of the king.

27 As for the sons of Israel by their number, the heads of the paternal houses and the chiefs of the thousands and of the hundreds and their officers that were ministering to the king in every matter of the divisions of those...
that came in and that went out month by month for all the months of the year, each division was twenty-four thousand.  

2 Over the first division of the first month there was Jasa'bo-be'am, the son of Zab'di-el, and in his division there were twenty-four thousand.  

3 Some of the sons of Pe'rez the head of all the chief priests of the service groups were for the first month.  

4 And over the division of the second month there was Do'dai the A-ho'hit, with his division, and Mik'loth was the leader, and in his division there were twenty-four thousand.  

5 The chief of the third service group for the third month was Ben'ai'ah the son of Je-hoi'a-da the chief priest, and in his division there were twenty-four thousand.  

6 This Ben'ai'ah was a mighty man of the thirty and over the thirty, and over his division there was Am-miz'-a-bad his son.  

7 The fourth for the fourth month was As'-a-hel, Jo'ab's brother, and Ze'badi'ah his son after him, and in his division there were twenty-four thousand.  

8 The chief for the fifth month was Sham'huth the Iz'rah-ite, and in his division there were twenty-four thousand.  

9 The sixth for the sixth month was I'ra the son of Ik'kesh the Te-ko'ite, and in his division there were twenty-four thousand.  

10 The seventh for the seventh month was He'lez the Pe'lo-nite of the sons of Ephra'im, and in his division there were twenty-four thousand.  

11 The eighth for the eighth month was Sib'be-cai the Hu'shath-ite of the Ze'rah-ites, and in his division there were twenty-four thousand.  

12 The ninth for the ninth month was A-bi-e'zer the An'a-thoth-ite of the Ben'ja-minites, and in his division there were twenty-four thousand.  

13 The tenth for the tenth month was Ma'h'a-rai the Netoph'a-thite of the Ze'rah-ites, and in his division there were twenty-four thousand.  

14 The eleventh for the eleventh month was Ben'ai'ah the Pir'a-thon-ite of the sons of Ephra'im, and in his division there were twenty-four thousand.  

15 The twelfth for the twelfth month was Hel'dai the Netoph'a-thite of Oth'ni-el, and in his division there were twenty-four thousand.  

16 And over the tribes of Israel, of the Reu'benites, El'ie'zer the son of Zich'r'i was leader; of the Sim'e-onites, Sheph'a-ti'ah the son of Ma'a-cah; of Levi, Hash'a-bi'ah the son of Kem'u-el; of Aaron, Zad'ok; of Judah, El'li'hu, one of David's brothers; of Issa-char, Om'ri the son of Mi'cha-el; of Zeb'u-lun, Ish-ma'iah the son of Ob'a-di'ah; of Napht'a-li, Jer'i-moth the son of Az'r'i-el; of the sons of Ephra'im, Ho-sha'e the son of Az-a-zi'ah; of the half tribe of Ma-nas'seh, Joel the son of Pe'ri'ah; of the half tribe of Ma-nas'seh in Gil'e-ad, Id'do the son of Zech'a-ri'ah; of Benjamin, Ja-a'si-el the son of Ab'ner; of Dan, Az'a-ri-el the son of Je-ro'ham. These were the princes of the tribes of Israel.

23 And David did not take the number of those from twenty years of age and under, because Jehovah had promised to make Israel as many as the stars of the heavens, Jo'ab the son of Ze-ru'iah had himself started to take the count and he did not finish, and for this there came to indignation against Israel, and the number did not come up into the account of the affairs of the days of King David.
25 And over the treasures of the king there was Az'ma-veth the son of Ad'diel. And over the treasures in the field, in the cities and in the villages and in the towers there was Jon'a-than the son of Uz'zi'ah. And over the doers of work in the field, for the cultivation of the soil, there was Ez'ri the son of Che'lub. And over the vineyards there was Shim'e'i the Ra'math-ite, and over that which was in the vineyards of the wine supplies there was Zab'di the Shiph'mite. And over the olive groves and the sycamore trees that were in the Shep-he'liah there was Ba'al-ha'nan the Ge.de'rite; and over the oil supplies there was Jo'a-shah. And over the herds that were grazing in Shar'on there was Shit'rai the Shar'on-ite, and over the herds in the low plains there was Sha'phat the son of Ad'dai. And over the camels there was O'bil the Ish'ma-el'i-te, and over the she-asses there was Jeh.de'iah the Me-Ron'o-thite. And over the flocks there was Ja'ziz the Hag'rite. All these were the chiefs of the property that was King David's.

32 And Jon'a-than, David's nephew, was a counselor, a man of understanding, and he being also a secretary, and Jehi'el the son of Hach'mo-ni was with the king's sons. And A'hith-o'phel was a counselor of the king, and Hu'sha'il the Ar'chi'te was the king's companion. And after A'hith-o'phel there were Jehoi'a-da the son of Be-nai'ah and Abi'a-thar, and Jo'ab was chief of the army of the king.

28 And David proceeded to call together all the princes of Israel, the princes of the tribes and the princes of the divisions of those ministering to the king and the chiefs of thousands and the chiefs of hundreds and the chiefs of all the property and livestock of the king and of his sons, together with the court officials and the mighty men, even every valiant, mighty man, to Jerusalem. Then David the king rose to his feet and said: "Hear me, my brothers and my people. As for me, it was close to my heart to build a resting house for the ark of the covenant of Jehovah and as the footstool of our God, and I had made preparation to build. And The [true] God himself said to me, 'You will not build a house to my name, for a man of wars you are and blood you have spilled.' Accordingly Jehovah the God of Israel chose me out of all the house of my father to become king over Israel to time indefinite, for it was Judah that he chose as leader and in the house of Judah my father's house, and among my father's sons, I was the one in whom he delighted, to make me king over all Israel, and out of all my sons (for many are the sons whom Jehovah has given me) he went on to choose Solomon my son to sit upon the throne of the kingship of Jehovah over Israel. Further, he said to me, 'Sol'o-mon your son is the one that will build my house and my courtyards, for I have chosen him as my son and I myself shall become his father. And I shall certainly establish his kingship firmly to time indefinite if he will be strongly re-


8 Or, "princes." M. sa-rim'. 9 "The [true] God." M, ha-Elo-him'; LXX, ho Theos'; Vg, De'us; Sy, "Jehovah."
solved to do my commandments and my judicial decisions as at this day. And now, before the eyes of all Israel, Jehovah's congregation, and in the ears of our God, take care and search for all the commandments of Jehovah your God in order that you may possess the good land and may certainly pass it on as an inheritance to your sons after you to time indefinite."

9 "And you, Sol'om'on my son, know the God of your father and serve him with a complete heart and with a delightful soul, for all hearts Jehovah is searching and every inclination of the thoughts he is discerning. If you search for him he will let himself be found by you, but if you leave him he will reject you forever." 10 See, now, for Jehovah himself has chosen you to build a house as a sanctuary. Be courageous and act."

11 And David proceeded to give Sol'om'on his son the architectural plan of the porch and of its houses and its storerooms and its roof chambers and its dark interior rooms and the house of the propitiatory cover, even the architectural plan of everything that had come to be with him by inspiration for the courtyards of Jehovah's house and for all the dining rooms all around, for the treasures of the house of The [true] God and for the treasures of the sanctified things, and for the divisions of the priests and of the Levites and for all the work of the service of Jehovah's house and for all the utensils of the service of Jehovah's house; for the gold by weight, the gold for all the

utensils for the different services, for all the utensils of silver by weight, for all the utensils for the different services, and the weight for the lampstands of gold and their lamps of gold by weight for the different lampstands and their lamps and for the lampstands of silver by weight for the lampstand and its lamps according to the service of the different lampstands, and the gold by weight for the tables of the layer bread, for the different tables, and silver for the tables of silver, and the forks and the basins and the pitchers of pure gold and for the gold bowls by weight for the different bowls and for the silver bowls by weight for the different bowls; and for the incense altar of refined gold by weight and for the representation of the chariot; namely, the cherubs of gold for spreading [their wings] out and screening over the ark of the covenant of Jehovah. He gave insight for the entire thing in writing from the hand of Jehovah upon me, even for all the works of the architectural plan."

20 And David went on to say to Sol'om'on his son: "Be courageous and strong and act. Do not be afraid nor be terrified, for Jehovah my God, is with you. He will not desert you or leave you until all the work of the service of Jehovah's house is finished. And here are the divisions of the priests and of the Levites for all the service of the house of The [true] God, and with you in all the work there is every willing one with skill for all the service, and also the princes and all the people, for all your words."

David the king now said to all the congregation: "Solomon my son, the one [whom] God has chosen, is young and delicate, but the work is great, for the castle is not for man, but for Jehovah God. Accordingly they gave to the chiefs and handmen, goldwork for the walls of the house, silver for the silverwork, the iron for the ironwork and the timbers for the timberwork, onyx stones and stones to be set with hard mortar and mosaic pebbles and every precious stone and alabaster stones in great quantity. And since I am taking pleasure in the house of my God, there is yet a special property of mine, gold and silver; I do give it to the house of my God over and above all that I have prepared for the holy house: three thousand talents of gold of the gold of Ophir and seven thousand talents of refined silver for coating the walls of the houses; for the gold for the goldwork and for the silver for the silverwork and for all the work by the hand of the craftsmen. And who is there volunteering to fill his hand today [with a gift] for Jehovah?"

And the princes of the paternal houses and the princes of the tribes of Israel and the chiefs of thousands and of hundreds and the chiefs of the business of the king proceeded to volunteer. Accordingly they gave to the service of the house of The [true] God gold worth five thousand talents and ten thousand darics and silver worth ten thousand talents and copper worth eighteen thousand talents and iron worth a hundred thousand talents. And what stones were found with any persons they gave to the treasure of the house of Jehovah under the control of Jehiel, the Ger'shonite. And the people gave way to rejoicing over their making voluntary offerings, for it was with a complete heart that they made voluntary offerings to Jehovah, and even David the king himself rejoiced with great joy.

10 Consequently David blessed Jehovah before the eyes of all the congregation and David said: "Blessed may you be, O Jehovah the God of Israel, our father, from everlasting even to everlasting. Yours, O Jehovah, are the greatness and the mightiness and the beauty and the eminence and the dignity, for everything in the heavens and in the earth is [yours]. Yours is the kingdom, even the One lifting yourself up as head over all. The riches and the glory are on account of you and you are dominating everything, and in your hand there are power and mightiness and in your hand is [ability] to make great and to give strength to all. And now, O our God, we are thanking you and praising your beauteous name. And yet, who am I and who are my people, that we should retain power to make voluntary offerings like this? For..."
everything is from you and out of your own hand we have given to you. For we are temporary residents before you and settlers the same as all our forefathers. Like a shadow our days are upon the earth and there is no hope.

O Jehovah our God, this abundance that we have prepared to build for you a house for your holy name, from your hand it is and to you it all belongs. And I well know, O my God, that you are an examiner of the heart and that it is in rectitude that you take pleasure. I, for my part, in the uprightness of my heart have voluntarily offered all these things, and now you people who are on hand here I have enjoyed seeing make offerings voluntarily to you. O Jehovah the God of Abraham, Isaac and Israel our forefathers, do keep this forever as the inclination of the thoughts of the heart of your people and direct their heart to you. And to Sol'om'non my son give a complete heart to keep your commandments, your testimonies and your regulations and to do everything and to build the castle for which I have made preparation.

And David went on to say to all the congregation: “Bless, now, Jehovah your God.” And all the congregation proceeded to bless Jehovah the God of their forefathers and bow low and prostrate themselves to Jehovah and to the king. And they continued to sacrifice sacrifices to Jehovah and offer up burnt offerings to Jehovah on the day following that day, a thousand young bulls, a thousand rams, a thousand male lambs and their drink offer-
And So'lo-mon, the son of David continued to get strength in his kingship and Jehovah his God was with him and kept making him surpassingly great. And So'lo-mon proceeded to say the word to all Israel, to the chiefs of the thousands and of the hundreds and to the judges and to all the chieftains of all Israel, the heads of the paternal houses. Then So'lo-mon and all the congregation with him went to the high place that was at Gib'e-on, for there was where the tent of meeting of The [true] God, which Moses the servant of Jehovah had made in the wilderness, happened to be. However, the ark of The [true] God David had brought up from Kir'i-at-hi'earim to the place that David had prepared for it, for he had pitched a tent for it in Jerusalem. And the copper altar that Bez'al-el, the son of U'i, the son of Hur had made had been put before the tabernacle of Jehovah, and So'lo-mon and the congregation applied as usual to it. So'lo-mon now made offerings there before Jehovah upon the copper altar that belonged to the tent of meeting and he went on to offer upon it a thousand burnt offerings.

7 During that night God appeared to So'lo-mon and then said to him: "Ask! What shall I give you?" At that So'lo-mon said to God: "You are the One that exercised great loving-kindness toward David my father and that have made me king in place of him. Now, O Jehovah, let your promise with David my father prove faithful, for you yourself have made me king over a people as numerous as the particles of the earth. Give me now wisdom and knowledge that I may go out before this people and that I may come in, for who could judge this great people of yours?" Then God said to So'lo-mon: "For the reason that this has proved to be close to your heart and you have not asked for wealth, riches and honor or for the soul of those hating you, neither is it even many days that you have asked for, but you ask for wisdom and knowledge for yourself that you may judge my people over whom I have made you king, the wisdom and the knowledge are being given you also wealth and riches and honor I shall give you such as no kings that were prior to you happened to have and such as no one after you will come to have."

13 So So'lo-mon came from the high place that was at Gib'e-on, from before the tent of meeting, to Jerusalem and continued to reign over Israel. And So'lo-mon kept gathering chariots and steeds so that he came to have a thousand four hundred chariots and twelve thousand steeds and he kept them stationed in chariot cities and close by the king at Jerusalem. And the king came to make the silver and the gold in Jerusalem like the stones, and cedarwood he made like the sycamore trees.
that are in the She-pe'lah for great quantity. 16 And there was the export of the horses that Sol'o-mon had from Egypt, and the company of the king's merchants would themselves take the horse drove for a price. 17 And they customarily brought up and exported from Egypt a chariot for six hundred silver pieces and a horse for a hundred and fifty, and that was the way it was for all the kings of the Hit'tites and the kings of Syria. It was by means of them that they did the exporting.

2 Sol'o-mon now gave the word to build a house to Jehovah's name and a house for his kingship. Accordingly Sol'o-mon counted off seventy thousand men as burden bearers and eighty thousand men as cutters in the mountain, and as overseers over them three thousand six hundred. Further, Sol'o-mon sent to Hi'ram the king of Tyre, saying: "Just as you dealt with David my father and you kept sending him cedarwood to build himself a house in which to dwell,—here I am building a house to the name of Jehovah my God to sanctify it to him, to burn perfumed incense before him, with the constant layer bread and burnt offerings in the morning and in the evening, on the sabbaths and on the new moons and at the festival seasons of Jehovah our God. To time indefinite this will be upon Israel. And the house that I am building will be great, for our God is greater than all the [other] gods."

11 At that Hi'ram the king of Tyre said the word in writing and sent [it] to Sol'o-mon: "Because Jehovah loved his people he has constituted you king over them." And Hi'ram went on to say: "Blessed be Jehovah the God of Israel, who made the heavens and the earth, because he has given to David the king a wise son, experienced in discernment and understanding, who will build a house to Jehovah and a

6 And who could retain power to build him a house? For the heavens and the heaven of the heavens cannot contain him, and who am I that I should build him a house except for making sacrificial smoke before him? And now send me a skillful man to work in gold and in silver and in copper and in iron and in wool dyed reddish purple and crimson and blue thread and knowing how to cut engravings, along with the skillful ones that are with me in Judah and in Jerusalem, whom David my father has prepared. And send me timbers of cedar, juniper and almu'g from Leb'a-non, for I myself well know that your servants are experienced at cutting down the trees of Leb'a-non (and here my servants are together with your servants) even for preparing timbers for me in great number, for the house that I am building will be great, yes, in a wonderful way. And here to the gatherers of wood, the cutters of the trees, I do give wheat as food for your servants, twenty thousand cors, and barley twenty thousand cors, and wine twenty thousand baths, and oil twenty thousand baths."

a Or, "the lowlands." b Chapter 1 ends here in the Hebrew text. c "Hi'ram," LXXVgSy and some Hebrew manuscripts; "Hu'ram," M. But see 1 Chronicles 14:1. d "God." M, El-o'him', the plural of El-o'ah, to denote majesty and divine powers. e "The [other] gods." M, ha-el-o'him'; LXX, koi the-o'v; Vg, de'.

house for his kingship. And now I do send a skillful man, experienced in understanding, belonging to Hiram-abi, the son of a woman of the sons of Dan but whose father was a man of Tyre, experienced, to work in gold and in silver, in copper, in iron, in stones and in timbers, in wool dyed reddish purple, in blue thread and in fine fabric and in crimson and at cutting every sort of engraving and at designing every sort of device that may be given to him along with your own skillful men and the skillful men of my lord David your father. And now the wheat and the barley, the oil and the wine that my lord has promised, let him send to his servants. As for ourselves, we shall cut down trees from Lebanon according to all your need and we shall bring them to you as rafts by sea to Joppa, and you, for your part, will take them up to Jerusalem.

17 Then Solomom took a count of all the men that were temporary residents, who were in the land of Israel, after the census that David his father had taken of them, and there came to be found a hundred and fifty-three thousand six hundred. So he made seventy thousand of them burden bearers and eighty thousand cutters in the mountain and three thousand six hundred overseers for keeping the people in service.

3 Finally Solomom started to build the house of Jehovah in Jerusalem on Mount Moriah, where [Jehovah] had appeared to David his father, in the place that David had prepared on the threshing floor of Ornan the Jebusite.

Accordingly he started to build in the second month on the second [day], in the fourth year of his reign. And these things Solomom laid as a foundation for building the house of The [true] God, the length in cubits by the former measurement being sixty cubits and the width twenty cubits. And the porch that was in front of the length was twenty cubits in front of the width of the house, and its height was a hundred and twenty, and he proceeded to overlay it inside with pure gold. And the great house he covered with juniper wood, after which he covered it with good gold, and then he brought up upon it palm figures and chains. Further, he overlaid the house with precious stone for beauty, and the gold was gold from the gold country. And he went on to cover the house, the rafters, the thresholds and its walls and its doors with gold, and he engraved cherubs upon the walls.

8 And he proceeded to make the house of the Most Holy, its length in relation to the width of the house being twenty cubits and its own width being twenty cubits, and then he covered it with good gold to the amount of six hundred talents. And the weight for the nails was fifty gold shekels, and the roof chambers he covered with gold.

10 Then he made in the house of the Most

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*a The [true] God. M, ha-Elohim; LXX, ho Theos; Vg, Deus; Sy, "Jehovah." b A hundred and twenty. M, LXX; "twenty cubits." LXX Sy. By a transposition of the letters of the Hebrew word here for "a hundred" it would read "cubits," to produce the expression "twenty cubits." c Or, "studded the house with precious stones." d "Gold country." M, par-wal'aim; LXX, pharouaim. e At the 1952 value of gold 600 talents equaled about $264,000 (U.S. A.). See Exodus 38:22, footnote a.
Holy two cherubs in the workmanship of images, and overlaid them with gold. As for the wings of the cherubs, their length was twenty cubits, the one wing of five cubits reaching to the wall of the house and the other wing of five cubits reaching to the wing of the other cherub. And the wing of the one cherub of five cubits was reaching to the wall of the house, and the other wing of five cubits was in contact with the wing of the other cherub. The wings of these cherubs were spread out twenty cubits, and they were standing upon their feet with their faces inward.

14 Further, he made the curtain of blue thread and wool dyed reddish purple and crimson and fine fabric, and brought up cherubs upon it.

15 Then he made before the house two pillars, thirty-five cubits in length, and the capital that was upon the top of each one was five cubits. Further, he made chains in necklace style and put them upon the tops of the pillars and made a hundred pomegranates and put them on the chains. And he proceeded to set up the pillars in front of the temple, one to the right and one to the left, after which he called the name of the right-hand one Ja'chin and the name of the left-hand one Bo'az.

4 Then he made the copper altar, twenty cubits being its length and twenty cubits its width and ten cubits its height.

2 And he proceeded to make the molten sea

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a "Length," MSy; "height," LXX. b "In necklace style," by a slight correction of the Hebrew text; literally, "in the innermost room," M. c Meaning "He will firmly establish." d Possibly meaning "In strength.

ten cubits from its one brim to its other brim, circular all around, and its height was five cubits, and it took a line of thirty cubits to circle all around it. And there was the likeness of gourd-shaped ornaments under it clear around, surrounding it, ten in a cubit, enclosing the sea all around. The gourd-shaped ornaments were in two rows, being cast in its casting. It was standing upon twelve bulls, three facing the north and three facing the west and three facing the south and three facing the east, and the sea was above upon them, and all their hind parts were inward. And its thickness was a handbreadth, and its brim was like the workmanship of the brim of a cup, a lily blossom. As a receptacle, three thousand bath by measures were what it could contain.

6 Further, he made ten basins and put five to the right and five to the left to wash in them. Things having to do with the burnt offering they would rinse in them. But the sea was for the priests to wash in it.

7 He then made lampstands of gold, ten of them of the same plan, and put them in the temple, five to the right and five to the left.

8 Further, he made ten tables and stationed them in the temple, five to the right and five to the left, and made a hundred bowls of gold.

9 Then he made the courtyard of the priests and the great enclosure and the doors belonging to the enclosure, and their doors he overlaid with copper. And the sea he placed at the right side, to the east, toward the south.
11 Finally Hiram\(^a\) made the cans\(^a\) and the shovels\(^a\) and the bowls.\(^a\)

So Hiram finished doing the work that he did for King Sol’om\(on\) on the house of the [true] God.\(^b\) The two pillars\(^i\) and the round capitals upon the top of the two pillars and the two networks\(^c\) to cover the two round capitals that were upon the top of the pillars\(^i\) and the four hundred pomegranates\(^c\) for the two networks, two rows of pomegranates for each network to cover the two round capitals that were upon the pillars,\(^i\) the ten carriages\(^k\) and the ten basins\(^n\) upon the carriages; the one sea\(^z\) and the twelve bulls under it,\(^a\) and the cans and the shovels\(^t\) and the forks\(^u\) and all their utensils\(^y\) Hiram-a\(')by\(^d\) made for King Sol’om\(on\) for the house of Jehovah, of polished copper. In the district of the Jordan the king cast\(^e\) them in the thick ground\(^e\) between Suce\(coth\)\(^o\) and Zer\(e\)dah.\(^a\) Thus Sol’om\(on\) made all these utensils in very great quantity, for the weight of the copper was not ascertained.\(^d\)

19 And Sol’om\(on\) proceeded to make all the utensils\(^s\) that were at the house of the [true] God\(^f\) and the golden altar\(^e\) and the tables\(^t\) with the showbread\(^d\) upon them, and the lampstands\(^d\) and their lamps\(^k\) of pure gold, to light them up before the innermost room\(^c\) according to

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\(^a\) "Hiram," LXXV; "Hu\(')ram," M. 
\(^b\) "The [true] God." M, ha\(Elo\)\(him\); LXX, ho The\(os\); Vg, De\(us\). 
\(^c\) "Upon the pillars," LXX; "in front of the pillars," M. 
\(^e\) Literally, the thickness (compactness) of the ground," M; that is, the clayey ground. Possibly, by a correction of the Hebrew text, "at the ford of Ad’a\(m\)ah." See 1 Kings 7:46, footnote e. 
\(^f\) "The [true] God." M, ha\(Elo\)\(him\); Vg, De\(us\); LXX, "Jehovah." 
\(^g\) Or, "the bread of Presence." LXXV; "the loaves of presentation."
place, into the innermost room of the house, into the Most Holy, to underneath the wings of the cherubs. Thus the cherubs were continually spreading out their wings over the place of the Ark, so that the cherubs covered over the Ark and its poles from above. But the poles were long, so that the tips of the poles were visible at the Holy in front of the innermost room, but they were not visible outside, and they continue there down to this day.

There was nothing in the Ark but the two tablets that Moses had given at Ho'reb, when Jehovah covenanted with the sons of Israel while they were coming out from Egypt.

And it came about when the priests came out from the sanctuary (for all the priests that were to be found had, for their part, sanctified themselves—there was no need to observe the divisions), and the Levites that were singers belonging to all of them, namely, to A'saph, to He'man, to Je-du'thun and to their brothers clothed in fine fabric with cymbals and with string instruments and harps, were standing to the east of the altar and along with them priests to [the number of] a hundred and twenty sounding the trumpets; and it came about that as soon as the trumpeters and the singers were as one in causing one sound to be heard in praising and thanking Jehovah, and as soon as they lifted up the sound with the trumpets and with the cymbals and with the instruments of song and with praising Jehovah, “for he is good, for to everlasting is his loving-kindness,” the house itself was filled with a cloud, the very house of Jehovah, and the priests were not able to stand to minister because of the cloud, for the glory of Jehovah filled the house of The [true] God.

It was then that Solomon said: “Jehovah himself said he was to tent in the thick gloom, and I, for my part, have built a house of lofty abode for you and an established place for you to dwell in to time indefinite.”

Then the king turned his face and began to bless all the congregation of Israel while all the congregation of Israel were standing up. And he went on to say: “Blessed be Jehovah the God of Israel, who spoke with his own mouth with David my father and by his own hands has given fulfillment, saying, ‘From the day that I brought my people out from the land of Egypt, I have not chosen a city out of all the tribes of Israel to build a house for my name to prove to be there and I have not chosen a man to become leader over my people Israel. But I shall choose Jerusalem for my name to prove to be there and I shall choose David to come to be over my people Israel.’ And it came to be close to the heart of David my father to build a house to the name of Jehovah the God of Israel. But Jehovah said to David my father, ‘For the reason that it proved to be close to your heart to build a house to my name, you did well because it proved to be close to your heart. Only you yourself will not build the house, but your son who is coming forth from your
loins is the one that will build the house to my name.\textsuperscript{10} And Jehovah proceeded to carry out his word\textsuperscript{t} that he had spoken that I might rise up in the place of David my father\textsuperscript{s} and sit upon the throne\textsuperscript{t} of Israel, just as Jehovah had spoken,\textsuperscript{u} and that I might build the house to the name of Jehovah the God of Israel,\textsuperscript{v} and that I might place there the ark\textsuperscript{x} where the covenant of Jehovah is that he concluded with the sons of Israel.\textsuperscript{w}

12 And he began standing before the altar of Jehovah in front of all the congregation\textsuperscript{a} of Israel,\textsuperscript{b} and he now spread out his palms.\textsuperscript{c} (For Sol'omon had made a platform\textsuperscript{d} of copper and then put it in the middle of the enclosure.\textsuperscript{e} Its length was five cubits and its width five cubits and its height three cubits, and he kept standing upon it.) And he proceeded to kneel\textsuperscript{f} upon his knees in front of all the congregation\textsuperscript{g} of Israel and to spread his palms out to the heavens.\textsuperscript{h} And he went on to say: "O Jehovah the God of Israel,\textsuperscript{i} there is no God\textsuperscript{j} like you\textsuperscript{k} in the heavens or on the earth,\textsuperscript{l} keeping the covenant\textsuperscript{m} and the loving-kindness\textsuperscript{n} toward your servants who are walking before you with all their heart;\textsuperscript{p} you who have kept toward your servant David my father what you promised him,\textsuperscript{q} so that you made the promise\textsuperscript{r} with your mouth and with your own hand you have made fulfillment as at this day.\textsuperscript{s} And now, O Jehovah the God of Israel, keep toward your servant David my father what you promised him, saying, 'There will not be cut off a man of yours from before me to sit upon the throne of Israel,'\textsuperscript{t} if only your sons\textsuperscript{u} will take care of their way by walking in my law,\textsuperscript{v} just as you have walked before me.\textsuperscript{w} And now, O Jehovah the God of Israel,\textsuperscript{x} let your promise\textsuperscript{y} that you have promised to your servant David prove trustworthy.\textsuperscript{z}

18 "But will God\textsuperscript{a} truly dwell with mankind\textsuperscript{b} upon the earth?\textsuperscript{c} Look! heaven, yes, the heaven of the heavens themselves,\textsuperscript{d} cannot contain you;\textsuperscript{e} how much less,\textsuperscript{f} then, this house that I have built?\textsuperscript{g} And you must turn toward the prayer of your servant\textsuperscript{h} and to his request for favor,\textsuperscript{i} O Jehovah my God, by listening to the cry of joy\textsuperscript{j} and to the prayer with which your servant is praying before you,\textsuperscript{k} that your eyes may prove to be opened\textsuperscript{l} toward this house day and night, toward the place where you said you would put your name,\textsuperscript{m} by listening to the prayer with which your servant prays toward this place.\textsuperscript{n} And you must listen to the entreaties of your servant\textsuperscript{o} and of your people Israel when they pray toward this place,\textsuperscript{p} that you yourself may hear from the place of your dwelling, from the heavens;\textsuperscript{q} and you must hear and forgive.\textsuperscript{r} 22 "If a man sins against his fellow\textsuperscript{s} man and he actually lays a cursing upon him to bring him under liability to the curse\textsuperscript{t} and the curse actually comes before your altar in this house,\textsuperscript{u} then may you yourself hear from the heavens\textsuperscript{v} and you must act\textsuperscript{w} and judge your servants so as to pay back the guilty by putting his course upon his own head\textsuperscript{x} and by pronouncing the righteous\textsuperscript{y} one innocent\textsuperscript{z} by giving to him according to his own righteousness.\textsuperscript{aa}
24 “And if your people Israel are defeated before an enemy because they kept sinning against you and they indeed return and laud your name and pray and make request for favor before you in this house, then may you yourself hear from the heavens and you must forgive the sin of your people Israel and bring them back to the ground that you gave to them and their forefathers.

26 “When the heavens are shut up so that no rain occurs because they kept sinning against you and they actually pray toward this place and laud your name [and] from their sin they turn back because you kept afflicting them, then may you yourself hear from the heavens and you must forgive the sin of your servants, even of your people Israel, because you instruct them regarding the good way in which they should walk, and you must give rain upon your land that you have given to your people as a hereditary possession.

28 “In case a famine should occur in the land, in case a pestilence should occur, in case blight and mildew, locusts and cockroaches should occur, in case their enemies should besiege them in the land of their gates—all kinds of plague and any sort of disease—whatever prayer, whatever request for favor there may occur on the part of any man or of all your people Israel, because they know each one his own plague and his own pain, when he actually spreads out his palms toward this house, then may you yourself hear from the heavens, the place of your dwelling, and you must forgive and give to each one according to all his ways.

(a) Or, “cities,” as represented by their gates.

(b) Or, “for you yourself alone well know the heart of the sons of mankind, and to the end that they may fear you by walking in your ways all the days that they are alive upon the surface of the ground that you gave to our forefathers.

(c) Or, “foreigners” who is no part of your people Israel and who actually comes from a distant land by reason of your great name and your strong hand and your stretched-out arm, and they actually come and pray toward this house, then may you yourself hear from the heavens, from your established place of dwelling, and you must do according to all for which the foreigner calls to you, in order that all the peoples of the earth may know your name and may fear you the same as your people Israel and may know that your name has been called upon this house that I have built.

34 “In case your people go out to the war against their enemies in the way that you send them and they indeed pray to you in the direction of this city that you have chosen and the house that I have built to your name, then you must hear from the heavens their prayer and their request for favor, and you must execute judgment for them.

36 “In case they sin against you (for there is no man that does not sin), and you have to be incensed at them and abandon them to an enemy and their captors actually carry them off captive to a land distant or nearby, and they indeed come to their senses in the land where they have been carried off captive and they actually return and make request to you for favor in the land where they are captives,
ing, 'We have sinned,' we have erred and we have acted wickedly, and they indeed return to you with all their heart and with all their soul in the land where they are captives of those who carried them off captive, and they indeed pray in the direction of their land that you gave to their forefathers and the city that you have chosen and the house that I have built to your name, then you must hear from the heavens, from your established place of dwelling, their prayer and their requests for favor and you must execute judgment for them and forgive your people who have sinned against you.

40 “Now, O my God, please, let your eyes prove to be opened and your ears attentive to the prayer respecting this place. And now do rise, O Jehovah God, into your rest, you and the Ark of your strength. Let your priests themselves, O Jehovah God, be clothed with salvation and let your men of loving-kindness themselves rejoice in goodness.

42 O Jehovah God, do not turn back the face of your anointed one. O do remember the loving-kindnesses to David your servant.”

7 Now as soon as Solomon finished praying, the fire itself came down from the heavens and proceeded to consume the burnt offering and the sacrifices, and Jehovah’s glory itself filled the house. And the priests were unable to enter into the house of Jehovah because Jehovah’s glory had filled the house of Jehovah.

And all the sons of Israel were spectators when the fire came down and the glory of Jehovah was upon the house, and they immediately bowed low with their faces to the earth upon the pavement and prostrated themselves and thanked Jehovah, “for he is good,” for his loving-kindness is forever.”

4 And the king and all the people were offering sacrifice before Jehovah. And King Solomon went on offering the sacrifice of twenty-two thousand cattle and a hundred and twenty thousand sheep. Thus the king and all the people inaugurated the house of The [true] God.

And the priests were standing at their posts of duty, and the Levites with the instruments of song to Jehovah that David had made to thank Jehovah, “for his loving-kindness is forever,” when David would render praise by their hand, and the priests were sounding the trumpets in front of them, while all the Israelites were standing.

7 Then Solomon sanctified the middle of the courtyard that was before the house of Jehovah, because there he rendered up the burnt offerings and the fat pieces of the communion offerings, for the copper altar that Solomon had made was itself not able to contain the burnt offering and the grain offering and the fat pieces. And Solomon proceeded to hold the festival at that time for seven days, and all Israel with him, a very great congregation from as far as Hamath down to the torrent valley of Egypt. But on the eighth day they held a solemn assembly, because the inauguration of the altar they had held for
seven days and the festival for seven days,n

10 And on the twenty-third day of the seventh
month he sent the people away to their homes
joyful and feeling good at heart over the good-
ness that Jehovah had performed toward David
and toward Sol'omon and toward Israel his
people.t

11 Thus Sol'omon finished the house of Jeho-
vahu and the house of the king,v and in every-
thing that had come into Sol'omon's heartv to
do regarding the house of Jehovah and his own
house he proved successful.12 Jehovah now ap-
ppeared* to Sol'omon during the night and said
to him: "I have heard your prayer l and I have
chosen* this place for myself as a house of sacri-
fice,8 13 When I shut up the heavens that no rain
may occur and when I command the grass-
hoppers to eat up the land and if I send a pesti-
ence among my people,14 and my people upon
whom my name has been called humble them-
selves and pray and seek my face turn back
from their bad ways, then I myself shall
hear from the heavens and forgive their sin
and I shall heal their land.v 15 Now my own
eyes will prove to be opened and my ears at-
tentive to prayer at this place.16 And now I do
choose and sanctify this house that my name
may prove to be there to time indefinite and
my eyes and my heart will certainly prove to
be there always.

17 "And if you yourself will walk before me as
just as David your father walked even by doing
according to all that I have commanded you
and you will keep my regulations and my judi-
cial decisions,18 then I shall certainly establish
the throne of your kingship just as I covenant-
ed with David your father,8 saying, 'There will
not a man of yours be cut off from ruling over
Israel.' 19 But if you yourselves turn back
and actually leave my statutes and my command-
ments that I have put before you and you ac-
tually go and serve other gods and bow down to
them, 20 then I shall certainly uproot them from
off my ground that I have given them, and this
house that I have sanctified for my name I
shall throw away from before my face and I
shall make it a proverbial* saying and a taunt
among all the peoples.21 As for this house that
had become heaps of ruins, everyone passing
by it will stare in amazement and be certain
to say, 'For what reason did Jehovah do like that
to this land and to this house?' 22 And they will
have to say, 'It was for the reason that they left
Jehovah the God of their forefathers who had
brought them out of the land of Egypt and
they proceeded to take hold of other gods and
bow down to them and serve them.' That is why
he brought upon them all this calamity.'

8 And it came about at the end of twenty
years, in which Sol'omon had built the house
of Jehovahz and his own house, 3 that the
cities that Hi'ram had given to Sol'omon-
Sol'omon rebuilt them and then caused the sons
of Israel to dwell there. 3 Furthermore, Sol'omo-

n See 1 Kings 9:8, footnote d. w "Hi'ram," LXXVgSy; "Tu'ram," M. t "Tad'mor," MLXXSy; "Pam.烟花," Vg.
Ba'alath and all the storage cities that had become Solomon's and all the chariot cities and the cities for the horsemen and every desirable thing of Solomon that he had desired to build in Jerusalem and in Lebanon and in all the land of his dominion.

7 As for all the people that were left of the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, who were no part of Israel, from their sons that had been left behind them in the land, whom the sons of Israel had not exterminated, Solomon kept levying men for forced labor until this day. But there were none out of the sons of Israel that Solomon constituted slaves for his work, for they were warriors and chiefs of his admirals and chiefs of his charioteers and of his horsemen. These were the chiefs of the deputies that belonged to King Solomon, two hundred and fifty, the foremen over the people.

11 And Pharaoh's daughter Solomon brought up out of the city of David to the house that he had built for her, for he said: "Although a wife of mine, she should not dwell in the house of David the king of Israel, for the places to which the ark of Jehovah has come are something holy."

12 It was then that Solomon offered up burnt sacrifices to Jehovah upon the altar of Jehovah that he had built before the porch, even as a daily matter of course to make offerings according to the commandment of Moses for the sabbaths and for the new moons and for the appointed festivals three times in

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9 And the queen of Sheba herself heard the report about Solomon, and she proceeded to come to test Solomon with perplexing questions at Jerusalem, along with a very impressive train and camels carrying balsam oil and gold in great quantity and precious stones. At length she came in to Solomon and spoke with

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a "The man of God." M, ish ha-Elahim; literally, "man of The God." See Deuteronomy 33:1, footnote a. b "Hi'ram," LXXVgSy; "Hu'ram," M.
him about everything that happened to be close to her heart. \(^2\) Sol'om-on, in turn, went on to tell her all her matters, \(^3\) and no matter was concealed from Sol'om-on that he did not tell her. \(^u\)

3 When the queen of She'ba got to see Sol'o-mon's wisdom \(^v\) and the house that he had built, \(^r\) and the food of his table \(^s\) and the sitting of his servants \(^t\) and the table service \(^u\) of his waiters\(^o\) and their attire \(^d\) and his drinking service \(^e\) and their attire, and his burnt sacrifices that he regularly offered up at the house of Jehovah, \(h\) then there proved to be no more spirit in her. \(^i\)

9 Then she gave \(g\) the king a hundred and twenty talents \(^h\) of gold and balsam oil \(k\) in very great quantity and precious stones, \(n\) and there had not come to be the like of that balsam oil which the queen of She'ba gave to King Sol'o-mon. \(p\)

9 Then she gave \(g\) the king a hundred and twenty talents \(^h\) of gold and balsam oil \(k\) in very great quantity and precious stones, \(n\) and there had not come to be the like of that balsam oil which the queen of She'ba gave to King Sol'o-mon. \(p\)
was a footstool in gold to the throne (they were attached), and there were armrests on this side and on that side by the place of sitting, and two lions were standing beside the armrests. And there were twelve lions standing there upon the six steps on this side and on that side. No other kingdom had any made just like it. And all the drinking vessels of King Solomon were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. There was nothing of silver; it was considered as nothing at all in the days of Solomon. For ships belonging to the king were going to Tarshish with the servants of Hiram. Once every three years ships of Tarshish would come in, carrying gold and silver, ivory, and apes and peacocks.

22 So King Solomon was greater than all the other kings of the earth in riches and wisdom. And all the kings of the earth were seeking the face of Solomon to hear his wisdom, which The [true] God had put in his heart. And they were bringing each his gift, articles of silver and articles of gold and garments, armor and balsam oil, horses and mules as a yearly matter of course. And Solomon came to have four thousand stalls of horses and chariots, and twelve thousand steeds, and he kept them stationed in the chariot cities and close by the king in Jerusalem. And he came to be ruler over all the kings from the River down to the land of the Philistines and down to the boundary of Egypt.

27 Furthermore, the king made silver in Jerusalem like the stones, and cedar-wood he made like the sycamore trees that are in the Shephelah for great quantity. And there were those bringing out horses to Solomon from Egypt and from all the other lands.

29 As for the rest of the affairs of Solomon, the first and the last, are they not written among the words of Nathan the prophet and in the prophecy of Ahijah the Shilonite and in the record of visions of Iddo the seer concerning Jeroboam the son of Nebat? And Solomon continued to reign in Jerusalem over all Israel forty years.

31 Finally Solomon lay down with his forefathers, and Rehoboam his son began to reign in place of him.

And Rehoboam proceeded to go to Shechem, for it was to Shechem that all the Israelites came to make him king. And it came about that as soon as Jeroboam the son of Nebat heard of it while he was yet in Egypt, (because he had run away on account of Solomon the king,) Jeroboam immediately came back from Egypt. So they sent and called him, and Jeroboam and all Israel came and spoke to Rehoboam, saying: "Your father, for his part, made our yoke hard, and now make the hard service of your father and the heavy yoke that he put upon us lighter, and we shall serve you."

5 At this he said to them: "Let there be yet three days. Then return to me." So the people went away. And King Rehoboam began to say to the elders, "Why have you come to me? If it is too easy for you to bear the king's yoke, be at ease under my yoke also." They said to him: "No, for we desire to make the yoke that our father was under lighter."

take counsel with the older men that were continually attending upon Solomon his father while he continued alive, saying, “How are you advising to reply to this people?” Accordingly they spoke to him, saying, “If you would prove yourself good to this people and actually be pleasing to them and indeed speak good words to them, then they will certainly become your servants for always.”

8 However, he left the counsel of the older men with which they had advised him and he began to take counsel with the young men that had grown up with him, who were the ones attending upon him. And he went on to say to them: “What is it that you are offering in counsel that we may reply to this people who have spoken to me, saying, ‘Make the yoke that your father put upon us lighter’?” In turn the young men that had grown up with him spoke with him, saying: “This is what you should say to the people who have spoken to you, saying, ‘Your father, for his part, made our yoke heavy, but, as for you, make it lighter upon us,’ this is what you should say to them, ‘My own little finger will certainly be thicker than my father’s hips.’ And now my father, for his part, loaded upon you a heavy yoke, but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, with scourges.”

12 And Jeroboam and all the people proceeded to come to Rehoboam on the third day, just as the king had spoken, saying: “Return to me on the third day.” And the king began to answer them harshly. Thus King Rehoboam left the counsel of the older men, and he went on to speak to them according to the counsel of the young men, saying: “I shall make your yoke heavier, and I, for my part, shall add to it. My father, for his part, chastised you with whips, but I, for my part, with scourges.”

15 And the king did not listen to the people, for it proved to be a turn of affairs from the true God in order that Jehovah might carry out his word that he had spoken by means of Ahijah the Shilohite to Jeroboam the son of Nebat.

16 As for all Israel, because the king did not listen to the king, saying: “What share do we have in David? And there is no inheritance in the son of Jesse. Each one to your gods, O Israel! Now see to your own house, O David.” With that all Israel began to go to its tents.

17 As for the sons of Israel that were dwelling in the cities of Judah, Rehoboam continued to reign over them. Subsequently King Rehoboam sent Hadad, who was over those conscripted for forced labor, but the sons of Israel pelted him with stones, so that he died. And King Rehoboam himself managed to get up into his chariot to flee to Jerusalem. And the Israelites kept up their revolt against the house of David down to this day.

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a “The [true] God,” M. ha-Elɔˈhim’; the title Elɔˈhim’ being preceded by the definite article ha (“The”) for emphasis. Sy, “Jehovah.”
b M. Ahhiˈahˈy meaning “Brother of Yah (u).” M. oḥadim’; literally, “tents.” This is one of the Eighteen Emendations of the Sopherim. The original Hebrew text is alleged to have read elɔˈhim’ (“gods,” or, “God”), but by transposing the second and third consonants of the word the Jewish Sopherim made the M. text read “tents.” See 2 Samuel 20:1, footnote a, and 1 Kings 12:16, footnote a. c See Adoniˈram, in 1 Kings 4:6, and A-doˈram, in 1 Kings 12:18.
11 When Re-ho-bo'am arrived at Jerusalem, he immediately called together the house of Judah and Benjamin, a hundred and eighty thousand choice men able-bodied for war, to fight against Israel so as to bring the kingdom back to Re-ho-bo'am. Then the word of Jehovah came to She-mai'ah the man of God, saying: 'Say to Re-ho-bo'am the son of Sol-o-mon the king of Judah and to all Israel in Judah and Benjamin, saying, 'This is what Jehovah has said: “You must not go up and fight against your brothers. Return each one to his house, for it is at my own instance that this thing has been brought about.”' So they obeyed the word of Jehovah and returned going against Jer-o-bo'am.

5 And Re-ho-bo'am continued to dwell in Jerusalem and proceeded to build fortified cities in Judah and Benjamin. Thus he rebuilt Beth-le-hem, E'tam, and E-ta'koth and Beth-zur and So'co and A-dul'lam, and Gath and Ma-reshah and Ziph, and Ad-o-ra'im and La'chish, and A-zek'ah, and Zo'rath and Ai'ja-lon and He-bron, fortified cities, which were in Judah and Benjamin. Further, he reinforced the fortified places and put leaders in them and supplies of food and oil and wine, and in all the different cities large shields and lances, and he went on reinforcing them to a very great degree. And Judah and Benjamin continued his.

13 And the priests and the Levites themselves that were in all Israel took their stand by him out of all their territories. For the

a M. Sh'ma'i'ah; meaning “Yah (u) has heard.” b “Man of God.” M, ish ha-EI-o-him; literally, “man of The [true] God.” See Deuteronomy 33:1, footnote a.

Levites left their pasture grounds and their property and then came to Judah and Jerusalem, because Jer-o-bo'am3 and his sons had discharged them from acting as priests to Jeho-vah. And he proceeded to put in office for himself priests for the high places and for the goat-shaped demons and for the calves that he had made. And following them from all the tribes of Israel those that were giving their heart to seek Jehovah the God of Israel came themselves to Jerusalem to sacrifice to Jehovah the God of their forefathers. And they kept strengthening the kingship of Judah and confirming Re-ho-bo'am the son of Sol-o-mon for three years, for they walked in the way of David and Sol-o-mon for three years.

18 Then Re-ho-bo'am took as his wife Ma'ha-lath the daughter of Jer'i-moth the son of David, and of A-bi'ha-il the daughter of E-li'ab the son of Jes'se. In time she bore him sons, Je'ush and Shem-a-ri'ah and Za'ham. And after her he took Ma'a-cah the granddaughter of Ab'sa-lom. In time she bore him A-bi'jah and At'tai and Zi'za and Shelo'mith. And Re-ho-bo'am was more in love with Ma'a-cah the granddaughter of Ab'sa-lom than all his other wives and his concubines, for there were eighteen wives that he had got, also sixty concubines, so that he became father to twenty-eight sons and sixty daughters. Consequently Re-ho-bo'am put A-bi'jah the son of Ma'a-cah in office as head, as leader among his brothers, for [he thought] of making him king. However, he acted understandingly and distributed some out of all
his sons to all the lands of Judah and of Benjamin, to all the fortified cities, and gave them food in abundance and procured a multitude of wives for them.

And it came about that, as soon as the kingship of Rehoboam was firmly established and as soon as he was strong, he left the law of Jehovah, and also all Israel with him. And it came about in the fifth year of King Rehoboam that Shishak the king of Egypt came up against Jerusalem, (for they had behaved unfaithfully toward Jehovah,) with twelve hundred chariots and with sixty thousand horsemen, and there was no number to the people that came with him out of Egypt—Libyans, Sukkites and Ethioptians. And he got to capture the fortified cities that belonged to Judah and finally came as far as Jerusalem. And Shemai'ah the prophet himself came to Rehoboam and the princes of Judah who had gathered themselves at Jerusalem because of Shishak, and he proceeded to say to them: "This is what Jehovah has said, 'You, for your part, have left me, and I, too, for my part, have left you to the hand of Shishak.' At that the princes of Israel and the king humbled themselves and said: "Jehovah is righteous." And when Jehovah saw that they had humbled themselves, the word of Jehovah came to Shemai'ah, saying: "They have humbled themselves. I shall not bring them to ruin, and in a little while I shall certainly give them an escape and my rage will not pour forth upon Jerusalem."

5 And Shemai'ah the prophet himself came to Rehoboam and the princes of Judah who had gathered themselves at Jerusalem because of Shishak, and he proceeded to say to them: "This is what Jehovah has said, "You, for your part, have left me, and I, too, for my part, have left you to the hand of Shishak.'" At that the princes of Israel and the king humbled themselves and said: "Jehovah is righteous." And when Jehovah saw that they had humbled themselves, the word of Jehovah came to Shemai'ah, saying: "They have humbled themselves. I shall not bring them to ruin, and in a little while I shall certainly give them an escape and my rage will not pour forth upon Jerusalem.

6 And the people that came with him out of Egypt—Libyans, Suk'ki'im and Ethio'pians—were forty thousand horsemen.

7 And he got to capture the fortified cities that belonged to Judah and finally came as far as Jerusalem. And Shemai'ah the prophet himself came to Rehoboam and the princes of Judah who had gathered themselves at Jerusalem because of Shishak, and he proceeded to say to them: "This is what Jehovah has said, "You, for your part, have left me, and I, too, for my part, have left you to the hand of Shishak.'" At that the princes of Israel and the king humbled themselves and said: "Jehovah is righteous." And when Jehovah saw that they had humbled themselves, the word of Jehovah came to Shemai'ah, saying: "They have humbled themselves. I shall not bring them to ruin, and in a little while I shall certainly give them an escape and my rage will not pour forth upon Jerusalem."

8 But they will become servants of his, that they may know the difference between my service and the service of the kingdoms of the lands.

9 So Shishak the king of Egypt came up against Jerusalem and took the treasures of the house of Jehovah and the treasures of the king's house. Everything he took, and he went on to take the gold shields that Solo'mon had made. Consequently King Rehoboam made in their place copper shields, and he committed them to the control of the chiefs of the runners, the guards of the entrance of the king's house. And it would occur that as often as the king came to the house of Jehovah the runners came in and carried them and returned them to the guard chamber of the runners. And because he humbled himself Jehovah's anger turned back from him and he [did] not [think] of bringing them to ruin completely. And, besides, there happened to be good things in Judah.

10 And King Rehoboam continued to make his position strong in Jerusalem and kept reigning, for Rehoboam was forty-one years old when he began to reign and for seventeen years he reigned in Jerusalem, the city that Jehovah had chosen out of all the tribes of Israel to put his name there. And his mother's name was Na'amah the Am'mon-ite. But he did what was bad, for he had not firmly established his heart to search for Jehovah.
the time. 10 Finally Re-ho-bo'am lay down with his forefathers and was buried in the city of David, and A-bi'jah his son began to reign in place of him.

13 In the eighteenth year of King Jer-o-bo'am it was that A-bi'jah began to reign over Judah. Three years he reigned in Jerusalem, and his mother's name was Mi-cai'ah the daughter of Uri'el of Gib'e-ah. And war itself took place between A-bi'jah and Jer-o-bo'am.

3 Then A-bi'jah engaged in the war with a military force of four hundred thousand mighty men of war, chosen men. And Jer-o-bo'am himself drew up in battle formation against him with eight hundred thousand chosen men, valiant, mighty men. A-bi'jah now rose up upon Mount Zem-a-ra'im, which is in the mountainous region of E'phra-im, and said: "Hear me, O Jer-o-bo'am and all Israel. Is it not for you to know that Jehovah the God of Israel himself gave a kingdom to David over Israel forever, to him and to his sons, by a covenant of salt?

1 And Jer-o-bo'am the son of Ne'bat, the servant of Sol-o-mon the son of David, proceeded to rise up and rebel against his lord. And unsteady men, good-for-nothing fellows, kept collecting themselves together by him. Finally they proved superior to Re-ho-bo'am when Re-ho-bo'am himself happened to be young and fainthearted, and he did not hold his own against them.

8 "And now you men are thinking of holding your own against the kingdom of Jehovah in the hand of the sons of David, when you are a great multitude and there are with you the golden calves that Jer-o-bo'am made for you as gods. Have you not driven out Jehovah's priests, the sons of Aaron, and the Levites, and do you not keep making priests for yourselves like the peoples of the land? As for anyone that came and filled his hand with power by means of a young bull and seven rams, he became a priest of what are no gods. And they are making burnt offerings smoke to Jehovah morning by morning and evening and in the heat of the sun was the golden lampstands and its lamps to light up evening by evening, because we are keeping the obligation to Jehovah our God, but you yourselves have left him. And, look! with us there is at the head The [true] God with his priests and the signal trumpets for sounding the battle alarm against you. O sons of Israel, do not fight against Jehovah the God of your forefathers, for you will not prove successful."

13 And Jer-o-bo'am, for his part, dispatched an ambush around to come behind them, so that they proved to be in front of Judah and the
ambush behind them. When those of Judah turned around, why, there they had the battle in front and behind. And they began to cry out to Jehovah, while the priests were sounding the trumpets. And the men of Judah broke out shouting a war cry. And it came about that, when the men of Judah shouted a war cry, then The [true] God himself defeated Jeroboam and all Israel before Abijah and Judah. And the sons of Israel took to flight because of Judah and then God gave them into their hand. And Abijah and his people went striking them down with a great slaughter, and the slain of Israel kept falling down, five hundred thousand chosen men. Thus the sons of Israel were humbled at that time, but the sons of Judah proved superior because they leaned upon Jehovah the God of their forefathers.

And Abijah kept chasing after Jeroboam and got to capture cities from him, Bethel and its dependent towns, and Jeshannah and its dependent towns, and Ephraim and its dependent towns. Jeroboam did not retain any more power in the days of Abijah, but Jehovah dealt him a blow, so that he died.

And Abijah continued to strengthen himself. In time he got fourteen wives for himself and became father to twenty-two sons and sixteen daughters. And the rest of Abijah’s affairs, even his words, are written in the exposition of the prophet Iddo.

14 Finally Abijah lay down with his forefathers, and they buried him in the city of David, and Asa his son began to reign in place of him. In his days the land had no disturbance for ten years.

2 And Asa proceeded to do what was good and right in the eyes of Jehovah his God. So he removed the foreign altars and the high places and broke up the sacred pillars and cut down the sacred poles. Further, he said to Judah to search for Jehovah the God of their forefathers and to do the law and the commandment. Accordingly he removed from all the cities of Judah the high places and the incense stands, and the kingdom continued without disturbance before him.

And he went on to build fortified cities in Judah, for the land had no disturbance and there was no war against him during these years, for Jehovah gave him rest. So he said to Judah: “Let us build these cities and make walls around and towers, double doors and bars. For us the land is yet available, because we have searched for Jehovah our God. We have searched and he gives us rest all around.” And they went building and proving successful.

8 And Asa came to have a military force bearing the large shield and lance, three hundred thousand out of Judah. And out of Benjamin those bearing the buckler and bending the bow were two hundred and eighty thousand. All these were valiant, mighty men.
9 Later Ze’rah the Ethio’pi-an\textsuperscript{a} went out against them with a military force of a million\textsuperscript{b} men\textsuperscript{c} and three hundred chariots and came as far as Ma-re’shah.\textsuperscript{10} Then A’sa went out against him\textsuperscript{e} and they drew up in battle formation in the valley of Zeph’a-thah\textsuperscript{e} at Ma-re’shah.\textsuperscript{11} And A’sa began to call to Jehovah his God\textsuperscript{d} and say: “O Jehovah, as to helping it does not matter with you whether there are many or there is no power.\textsuperscript{2} Help us, O Jehovah our God, for upon you we do lean\textsuperscript{k} and in your name\textsuperscript{n} we have come against this multitude. O Jehovah, you are our God.\textsuperscript{t} Do not let mortal man\textsuperscript{d} retain strength against you.”\textsuperscript{18}

12 At that Jehovah defeated\textsuperscript{t} the Ethio’pi-ans before A’sa and before Judah and the Ethio’pi-ans took to flight.\textsuperscript{13} And A’sa and the people that were with him kept pursuing them as far as Ge’rar,\textsuperscript{n} and those of the Ethio’pi-ans continued falling down till there was no one alive of them, for they were broken to pieces before Jehovah\textsuperscript{w} and before his camp.\textsuperscript{v} Afterward they carried off a very great deal of spoil.\textsuperscript{w} Further, they struck all the cities round about Ge’rar, for the dread\textsuperscript{z} of Jehovah had come to be upon them, and they went plundering all the cities, for there happened to be much to plunder in them.\textsuperscript{w} And even the tents\textsuperscript{t} with livestock they struck so that they took captive\textsuperscript{t} flocks in great number and camels,\textsuperscript{t} after which they returned to Jeru-salem.

\textsuperscript{a} Literally, “Cush’ite,” M; “Ethio’pi-an,” LXXVg.\textsuperscript{b} Literally, “a thousand thousands,” M.\textsuperscript{c} Literally, “before him,” M. LXX, \textit{eis sympántēsin autōt}; Vg, \textit{óuvria eí}. Compare Genesis 10:9, footnote b.\textsuperscript{d} “Mortal man.” M, \textit{enosh’}; LXX, \textit{an’thros pos}; Vg, \textit{ho’mo}.\textsuperscript{18}

15 As for Az-a-ri’ah\textsuperscript{a} the son of O’ded,\textsuperscript{b} the spirit\textsuperscript{c} of God came to be upon him.\textsuperscript{2} Consequently he went out before A’sa and said to him: “Hear me,” O A’sa and all Judah and Benjamin! Jehovah is with you as long as you prove to be with him,\textsuperscript{k} and if you search\textsuperscript{t} for him he will let himself be found by you, but if you leave him he will leave you.\textsuperscript{3} And many were the days that Israel\textsuperscript{t} had been without a true God\textsuperscript{t} and without a priest teaching\textsuperscript{t} and without Law.\textsuperscript{d} But when in their distress\textsuperscript{t} they returned to Jehovah the God of Israel\textsuperscript{y} and looked for him, then he let himself be found by them.\textsuperscript{2} And in those times there was no peace\textsuperscript{t} for one going out or for one coming in,\textsuperscript{w} because there were many cases of turmoil among all the inhabitants of the lands.\textsuperscript{w} And they were crushed to pieces, nation against nation\textsuperscript{e} and city against city, because God himself kept them in turmoil with every sort of calamity.\textsuperscript{w} And you, be courageous and do not let your hands\textsuperscript{v} drop down,\textsuperscript{t} because there exists a reward for your activity.”\textsuperscript{a}

8 And as soon as A’sa heard these words and the prophecy of O’ded\textsuperscript{a} the prophet he took courage and proceeded to cause the disgusting things\textsuperscript{k} to vanish from all the land of Judah and Benjamin and from the cities that he had captured from the mountainous region of E’phra-im\textsuperscript{n} and to renew Jehovah’s altar that was before the porch of Jehovah.\textsuperscript{t} And he began to collect together all Judah and Benjamin and the temporary residents\textsuperscript{a} with them from

\textsuperscript{a} Az-a-ri’ah, M; meaning “Yah(u) has helped.”\textsuperscript{b} Or, “a God of truth (or, faithfulness),” M, El-o-hey’ em’çit.\textsuperscript{c} “Temporary residents.” M, ga-ri’m; LXX, “proselytes.”
E'phra-im and Manas'seh and Sim'e-on, for they had deserted to him from Israel in great number when they saw that Jehovah his God was with him. So when they were collected together at Jerusalem in the third month of the fifteenth year of A'asa's reign, they entered into a covenant to search for Jehovah the God of their forefathers with all their heart and with all their soul, that anyone that would not search for Jehovah the God of Israel should be put to death, whether small or great, whether man or woman. So they swore to Jehovah with a loud voice and with joyful shouting and with the trumpets and with cornets. And all Judah gave way to rejoicing over the thing sworn for it was with all their heart that they had sworn and with full pleasure on their part that they had looked for him, so that he let him himself be found by them, and Jehovah continued to give them rest all around.

As for even Ma'a-cah [his] grandmother, A'asa the king himself removed her from [being] lady, because she had made a horrible idol for the sacred pole, and then A'asa cut down her horrible idol and pulverized it and burned it in the torrent valley of Kid'on. And the high places themselves did not disappear from Israel. Only A'asa's heart itself proved to be complete all his days. And he proceeded to bring the sanctified things of his father and his own

sanctified things into the house of The [true] God, silver and gold and utensils. As for war, it did not occur down to the thirty-fifth year of A'asa's reign.

In the thirty-sixth year of the reign of A'asa, Ba'a-sha' the king of Israel came up against Judah and began to build Ra'mah, so as not to allow anyone to go out or come in to A'asa the king of Judah. A'asa now brought out silver and gold from the treasures of Jehovah's house and the king's house and sent to Ben-ha'dad, the king of Syria, who was dwelling at Damascus, saying: "There is a covenant between me and you and between my father and your father. Here I do send you silver and gold. Go, break your covenant with Ba'a-sha the king of Israel, that he may withdraw from me.

So Ben-ha'dad listened to King A'asa and sent the chiefs of the military forces that were his against the cities of Israel, and they struck I'jon and Dan and A'bel-ma'im and all the storage places of the cities of Naph'ta-li.

And it came about that as soon as Ba'a-sha heard of it he immediately quit building Ra'mah and stopped his work. As for A'asa the king, he took all Judah and they proceeded to carry away the stones of Ra'mah and its timbers with which Ba'a-sha had built and he began to build with them Ge'ba and Miz'pah.

And at that time Ha-na'ni the seer came to A'asa the king of Judah and then said to him: "Because you leaned upon the king of Syria and did not lean upon Jehovah your God, for
that reason the military force of the king of
Syria has escaped out of your hand. * Did not
the E-thio-pi-an s and the Lib-y-an s themselves
happen to be a very great military force in mul-
titude, in chariots and in horsemen, and be-cause of your leaping upon Jehovah did he not
give them into your hand? k For, as regards
Jehovah, his eyes are roving about through all
the earth to show his strength in behalf of
those whose hearts is complete toward him. You
have acted foolishly respecting this, for from
now on there will exist wars against you." a

10 However, A'sa became offended at the
seer and put him in the house of the stocks, b
because he was in a rage at him over this. c And
A'sa began to crush some others of the people
at that same time. d And, look! the affairs of
A'sa, e the first and the last, there they are writ-
ten in the Book of the Kings of Judah and of
Israel.

12 And A'sa in the thirty-ninth year of his
reign developed an ailment in his feet until he
was very sick, e and even in his sickness he
searched not for Jehovah but for the healers. f

13 Finally A'sa lay down with his forefathers
and died in the forty-first year of his reigning.

14 So they buried him in his great burial place
that he had excavated for himself in the city of
David and they laid him in the bed that had
been filled with balsam oil and different sorts
of ointment mixed in an ointment of special
make. f Further, they made an extraordinarily
great funeral burning for him. g

a Literally, "his burial places." M. qeber in the plural number, to
denote excellence. LXX, "tomb"; Vg, "sepulcher." b Not a cremation
of A'sa, but a burning of spices.
all around Judah, and they did not fight against Je-hosh'a-phat. And from the Philis'tines they were bringing to Je-hosh'a-phat presents and money as tribute. The Arabs also were bringing to him flocks, seven thousand seven hundred rams and seven thousand seven hundred he-goats.

12 And Je-hosh'a-phat continued advancing and growing great to a superior degree and he went on building fortified places and storage cities in Judah. And there were many interests that became his in the cities of Judah, and warriors, valiant, mighty men, were in Jerusalem. And these were their offices by the house of their forefathers: Of Judah the chiefs of thousands, Ad'nah the chief, and with him there were three hundred thousand valiant, mighty men. And under his control there was Je-ho-ha'nan the chief, and with him there were two hundred and eighty thousand. And under his control there was Am-a-si'ah the son of Zich'ri the volunteer for Jehovah, and with him there were two hundred thousand valiant, mighty men. And out of Benjamin there was the valiant, mighty man E-li'ad-da, and with him there were two hundred thousand men equipped with the bow and shield. And under his control there was Je-hoz'a-bad, and with him there were a hundred and eighty thousand men outfitted for the army. These were the ones ministering to the king apart from those whom the king put in the fortified cities throughout all Judah.

18 And Je-hosh'a-phat came to have riches and glory in abundance, but he formed a marriage alliance with A'hab. So years later he went down to A'hab at Sa-mar'i-a and A'hab proceeded to sacrifice sheep and cattle in abundance for him and for the people that were with him. And he began to allure him to go up against Ra'moth-gil'e-ad. And A'hab the king of Israel went on to say to Je-hosh'a-phat the king of Judah: "Will you go with me to Ra'moth-gil'e-ad?" At this he said to him: "I am the same as you are and my people are like your people and with you in the war."

4 However, Je-hosh'a-phat said to the king of Israel: "Please, inquire first of all for the word of Jehovah." So the king of Israel collected the prophets together, four hundred men, and said to them: "Shall we go against Ra'moth-gil'e-ad in war, or shall I refrain?" And they began to say: "Go up, and The [true] God will give [it] into the king's hand.

6 But Je-hosh'a-phat said: "Is there not here a prophet of Jehovah still? Then let us inquire through him." At that the king of Israel said to Je-hosh'a-phat: "There is still one man through whom to inquire of Jehovah, but I myself certainly hate him, for he is prophesying concerning me, not for good, but, all his days, for bad." He is Mi-ca'ah the son of Im'lah. However, Je-hosh'a-phat said: "Do not let the king say a thing like that."

8 Accordingly, the king of Israel called a court official and said: "Bring Mi-ca'ah the son of Im'lah quickly." Now the king of Israel and Je-hosh'a-phat the king of Judah were sitting each one on his throne, clothed in garments, and were sitting in the threshold floor

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a "The [true] God." M, ha-Elo-him'; LXX, ho The-os'; Vg, De'us; Sy, "Jehovah." b See 1 Kings 22:8, footnote b.
at the entrance of the gate of Samari'a, and all the prophets were acting as prophets before them." 
10 Then Zed-e-ki'ah the son of Chen'na-annah made for himself horns of iron and said: "This is what Jehovah has said, 'With these you will push the Syrians until you exterminate them.'" 
11 And all the other prophets were prophesying the same as that, saying: "Go up to Ra'moth-gil'e-ad and prove successful, and Jehovah will certainly give [it] into the king's hand."

12 And the messenger that went to call Mi-ca'lah spoke to him, saying: "Look! the words of the prophets are unanimously of good to the king, and let your word, please, become like one of them and you must speak good." 
13 But Mi-ca'lah said: "As Jehovah is living, what my God will say, that is what I shall speak." 
14 Then he came in to the king, and the king proceeded to say to him: "Mi-ca'lah, shall we go to Ra'moth-gil'e-ad in war, or shall I refrain?" At once he said: "Go up and prove successful, and they will be given into your hand." 
15 At that the king said to him: "For how many times am I putting you under oath that you should not speak to me anything but truth in the name of Jehovah?" 
16 So he said: "I certainly see all the Israelites scattered upon the mountains, like sheep that have no shepherd." And he went on to say: "Jehovah is not a master to these. Let them go back each one to his house in peace." 
17 Then the king of Israel said to Je-ho-sha'aphat: "Did I not say to you, 'He will prophesy..."}

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**References:**

a See 1 Kings 22:8, footnote b. b Literally, "one mouth." M. c Literally, "Mi'akah," M. here. d Or, "lord." M, a'na'ni'm, the plural of a'na', to denote majesty or excellence.

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Concerning me, not good things, but bad?" 
18 And he went on to say: "Therefore HEAR the word of Jehovah: I certainly see Jehovah sitting upon his throne and all the army of the heavens standing at his right and his left. 
19 And Jehovah proceeded to say, 'Who will fool A'hab the king of Israel that he may go up and fall at Ra'moth-gil'e-ad?' And there was talk, this one saying something like this and that one saying something like that. 
20 Finally a spirit came out and stood before Jehovah and said, 'I myself shall fool him.' At that Jehovah said to him, 'By what means?' 
21 To this he said: 'I shall go forth and certainly become a deceptive spirit in the mouth of all his prophets.' 
22 So he said, 'You will fool him and, what is more, you will come off the winner.' Go out and do that way. 
23 Zed-e-ki'ah the son of Chen'na-annah now approached and struck Mi-ca'lah on the cheek and said: "In just which direction did the spirit of Jehovah pass along from me to speak with you?" 
24 At that Mi-ca'lah said: "Look! you are seeing [which direction] on that day when you will enter the innermost room to hide yourself." 
25 Then the king of Israel said: "TAKE Mi-ca'lah and turn him back to A'mon the chief of the city and to Jo'ash the king's son. 
26 And you men must say, 'This is what the king has said: 'Put this fellow in prison' and feed him with a reduced allowance of bread and a reduced allowance of water until I return in..."
28 And the king of Israel and Je-hosh'a-phat, the king of Judah, proceeded to go up to Ramoth-gile'ed. 30 The king of Israel now said to Je-hosh'a-phat: "There will be a disguising and entering into the battle [for me], but you, for your part, put on your garments." Accordingly the king of Israel disguised himself and they entered into the battle. 31 As for the king of Syria, he had commanded the chiefs of the chariots that were his, saying: "You must fight, neither with the smaller nor with the great, but with the king of Israel alone." 32 And it came about that, as soon as the chiefs of the chariots saw Je-hosh'a-phat, they, for their part, said to themselves: "It is the king of Israel." So they turned around against him to fight, and Je-hosh'a-phat began to cry for aid, and Jehovah himself helped him and God immediately allured them away from him. 33 And it came about that as soon as the chiefs of the chariots saw that it did not prove to be the king of Israel, they immediately came back from following him.

33 And there was a man that bent the bow in his innocence and he got to strike the king of Israel between the appendages and the coat of mail, so that he said to the charioteer: "Turn your hand around and you must take me out.

See 1 Kings 22:8, footnote b. Or, "by." c "There will be a disguising and entering," that is, on my (A'hab's) part. The Hebrew verbs here are understood to be in the infinitive absolute and hence are impersonal and indefinite as to time.
with Jehovah our God there is no unrighteousness or partiality or taking of a bribe."

8 And in Jerusalem also Jehoshaphat stationed some of the Levites and the priests and some of the heads of the paternal houses of Israel for the judgment of Jehovah and for the legal cases of the inhabitants of Jerusalem. 9 Further, he laid a command upon them, saying: "This is how you should do in the fear of Jehovah with faithfulness and with a complete heart. 10 As for every legal case that will come to you of your brothers who are dwelling in their cities, involving the shedding of blood, involving law and commandment and regulations and judicial decisions, you must warn them that they may not do wrong against Jehovah and indignation may not have to take place against you and against your brothers. This is how you should do that you may not incur guilt. 11 And here is Amaziel the chief priest over you for every matter of Jehovah, and Zeba-diah the son of Ishmael the leader of the house of Judah for every matter of the king, and as officers the Levites are available for you. Be strong and act and let Jehovah prove to be with what is good."

20 And it came about afterward that the sons of Moab and the sons of Ammon and with them some of the Meunim came against Jehoshaphat in war. So people came with LXXVg by a correction of M, which literally reads: "the legal case. Then they returned to Jerusalem." b Literally, "between blood and blood. Compare Deuteronomy 17:8. c "The chief priest." Vg, sa-er'dos et pon'ti-fex. d "The Meunim," or, "Meun'ites," by a transposition of letters in M. LXX, "the Mi-nai'ans." MVg, "the Am'mon'ites."

and told Jehoshaphat, saying: "There has come against you a great multitude from the region of the sea, from Edom, and there they are in Hazazon-tamar, that is to say, En-gedi. At that Jehoshaphat became afraid and set his face to search for Jehovah. So he proclaimed a fast for all Judah. Eventually those of Judah were collected together to inquire of Jehovah. Even from all the cities of Judah they came to consult Jehovah. 5 Then Jehoshaphat stood up in the congregation of Judah and of Jerusalem in the house of Jehovah before the new courtyard, and he proceeded to say: "O Jehovah the God of our forefathers, are you not God in the heavens and are you not dominating over all the kingdoms of the nations, and are there not in your hand power and mightiness, with no one to hold his ground against you? Did not you yourself, O God of ours, drive away the inhabitants of this land from before your people Israel and then give it to the seed of Abraham, your lover, forever? And they took up dwelling in it and they proceeded to build in it for you a sanctuary for your name, saying, "If there should come upon us calamity, sword, adverse judgment, or pestilence or famine, let us let us stand before this house and before you (for your name is in this house), that we may cry out to you out of our distress, and may you hear and save. And now here the sons of Ammon and Moab and the mountainous region of Seir, whom you did not allow Israel to in..."
vade when they were coming out of the land of Egypt, but they turned away from them and did not annihilate them." 11 yes, here they are rewarding us by coming in to drive us out from your possession that you caused us to take in possession. 12 O our God, will you not execute judgment upon them," for in us there is no power before this great multitude that is coming against us, and we ourselves do not know what we ought to do, but our eyes are toward you."

13 All the while all those of Judah were standing before Jehovah, even their little ones, their wives and their sons. 14 As for Ja'ha-zi'el the son of Zech-a'ri'ah the son of Be-nai'ah the son of Je-f'el the son of Matta-ni'ah the Levite of the sons of A'saph, the spirit of Jehovah came to be upon him in the midst of the congregation. 15 Consequently he said: "Pay attention, all Judah and you inhabitants of Jeru-sa-lem and King Je-hosh'a-phat! Here is what Jehovah has said to you, "As for you, do not be afraid or be terrified because of this great multitude, for the battle is not yours but God's."

16 Tomorrow go down against them. There they are coming up by the pass of Ziz, and you will be certain to find them at the end of the torrent valley in front of the wilderness of Jeru-'el. 17 You will not need to fight in this instance. Take your position, stand still and see the salvation of Jehovah in your behalf. O Judah and Jerusalem, do not be afraid or be terrified. Tomorrow go out against them, and Jehovah will be with you." 18

18 At once Je-hosh'a-phat bowed low with his face to the earth, and all Judah and the inhabitants of Jerusalem themselves fell down before Jehovah to do obeisance to Jehovah. 19 Then the Levites of the sons of the Ko'hath-ites and of the sons of the Ko'rah-ites rose up to praise Jehovah the God of Israel with an extraordinarily loud voice.

20 And they proceeded to rise early in the morning and go out to the wilderness of Te-ko'a. 21 And as they went out Je-hosh'a-phat stood up and then said: "Hear me, O Judah and you inhabitants of Jerusalem! Put faith in Jehovah your God that you may prove yourselves faithful. Put faith in his prophets and so prove successful."

21 Further, he took counsel with the people and stationed singers to Jehovah and those offering praise in holy adornment as they went out ahead of the armed men, and saying: "Thank Jehovah, 22 for to everlasting is his loving-kindness."

22 And at the time that they started off with the joyful cry and praise Jehovah set men in ambush against the sons of Am'mon, Mo'ab and the mountainous region of Se'ir who were coming into Judah, and they went smiting themselves. 23 And the sons of Am'mon and Mo'ab proceeded to stand up against the inhabitants of the mountainous region of Se'ir to devote them to destruction and annihilate them, and as soon as they finished with the inhabitants of Se'ir they helped each one to bring his own fellow to ruin.

24 And Judah itself came to the watchtower

a "Congregation." M, ga-hal'; LXX, ek-ke.si'a. b Or, "before." As in Genesis 10:9, footnote b.
2 Chronicles 20:25—32

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he did not turn aside from it by doing what was right in Jehovah's eyes. Only the high places themselves did not disappear and the people themselves had not yet prepared their heart for the God of their forefathers.

34 As for the rest of the affairs of Jehoshaphat, the first and the last, there they are written among the words of Jehu, the son of Hanani, which were inserted in the Book of the Kings of Israel. And after this Jehoshaphat the king of Judah had partnership with Ahazi'jah, the king of Israel, who acted wickedly. So he made him a partner with himself in making ships to go to Tar'shish and they made ships in E'zi-on-ge'ber. However, Eli'ezer the son of Dodav'ahu of Ma're'sha spoke prophetically against Jehoshaphat, saying: "Inasmuch as you have had partnership with Aha'zi'jah, Jehovah will certainly break down your works." Accordingly the ships were wrecked and they did not retain strength to go to Tar'shish.

21 Finally Jehoshaphat lay down with his forefathers and was buried with his forefathers in the city of David, and Jeho'ram his son began to reign in place of him. And he had brothers, Jehoshaphat's sons, Azar'i'ah and Jehi'el and Zech'a-ri'ah and Azar'i'ah and Mi'cha-el and Sheph-ati'ah, all these being the sons of Jehoshaphat the king of Israel. Consequently their father gave them many gifts in silver and in gold and in choice things along with fortified cities in Judah and the kingdom he gave to Jeho'ram, for he was the first-born.

of the wilderness. When they turned their faces toward the multitude, why, there they were, their carcasses fallen to the earth without anyone escaping. So Jehoshaphat and his people came to plunder the spoil on them, and they got to find among them in abundance both goods and clothing and praiseworthy articles, and they went stripping them off for themselves until they could carry no more. And it came to be three days that they were plundering the spoil, for it was abundant. And on the fourth day they congregated together at the low plain of Ber'a-cah, for there they blessed Jehovah. That is why they called the name of that place Low Plain of Ber'a-cah—until today.

27 Then all the men of Judah and Jerusalem returned, with Jehoshaphat at their head, to return to Jerusalem with rejoicing, for Jehovah had made them rejoice over their enemies. So they came to Jerusalem with string instruments and with harps and with trumpets to the house of Jehovah. And the dread of God came to be upon all the kingdoms of the lands when they heard that Jehovah had fought against the enemies of Israel. And the royal power of Jehoshaphat continued to have no disturbance and his God continued to give him rest all around.

31 And Jehoshaphat went on reigning over Judah. Thirty-five years old he was when he began to reign, and for twenty-five years he reigned in Jerusalem. And his mother's name was Azu'bah the daughter of Shilhi. And he kept walking in the way of his father A'sa and

[a] "Clothing," Vg and seven Hebrew manuscripts; "carcasses," M.
[b] Meaning "Blessing."
4 When Je-ho'ram rose up over the kingdom of his father he proceeded to make his position strong, and so he killed all his brothers with the sword and also some of the princes of Israel.

5 Thirty-two years old Je-ho'ram was when he began to reign, and for eight years he reigned in Jerusalem. And he went on walking in the way of the kings of Israel, just as those of the house of A'hab had done, for A'hab's own daughter had become his wife,* and he continued to do what was bad in Jehovah's eyes. 7 And Jehovah did not want to bring the house of David to ruin, for the sake of the covenant that he had concluded with David and just as he had said he would give him and his sons a lamp always.

8 In his days E'dom" revolted from under the hand of Judah and then made a king to reign over them. So Je-ho'ram together with his chiefs passed over and also all the chariots with him. And it came about that he rose up by night and went striking down the E'dom ites that were surrounding him and also the chiefs of the chariots. But E'dom kept up its revolt from under the hand of Judah down to this day. It was then that Lib'nah began to revolt at the same time from under his hand because he had left Jehovah the God of his forefathers. He himself also had made high places on the mountains of Judah, that he might cause the inhabitants of Jerusalem to have unfaithful intercourse* and that he might drive Judah away.

12 Eventually there came a writing to him from E-li'jah, the prophet, saying: "This is what Jehovah the God of David your forefather has said, 'Due to the fact that you have not walked in the ways of Je-hosh'a-phet your father or in the ways of A'sa the king of Judah, 13 but you walk in the way of the kings of Israel and cause Judah and the inhabitants of Jerusalem to have unfaithful intercourse the same way that the house of A'hab caused the having of unfaithful intercourse, and even your own brothers, the household of your father, who were better than you, you have killed,* 14 here Jehovah is dealing a great blow to your people and to your sons and to your wives and to all your property. 15 And you will be with many diseases, with a malady of your intestines until your intestines have come out because of the disease day by day."

16 Accordingly Jehovah aroused against Je-ho'ram the spirit of the Philis'tines and the Arabs that were by the side of the E-thi'o'pi'ans." 17 So they came up into Judah and forced it open and took captive all the property that was to be found in the king's house and also his sons and his wives, and there was not left to him a son but Je-ho'a-haz, his youngest son. And after all this Jehovah plagued him in his intestines with a disease for which there was no healing. 19 And it came about that in the days to come, even when the term of two full years had expired, his intestines came out along with his disease and he gradually died in his bad maladies, and his people did not make a burning for him like the burning for his forefathers.

20 Thirty-two years old he happened to be when he began to reign, and for eight years he reigned...
22 Then the inhabitants of Jerusalem made A-ḥa-zi'āḥ, his youngest son king in place of him, (for the marauder band that came with the Arabs to the camp had killed all the older ones,) and A-ḥa-zi'āḥ the son of Je-ho'ram began to reign as king of Judah. Twenty-two years old A-ḥa-zi'āḥ was when he began to reign, and for one year he reigned in Jerusalem. And his mother's name was Aṭh-a-li'āh, the granddaughter of Om'rī."

3 He himself also walked in the ways of the house of A'hab, for his mother herself became his counselor in doing wickedly. And he went on doing what was bad in Jehovah's eyes, the same as the house of A'hab, for they themselves became counselors to him after the death of his father, to his ruination. It was also in their counsel that he walked, so that he went with Je-ho'ram the son of A'hab the king of Israel to the war against Ha'zāl, the king of Syria at Ra'moth-gil'e-ād, at which the shooters got to strike Je-ho'ram. Hence he returned to get healed at Je'zr'e-ēl from the wounds that they had inflicted upon him at Ra'mah when he fought Ha'zāl the king of Syria.

As for A-za-ri'āh, the son of Je-ho'ram the king of Judah, he went down to see Je-ho'ram the son of A'hab in Je'zr'e-ēl, for he was sick. But it was from God that the downfall of A-ḥa-zi'āḥ occurred by [his] coming to Je-ho'ram, and when he came he went out with Je-ho'ram to Je'hū the grandson of Nim'šī, whom Jehovah had anointed to cut off the house of A'hab. And it came about that as soon as Je'hū had entered into controversy with the house of A'hab he got to find the princes of Judah and the sons of the brothers of A-ḥa-zi'āḥ, ministers of A-ḥa-zi'āḥ, and he proceeded to kill them. Then he went looking for A-ḥa-zi'āḥ and they finally captured him, as he was hiding in Sām'ā'ī, and brought him to Je'hū. Then they put him to death and buried him, for they said: "He is the grandson of Je-ho-shā'phāth, who searched for Jehovah with all his heart." And there was no one of the house of A-ḥa-zi'āḥ to retain power for the kingdom."

10 As regards Aṭh-a-li'āh, the mother of A-ḥa-zi'āḥ, she saw that her son had died. So she rose up and destroyed all the royal offspring of the house of Judah. However, Je-ho-shā'be-ath the daughter of the king took Je-ho'ash as the son of A-ḥa-zi'āḥ and stole him away from among the sons of the king that were to be put to death and put him and his nursing woman in the inner bedroom. And Je-ho-shā'be-ath the daughter of King Je-ho'ram, the wife of Je-ho'-a-da, the priest, (for she herself happened to be the sister of A-ḥa-zi'āḥ,) kept him concealed because of Ath-a-li'āh, and she did not put him to death. And he continued with them in the
house of The [true] God\(^a\) hidden for six years\(^z\) while Ath-a-li\(\text{'}\)ah was ruling as queen\(^l\) over the land.\(^*\)

23 And in the seventh year Jehoi\(\text{'}\)a-da\(^q\) showed himself courageous and proceeded to take the chiefs of hundreds, namely, Az-a-ri\(\text{'}\)ah the son of Je-ro\(\text{'}\)om, and Ish-ma\(\text{'}\)el the son of Je-ho-ha\(\text{'}\)nan and Az-a-ri\(\text{'}\)ah the son of O\(\text{'}\)bed and Ma-as\(\text{'}\)el\(\text{'}\)ah the son of A\(\text{'}\)dai\(\text{'}\)ah and Eli-sha\(\text{'}\)phat the son of Zich\(\text{'}\)ri, with him into the covenant.\(^a\) 2 Afterward they went around throughout Judah and collected together the Levites\(^e\) from all the cities of Judah\(^o\) and the heads\(^c\) of the paternal\(^n\) houses of Israel. So they came to Jerusalem. 3 Then all the congregation\(^b\) concluded a covenant\(^k\) with the king in the house\(^m\) of The [true] God\(^a\) and he said to them: "Look! the son\(^n\) of the king himself will reign,\(^t\) just as Jehovah promised concerning the sons of David.\(^t\) This is the thing that you will do: one third of you who are coming in on the sabbath\(^q\), of the priests\(^v\) and of the Levites,\(^x\) will be for doorkeepers;\(^z\) and one third will be at the house\(^s\) of the king;\(^o\) and one third will be at the gate\(^t\) of the Foundation;\(^t\) and all the people will do not let anyone enter the house\(^e\) of Jehovah, but the priests and those of the Levites ministering.\(^w\) These are the ones that will enter, because they are a holy group,\(^k\) and all the people themselves will keep the obligation to Jehovah. 6 And the Levites must encircle the king all around,\(^n\) each one with his weapons in his hands, and, as for anyone coming into the house, he should be put to death.\(^r\) And continue with the king when he comes in and when he goes out.\(^n\)

8 And the Levites\(^a\) and all Judah proceeded according to all that Je-hoi\(\text{'}\)a-da\(^q\) the priest had commanded. So they took each one his men that were coming in on the sabbath together with those going out on the sabbath,\(^u\) for Je-hoi\(\text{'}\)a-da the priest had not set the divisions\(^v\) free from duty.\(^o\) Further, Je-hoi\(\text{'}\)a-da the priest gave the chiefs of hundreds\(^y\) the spears\(^z\) and the shields and the circular shields\(^t\) that had belonged to King David\(^p\), which were in the house of The [true] God.\(^a\) 10 And he went on to station all the people,\(^\text{'}\) even each one with his missile\(^t\) in his hand, from the right side of the house\(^s\) clear to the left side of the house, by the altar\(^a\) and by the house,\(^s\) all around near the king.\(^k\) 11 Then they brought the king's son out\(^u\) and put upon him the diadem\(^x\) and the Testimony\(^s\) and made him king\(^t\) and Je-hoi\(\text{'}\)a-da and his sons\(^m\) anointed\(^u\) him and said: "Let the king live!\(^v\)

12 When Ath-a-li\(\text{'}\)ah heard the sound of the people running and praising the king,\(^y\) she at once came to the people at the house of Jeho-\(\text{'}\)ah.\(^z\) 13 Then she saw, and there was the king standing by his pillar\(^b\) at the entry\(^c\) and the princes\(^a\) and the trumpets\(^b\) by the king and all the people of the land were rejoicing\(^o\) and blowing\(^o\) the trumpets and the singers\(^l\) with the instruments of song\(^t\) and those giving the signal for offering praise.\(^o\) Immediately Ath-a-li\(\text{'}\)ah ripped her clothing apart and said: "Conspiracy! Conspiracy!\(^y\) But Je-hoi\(\text{'}\)a-da the priest brought out the chiefs of hundreds, the appointed ones of
the military force, and said to them: "Take her out from inside the rows," and, as for anyone coming after her, he should be put to death with the sword!" For the priest had said: "You must not put her to death at the house of Jehovah." So they laid their hands upon her and she came to the entry of the horse gate of the king's house, and they proceeded to put her to death there.

16 Then Je-ho' a-da concluded a covenant between himself and all the people and the king that they would continue as the people of Jehovah. After that all the people came to the house of Ba' al and pulled it down, and his altars and his images they broke up and Mat'tan the priest of Ba' al they killed before the altars. Further, Je-ho' a-da put the offices of the house of Jehovah in the hand of the priests, whom David had put in divisions over the house of Jehovah to offer up the burnt sacrifices of Jehovah according to what is written in the law of Moses, with gladness and with song by the hands of David. So he stationed the gatekeepers by the gates of the house of Jehovah that no one unclean in any respect might enter. Now he took the chiefs of hundreds and the lordly ones and the rulers over the people and all the people of the land and brought the king down from the house of Jehovah. Then they came right through the upper gate to the king's house and seated the king upon the throne of the kingdom. And all the people of the land continued to rejoice.

2 CHRONICLES 23:15—21

and the city itself had no disturbance, and Ath- a-li'ah they had put to death with the sword.

24 Seven years old Je-ho' a-sha began to reign and for forty years he reigned in Jerusalem. And his mother's name was Zib' i-ah from Be'er-she'ba. And Je-ho' a-sha kept doing what was right in Jehovah's eyes all the days of Je-ho' a-da the priest. And Je-ho' a-da proceeded to get two wives for him, and he came to be father to sons and daughters.

4 And it came about afterward that it became close to the heart of Je-ho' a-sha to renovate the house of Jehovah. Accordingly he collected the priests and the Levites together and said to them: "Go out to the cities of Judah and collect money from all Israel to repair the house of your God from year to year, and you, for your part, should act quickly in the matter." And the Levites did not act quickly. So the king called Je-ho' a-da the head and said to him: "Why is it that you have not required an account of the Levites for bringing in from Judah and Jerusalem the sacred tax ordered by Moses the servant of Jehovah, even that of the congregation of Israel, for the tent of the Testimony? For, as regards Ath-a-li'ah the wicked woman, her sons themselves had broken into the house of The [true] God and even all the holy things of the house of Jehovah they had rendered up to the Ba' als. Then the king said the word and they made a chest and put it outside at the gate of the house of Jehovah. After that they issued a call throughout Judah and Jerusalem to bring to Jehovah the sacred tax ordered by
Moses the servant of The [true] God upon Israel in the wilderness. And all the princes and all the people began to rejoice and they kept bringing and casting it into the chest until they all had given.

11 And it came about at the proper time he would bring the chest to the care of the king by the hand of the Levites and, as soon as they saw that there was plenty of money, the secretary of the king and the commissioner of the chief priest came and then emptied the chest and lifted it up and returned it to its place. That was the way they did from day to day, so that they gathered money in abundance. Then the king and Jehoi'ada would give it to the doers of the work of the service of Jehovah's house, and they came to be hirers of the stonecutters and of the craftsmen for renovating Jehovah's house, and also of the workers in iron and copper for repairing Jehovah's house. And the doers of the work began operations and the repair work kept advancing by their hand and finally they made the house of The [true] God stand as it structurally should and made it strong. And as soon as they had finished they brought before the king and Jehoi'ada the rest of the money and they proceeded to make utensils for the house of Jehovah, utensils for the ministry and for making offerings and cups and utensils of gold and of silver, and they came to be offerers of burnt sacrifices in the house of Jehovah constantly all the days of Jehoi'ada.

15 And Je-hoi'ada got to be old and satisfied with years and gradually died, being a hundred and thirty years old at his death. So they buried him in the city of David along with the kings, because he had done good in Israel and with The [true] God and His house.

17 And after Jehoi'ada's death the princes of Judah came in and proceeded to bow down to the king. At that time the king listened to them. And gradually they left the house of Jehovah the God of their forefathers and began serving the sacred poles and the idols, so that there came to be indignation against Judah and Jerusalem because of this guilt of theirs. And he kept sending prophets among them to bring them back to Jehovah and they kept bearing witness against them, and they did not give ear.

20 And God's spirit itself enveloped Zechariah the son of Jehoi'ada the priest, so that he stood up over the people and said to them: "This is what The [true] God has said, 'Why are you overstepping the commandments of Jehovah, that you may not prove successful? Because you have left Jehovah, he will, in turn, leave you.' Finally they conspired against him and pelting him with stones at the king's commandment in the courtyard of Jehovah's house. And Jeho'ash the king did not remember the loving-kindness that Jehoi'ada his father had exercised toward him, so that he killed his son, who, when he was at the point of dying, 

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\*Note: The footnotes and references are not transcribed here as they are not provided in the image.
2 CHRONICLES 24:23—27

said: “Let Jehovah see to it and ask it back.”

23 And it came about at the turn of the year a military force of Syria came up against him, and they began to invade Judah and Jerusalem. Then they brought all the princes of the people to ruin from among the people, and all their spoil they sent to the king of Damascus. For it was with a small number of men that the military force of the Syrians made an invasion and Jehovah himself gave into their hand a military force of very great number, because they had left Jehovah the God of their forefathers, and upon Jehoaash they executed acts of judgment. And when they went away from him (for they left him with many diseases), his own servants conspired against him because of the blood of the sons of Jehoiada the priest, and they got to kill him upon his own couch, so that he died. Then they buried him in the city of David, and they did not bury him in the burial places of the kings.

26 And these were the conspirators against him: Zabad the son of Shim'eath the Am'mon-itess and Jehoz'abad the son of Shim'rith the Mo'ab-itess. As for his sons and the abundance of the pronouncement against him and the founding of the house of The [true] God, there they are written in the exposition of the Book of the Kings. And Am-zi'ah his son began to reign in place of him.

2 CHRONICLES 25:1—8

5 At the age of twenty-five years Am-zi'ah became king and for twenty-nine years he reigned in Jerusalem. And his mother's name was Je-ho-ad'dan of Jerusalem. And he continued to do what was right in Jehovah's eyes, only not with a complete heart. And it came about that as soon as the kingdom had become strong upon him he promptly killed his servants who had struck down the king his father. And their sons he did not put to death, but according to what is written in the law, in the book of Moses, that Jehovah commanded, saying: “Fathers should not die for sons, neither should sons themselves die for fathers, but it is each one for his own sin that they should die.”

5 And Am-zi'ah proceeded to collect Judah together and to have them stand according to the house of the forefathers, by the chiefs of thousands and by the chiefs of hundreds for all Judah and Benjamin, and he went on to register them from twenty years of age upward, and finally he found them [to be] three hundred thousand choice men going out to the army, handling lance and large shield. Further, he hired from Israel a hundred thousand valiant, mighty men for a hundred silver talents. And a certain man of God came to him, saying: “O king, do not let the army of Israel come with you, for Jehovah is not with Israel, [that is,] all the sons of E'phra-im. But come you yourself, act, be courageous for the war. The [true] God could cause you to stag-

her before an enemy, for there exists power with God to help and to cause staggering.”

But what is there to do about the hundred talents that I have given to the troops of Israel?” To this the man of God said: “There exists in Jehovah’s capacity to give you much more than this.” Accordingly Am-azı’ah separated them, namely, the troops that had come to him from E’phra-im, to go to their own place. However, their anger got very hot against Judah, so that they returned to their own place in the heat of anger.

11 And Am-azı’ah, for his part, took courage and proceeded to lead his own people and go to the Valley of Salt, and he went striking down the sons of Se’ir, ten thousand [of them].

And there were ten thousand that the sons of Judah captured alive. So they brought them to the top of the crag and proceeded to throw them from the top of the crag and they, one and all, burst apart. As for the members of the troop whom Am-azı’ah had sent back from going with him to the war, they began making raids upon the cities of Judah, from Sa-mar’ia clear to Beth-ho’rón, and went striking down three thousand of them and taking a great plunder.

14 And it came about after Am-azı’ah came from striking down the E’dom-ites that he now brought the gods of the sons of Se’ir and set them up for himself as gods and before them he began to bow down and to them he began to make sacrificial smoke.

15 And Am-azı’ah the king of Judah took counsel and sent to Je-ho’as the son of Je-ho’a-haz the son of Je’hu the king of Israel, saying: “Come! Let us look each other in the face.”

At that Je-ho’as the king of Israel sent to Am-azı’ah the king of Judah, saying: “The thorny weed itself that was in Leb’a-non sent to the cedar that was in Leb’a-non, saying, Do give your daughter to my son as a wife. However, a wild beast of the field that was in Leb’a-non perished and trampled the thorny weed down. You have said to yourself, Here you have struck down E’dom. And your heart has lifted you up to be glorified. Now do keep dwelling in your own house. Why should you engage in strife in a bad position and have to fall, you and Judah with you?”

20 But Am-azı’ah did not listen, for it was from The [true] God for the purpose of giving them into his hand, because they had searched for the gods of E’dom. Therefore Je-ho’as bytes the anger became hot against Am-azı’ah and he sent a prophet to him and said to him: “Why have you searched for the people’s gods that did not deliver their own people out of your hand?” And it came about when he spoke to him that [the king] immediately said to him: “Was it a counselor of the king that we constituted you? Quit for your own sake. Why should they strike you down?” So the prophet quit, but he said: “I certainly know that God has resolved to bring you to ruin, because you have done this and you have not listened to my counsel.”

17 Then Am-azı’ah the king of Judah took counsel and sent to Je-ho’as the son of Je-ho’a-haz the son of Je’hu the king of Israel, saying: “Come! Let us look each other in the face.”

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20 But Am-azı’ah did not listen, for it was from The [true] God for the purpose of giving them into his hand, because they had searched for the gods of E’dom.

Then all the people of Judah took Uzziah, an he being sixteen years old, and they made him king in place of his father Amaziah. He it was that rebuilt Elath and then restored it to Judah after the king had lain down with his forefathers. Sixteen years old Uzziah was when he began to reign, and for fifty-two years he reigned in Jerusalem. And his mother's name was Jecoliah of Jerusalem. And he kept doing what was right in Jehovah's eyes, according to all that Amaziah his father had done. And he continually tended to search for God in the days of Zechariah, the instructor in the fear of The [true] God, and, in the days of his searching for Jehovah, The [true] God made him prosperous.

And he proceeded to go out and fight against the Philistines and break through the wall of Gath and the wall of Jabneh and the wall of Ash'dod, after which he built cities in Ash'dod [territory] and among the Philistines. And The [true] God continued to help him against the Philistines and against the Aramians that were dwelling in Gur-ba'al and the Me'umim. And the Am'mon-ites began to give tribute to Uzziah. Eventually his fame went even as far as Egypt, for he displayed strength to an extraordinary degree. Moreover, Uzziah built towers in Jerusalem by the Corner Gate and by the Valley Gate and by the Buttress and made them strong. Further, he built towers in the wilderness and hewed out many cisterns (for there was a great deal of

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livestock that became his), and also in the Shephe'lah and on the tableland. There were farmers and vinedressers in the mountains and in Car'mel, for a lover of agriculture he proved to be.

11 Moreover, Uzzi'ah\textsuperscript{a} came to have a force engaging in war, those going out on military\textsuperscript{k} service in troops\textsuperscript{n} by the number of their registration\textsuperscript{b} by the hand of Je'el the secretary\textsuperscript{r} and Ma-a-sei'ah the officer under the control\textsuperscript{c} of Ha-nan'iyah of the king's princes.\textsuperscript{t} 12 The entire number of the heads of the paternal houses,\textsuperscript{u} of the valiant,\textsuperscript{v} mighty men,\textsuperscript{w} was two thousand six hundred.\textsuperscript{13} And under their control the army forces\textsuperscript{x} were three hundred and seven thousand five hundred men engaging in war with the power of a military force to help the king against the enemy.\textsuperscript{14} And Uzzi'ah\textsuperscript{a} continued to prepare for them, for the entire army, shields\textsuperscript{z} and lances\textsuperscript{a} and helmets\textsuperscript{b} and coats of mail\textsuperscript{c} and bows\textsuperscript{d} and slingstones.\textsuperscript{e} 15 Further, he made in Jerusalem engines of war, the invention\textsuperscript{f} of engineers, that they might come to be upon the towers\textsuperscript{g} and upon the corners,\textsuperscript{n} to shoot arrows and great stones. Consequently his fame\textsuperscript{h} went out to a great distance, for he was helped miraculously until he was strong.

16 However, as soon as he was strong,\textsuperscript{h} his heart became haughty even to the point of causing ruin,\textsuperscript{i} so that he acted unfaithfully against Jehovah his God\textsuperscript{c} and came into the temple of Jehovah to burn incense\textsuperscript{e} upon the altar of incense.\textsuperscript{v} 17 Immediately Az-a-ri'ah\textsuperscript{v} the priest and with him priests of Jehovah, eighty valiant

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\textsuperscript{a} See verse 1, footnote a.

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2 Chronicles 26:18-23

men,\textsuperscript{2} came in after him. 18 Then they stood up against Uzzi'ah\textsuperscript{a} the king\textsuperscript{a} and said to him: "It is not your business,\textsuperscript{5} O Uzzi'ah,\textsuperscript{a} to burn incense to Jehovah, but it is the business of the priests the sons of Aaron,\textsuperscript{a} the ones sanctified, to burn incense. Go out\textsuperscript{9} from the sanctuary, for you have acted unfaithfully and it is not for any glory\textsuperscript{x} to you on the part of Jehovah God."

19 But Uzzi'ah\textsuperscript{a} became enraged\textsuperscript{9} while in his hand there was a censer\textsuperscript{c} for burning incense, and, during his rage against the priests, leprosy\textsuperscript{g} itself flashed up\textsuperscript{1} in his forehead before the priests in the house of Jehovah beside the altar of incense. 20 When Az-a-ri'ah\textsuperscript{b} the high priest\textsuperscript{b} and all the priests turned toward him, why, there he was stricken with leprosy in his forehead.\textsuperscript{m} So they excitedly began to remove him from there, and he himself also hastened to go out,\textsuperscript{7} because Jehovah had smitten him.\textsuperscript{8} 21 And Uzzi'ah\textsuperscript{a} the king continued to be a leper\textsuperscript{a} until the day of his death and he kept dwelling in a house exempt from duties, as a leper,\textsuperscript{a} for he had been severed from the house of Jehovah, while Jo'tham\textsuperscript{t} his son was over the king's house, judging the people of the land.

22 And the rest of the affairs of Uzzi'ah,\textsuperscript{a,v} the first and the last,\textsuperscript{y} Isaiah\textsuperscript{z} the son of A'moz\textsuperscript{a} the prophet has written. 23 Finally Uzzi'ah\textsuperscript{a} lay down with his forefathers, and they buried him with his forefathers in the burial field that belonged to the kings,\textsuperscript{a} for they said: "He is a leper."\textsuperscript{1} And Jo'tham\textsuperscript{t} his son began to reign in place of him.

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\textsuperscript{a} See verse 1, footnote a. \textsuperscript{b} "The high priest." LXX, "the first priest"; Vg, pon'ti'fex. \textsuperscript{c} M, Y'sha'idahu; meaning "Salvation of Yah(u)."
Twenty-five years old Jo'atham was when he began to reign, and for sixteen years he reigned in Jerusalem, and he did not do what was right in Jehovah's eyes like David his father. But he walked in the ways of the kings of Israel, and even molten statues he made of the Ba'als. He himself made sacrificial smoke in the valley of the son of Hin'nom, and proceeded to burn up his sons in the fire, according to the detestable usages of the nations that Jehovah had driven out because of the sons of Israel. And he regularly sacrificed and made sacrificial smoke on the high places and upon the hills and under every sort of luxuriant tree.

Consequently Jehovah his God gave him into the hand of the king of Syria, so that they struck him and carried off from him a great number of captives and brought them to Damascus. And also into the hand of the king of Israel he was given so that he struck him with a great slaughter. Accordingly Pe'kah the son of Rem-ai'lah killed in Judah a hundred and twenty thousand in one day, all valiant men, because of their leaving Jehovah the God of their forefathers. Further, Zich'ri, a mighty man of E'phra-im, killed Ma-ase'lah the son of the king and Az'ri'kam the leader of the household and El-ka'nah the one next to the king. Moreover, the sons of Israel took two hundred thousand of their brothers captive, women, sons and daughters, and also a great deal of spoil they took from them as plunder, after which they brought the spoil to Sa-mar'i-a.
9 And there happened to be a prophet of Jehovah there whose name was O'ded. So he went out before the army that was coming to Sam'ari'a and said to them: "Look! It was because of the rage of Jehovah the God of your forefathers against Judah that he gave them into YOUR hand, so that YOU did a killing among them with a raging that has reached clear to the heavens. 10 And now the sons of Judah and of Jerusalem YOU are thinking of reducing to menservants and maidservants for yourselves. Nevertheless, are there not with YOU yourselves cases of guilt against Jehovah your God? 11 And now listen to me and return the captives that you have captured from your brothers, for Jehovah's burning anger is against YOU.

12 At that [certain] men of the heads of the sons of Eph'ra-im, Az-a-r'iah the son of Je-ho-ha'nan, Ber-e-chi'ah the son of Mesh'hi'le-moth and Je-hi-zik'iah the son of Shal' lum and Ama'sa the son of Had'lan, rose up against those coming in from the military campaign, and they said to them: "You must not bring in the captives here, for it will result in guilt against Jehovah on our part. You are thinking of adding to our sins and to our guilt, for great is the guilt we have and there is burning anger against Israel." According to the armed men left the captives and the plunder before the princes and all the congregation. Then the men that were designated by their names rose up and took hold of the captives, and all their naked ones they clothed from the spoil. So they clothed them and furnished them with sandals and fed them and gave them drink and greased them and, in the case of anyone tottering, gave them transportation on the asses and brought them to Jer'i-cho, the city of palm trees, beside their brothers. After that they returned to Sam'ari'a.

16 At that time King A'ha-zi sent to the kings of Ass'yir'i'a for them to help him. 17 And once again the E'dom-ites themselves came in and went striking down Judah and carrying off captives. As for the Philis'tines, they made a raid upon the cities of the Shep'he'lah and the Neg'eb and of reducing to men'servants for Jehovah there whose name was 28:1 Jer'i-cho and the sons of Ass'yir'i'a of Judah and got to capture Bethshe'mesh and Ai'ja-lon and Ge-de'roth and So'co and its dependent towns and Tim'nah and its dependent towns and Gim'zo and its dependent towns, and they took up dwelling there. 19 For Jehovah humbled Judah on account of A'ha-zi, the king of Israel, because he let unrestraint grow in Judah and there was an acting with great unfaithfulness toward Jehovah. 20 Eventually Til'gath-pil-ne'ser the king of Ass'yir'i'a came against him and caused him distress, and did not strengthen him. For A'ha-zi stripped the house of Jehovah and the house of the king and of the princes and thus made a gift to the king of Ass'yir'i-a, but it was of no assistance to him. However, at the time that he was causing him distress he acted unfaithfully still more toward Jehovah, that is, King A'ha-zid. And he began to sacrifice to the gods of Damascus that were striking him and
he went on to say: "Because the gods of the
kings of Syria are helping them, k to them I shall
sacrifice, that they may help me." 24 And they
themselves became to him a cause for making
him and all Israel stagger. 25 Furthermore,
A'haiz gathered together the utensils* of the
house of The [true] God 2 and cut to pieces the
utensils of the house of The [true] God a and
closed the doors ii of the house of Jehovah and
made altars 3 for himself at every corner in
Jerusalem. 26 And in all cities, even the cities
of Judah, he made high places v for making sac-
ificial smoke to other gods, 2 so that he offended* Jehovah the God of his forefathers.

26 As for the rest of his affairs 7 and all his
ways, the first and the last, 9 there they are written
in the Book of the Kings of Judah and of
Israel. 27 Finally A'haiz lay down with his fore-
fathers, and they buried him in the city, in
Jerusalem, for they did not bring him into the
burial places of the kings of Israel. 8 And Heze-
ki'ah h his son began to reign in place of him.

29 Heze-ki'ah b himself became king at the
age of twenty-five years, and for twenty-
nine years he reigned in Jerusalem. 9 And his
mother's name was Ab'i'jah 9 the daughter of
Zeh-a-ri'ah. 9 9 And he kept doing what was
right in Jehovah's eyes, k according to all that
David his forefather had done. 9 He himself, in
the first year of his reigning, in the first month,
opened the doors of the house of Jehovah and
began to repair them. a Then he brought the
priests and the Levites and gathered them to
the square to the east. b And he proceeded to
say to them: "Listen to me, YOU Levites. Now
sanctify yourselves and sanctify the house y of
Jehovah the God of your forefathers, and bring
the impure thing out from the holy place. 6 For
our fathers have acted unfaithfully a and have
done what was bad in the eyes of Jehovah our
God, 9 so that they left him 4 and turned around
their face away from the tabernacle of Jehovah 5
and offered the back of the neck. 7 They also
closed the doors of the porch and kept the
lamps extinguished, 9 and incense they did not
burn b and burnt sacrifice they did not offer up
in the holy place to the God of Israel. k 9 And
Jehovah's indignation came to be against Ju-
dah and Jerusalem, so that he constituted them
a frightful object, f an object of astonishment g
and a cause for whistling, t just as you are seeing
with your own eyes. b And here our forefathers
fell by the sword, u and our sons and our daugh-
ters and our wives were in captivity for this. v

10 Now it is close to my heart to conclude a
covenant w with Jehovah the God of Israel, that his
burning anger may turn back from us. x 11 Now,
my sons, do not give yourselves up to rest, for
you are the ones whom Jehovah has chosen to
stand before him to minister to him a and to
continue as his ministers c and makers of sacri-
ficial smoke." a

12 At that the Levites y rose up, Ma'hath the
son of A-ma'sai and Joel the son of Az-a-ri'ah
of the sons of the Ko'ath-ites; 9 and from the
sons of Me-er'i, k Kish the son of Ab'di and
Az-a-ri'ah the son of Je-ha-lle-lel; and from the
Ger'shon-ites, Jo'ah the son of Zim'mah and
E'den the son of Jo'ah; 18 and from the sons of E-li-zâ'phan,² Töm'Eu and Je'u'el; and from the sons of A'saph,³ Ze-ha-ra'i'ah and Mat-ta-nî'ah; 14 and from the sons of Hî-man,⁴ Je-hi'el and Shim'e-i; and from the sons of Je-du'thu'n,⁵ She-mâi'ah and Uz'zî-êl. 15 Then they gathered their brothers together and sanctified⁶ themselves and came according to the king's commandment in the words⁷ of Jehovah,⁸ to cleanse⁹ the house of Jehovah. 16 The priests now came inside the house of Jehovah to do the cleansing⁹ and brought out all the uncleaness⁹ that they found in the temple of Jehovah to the courtyard² of the house of Jehovah. In turn the Levites received it to take it out to the torrent valley of Kid'ron' outside. 17 Thus they got started on the first [day] of the first month at sanctifying and on the eighth day of the month they came to the porch² of Jehovah, so that they sanctified the house of Jehovah in eight days, and on the sixteenth day of the first month they finished.

18 After that they came inside to Hez-e-kî'ah the king and said: "We have cleansed the whole house of Jehovah, the altar of burnt offering and all its utensils,⁸ and the table of the layer bread and all its utensils.⁹ 19 And all the utensils⁹ that King A'haz removed from employment during his reign in his unfaithfulness¹⁰ we have prepared and have sanctified⁹ them, and there they are before the altar of Jehovah."

20 And Hez-e-kî'ah¹¹ the king proceeded to get up early¹¹ and gather the princes of the city together and go up to the house of Jehovah. 2¹ And they came bringing seven bulls¹¹ and...
the trumpets were blaring—all this until the burnt offering was finished. And as soon as they finished offering it up, the king and all those found with him bowed low and prostrated themselves. Hezekiah the king and the princes now said to the Levites to praise Jehovah in the words of David and of Asaph the seer. So they began to offer praise even with rejoicing, and they kept bending down and prostrating themselves.

31 Finally Hezekiah answered and said: “Now you have filled your hand with power for Jehovah. Approach, and bring sacrifices and thanksgiving sacrifices to the house of Jehovah.” And the congregation began to bring sacrifices and thanksgiving sacrifices, and also every one willing of heart, burnt offerings.

32 And the number of the burnt offerings that the congregation brought came to be seventy cattle, a hundred rams, two hundred male lambs—all these as a burnt offering to Jehovah; and also the holy offerings, six hundred cattle and three thousand of the flock. Only the priests themselves happened to be too few and they were not able to skin all the burnt offerings. So their brothers the Levites helped them out until the work was finished and until the priests could sanctify themselves, for the Levites were more upright of heart for sanctifying themselves than the priests. And, too, the burnt offerings were in great quantity with the fat pieces of the communion offerings and with the drink offerings for the burnt offerings. Thus the service of the house of Jehovah was prepared.

Consequently Hezekiah and all the people rejoiced over the fact that The [true] God had made preparation for the people, because it was all of a sudden that the thing had occurred.

30 And Hezekiah proceeded to send to all Israel and Judah, and even letters he wrote to Ephraim and Manasseh, to come to the house of Jehovah in Jerusalem to hold the passover to Jehovah the God of Israel. However, the king and his princes and all the congregation in Jerusalem resolved to hold the passover in the second month, for they had not been able to hold it at that time, because not enough priests, on the one hand, had sanctified themselves and the people, on the other hand, had not gathered themselves to Jerusalem. And the thing was right in the eyes of the king and in the eyes of all the congregation. So they decided to have the call pass through all Israel, from Beer-sheba to Dan, to come and hold the passover to Jehovah the God of Israel at Jerusalem; for it was not as a multitude that they had done so according to what is written.

Accordingly the runners with the letters from the hand of the king and of his princes went throughout all Israel and Judah, even according to the commandment of the king, saying: “You sons of Israel, return to Jehovah the God of Abraham, Isaac and Israel, that he may return to the escaped ones that are left of you...
out of the palm of the kings of Assyria, 
and do not become like your forefathers and like your brothers that acted unfaithfully toward Jehovah the God of their forefathers, so that he constituted them an object of astonishment, just as you are seeing. Now do not stiffen your neck as your forefathers did. Give place to Jehovah and come to his sanctuary that he has sanctified to time indefinite and serve Jehovah your God, that his burning anger may turn back from you. For when you return to Jehovah, your brothers and your sons will be objects of mercy before those holding them captive, and be allowed to return to this land, for Jehovah your God is gracious and merciful and he will not turn away the face from you if you return to him.*

10 So the runners continued on, passing along from city to city throughout the land of Ephraim and Manasseh, even to Zebulun; but they were continually speaking in mockery of them and deriding them. 11 Only individuals from Asher and Manasseh and from Zebulun humbled themselves so that they came to Jerusalem. The hand of The God proved to be also in Judah to give them one heart to perform the commandment of the king and the princes in the matter of Jehovah.

13 And they proceeded to gather themselves together at Jerusalem, a numerous people, to hold the festival of the unfermented cakes in the second month, a congregation very multitudinous. Then they rose up and removed the altars that were in Jerusalem, and all the incense altars they removed and then threw [them] into the torrent valley of Kidron. After that they slaughtered the passover victim on the fourteenth [day] of the second month, and the priests and the Levites themselves had been put to shame, so that they sanctified themselves and brought burnt offerings to the house of Jehovah. And they kept standing at their place according to their rule, according to the law of Moses the man of God, the priests sprinkling the blood received from the hand of the Levites. For there were many in the congregation that had not sanctified themselves, and the Levites were in charge of slaughtering the passover victims for all that were not clean, to sanctify them to Jehovah. For there was a great number of the people, many from Ephraim and Manasseh, Issachar and Zebulun, that had not cleansed themselves, for they did not eat the passover according to what is written, but Hezekiah prayed for them, saying: "May the good Jehovah himself make allowance for every one that has prepared his heart to search for The God, Jehovah, the God of his forefathers, though without the holy purification.

Accordingly Jehovah listened to Hezekiah and healed the people.

21 So the sons of Israel that were found in Jerusalem held the festival of the unfermented cakes in the second month, a numerous people, to hold the festival of the unfermented cakes in the second month, a congregation very multitudinous. Then they rose up and removed the altars that were in Jerusalem, and all the incense altars they removed and then threw [them] into the torrent valley of Kidron. After that they slaughtered the passover victim on the fourteenth [day] of the second month, and the priests and the Levites themselves had been put to shame, so that they sanctified themselves and brought burnt offerings to the house of Jehovah. And they kept standing at their place according to their rule, according to the law of Moses the man of God, the priests sprinkling the blood received from the hand of the Levites. For there were many in the congregation that had not sanctified themselves, and the Levites were in charge of slaughtering the passover victims for all that were not clean, to sanctify them to Jehovah. For there was a great number of the people, many from Ephraim and Manasseh, Issachar and Zebulun, that had not cleansed themselves, for they did not eat the passover according to what is written, but Hezekiah prayed for them, saying: "May the good Jehovah himself make allowance for every one that has prepared his heart to search for The God, Jehovah, the God of his forefathers, though without the holy purification.

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cakes seven days with great rejoicing, and the Levites and the priests were offering praise to Jehovah day by day with loud instruments, even to Jehovah. Moreover, Heze-k'lah spoke to the heart of all the Levites who were acting with fine discretion toward Jehovah. And they proceeded to eat the appointed feast for seven days, sacrificing communion sacrifices and making confession to Jehovah, the God of their forefathers.

23 Then all the congregation decided to hold it for seven more days, and so they held it for seven days with rejoicing. For Heze-k'lah the king of Judah himself contributed for the congregation a thousand bulls and seven thousand sheep, and the princes themselves contributed for the congregation a thousand bulls and ten thousand sheep, and priests kept sanctifying themselves in great number. And all the congregation of Judah and the priests and the Levites and all the congregation that came from Israel and the temporary residents that came from the land of Israel and those dwelling in Judah continued rejoicing. And there came to be great rejoicing in Jerusalem, for from the days of Sol'o-mon the son of David the king of Israel there was none like this in Jerusalem.

Finally the priests, the Levites, stood up and blessed the people and a hearing was granted to their voice and their prayer came to his holy dwelling, the heavens.

And as soon as they finished all this, all the Israelites that were found [there] went out to the cities of Judah and they proceeded to break up the sacred pillars and cut down the sacred poles and pull down the high places and the altars out of all Judah and Benjamin and in E'phra'im and Man-ns'eh until they had finished, after which all the sons of Israel returned to their cities, each one to his own property.

2 Then Heze-k'lah set the divisions of the priests and of the Levites in their divisions, each one in accordance with its service for the priests and for the Levites as regards the burnt offering and the communion offerings, to minister and to give thanks and praise in the gates of the camps of Jehovah. And there was a portion of the king from his own goods for the burnt offerings, for the burnt offerings of the morning and the evening, and also the burnt offerings for the sabbaths and for the new moons and for the festival seasons, according to what is written in the law of Jehovah. Furthermore, he said to the people, the inhabitants of Jerusalem, to give the portion of the priests and of the Levites in order that they might adhere strictly to the law of Jehovah. And as soon as the word broke forth, the sons of Israel increased the first fruits of the grain, new wine, and oil and honey and all the produce of the field, and the tenth of everything they brought in abundantly. And the sons of Israel and of Judah that were dwelling in the cities of Judah, even they themselves [brought in] the tenth of cattle and sheep and the tenth of the holy things, the things sanctified to Jehovah their God. They
brought in and so gave heaps upon heaps.\(^m\) In the third month they started the heaps by laying the lowest layer and in the seventh month they finished. \(^s\) When Hez-e-k'\(\text{h}^{a}\) and the princes\(^k\) came and saw the heaps,\(^n\) they proceeded to bless Jehovah and his people Israel.\(^8\)

9 In time Hez-e-k'\(\text{h}^{a}\) inquired of the priests and the Levites concerning the heaps.\(^t\) Then Az-a-ri'\(\text{h}^{b}\) the chief priest of the house of Za'dok\(^v\) said to him, yes, he said: "From the time they started to bring the contribution\(^c\) into the house of Jehovah there has been an eating\(^z\) and having one's fill\(^l\) and having a surplus in abundance,\(^n\) for Jehovah himself has blessed his people,\(^3\) and what has been left over is this great plenty."\(^c\)

11 At this Hez-e-k'\(\text{h}^{a}\) said to prepare dining rooms\(^g\) in the house of Jehovah. Accordingly they prepared [them].\(^1\) And they kept bringing in the contribution\(^c\) and the tenth\(^e\) and the holy things in faithfulness,\(^7\) and Con-a-ni'\(\text{h}^{d}\) the Levite was in charge\(^c\) of them as leader, and Shim'e-i his brother was second.\(^k\) And Je-hi'\(\text{e}\) and Az-a-zi'\(\text{h}^{e}\) and Na'hath and As'a-hel and Jer'i-moth and Jo'za-bad and Eli'\(\text{e}\) and Is-ma-ch'i'\(\text{h}^{f}\) and Ma'hath and Be-nai'\(\text{h}^{e}\) were commissioners at the side of Con-a-ni'\(\text{h}^{d}\) and Shim'e-i his brother, by the order of Hez-e-k'\(\text{h}^{a}\) the king, and Az-a-ri'\(\text{h}^{b}\) was the leading one of the house of The [true] God.\(^h\) And Ko're the son

\(^a\) M, Ἰћћ.assertIn, which reads: "blessed his people, and we still have this quantity (great number, or, multitude) left." This difficult passage in M appears to read: "blessed his people and the remainder (or, ones left over), even this crowd." \(^b\) M, Σαμαναί'α. \(^c\) M, Αζαρια'α. \(^d\) M, Ισμαχ'ια. \(^e\) M, Μα'αναί'α. \(^f\) M, Ελι'α. \(^g\) M, Ελι'α. \(^h\) The [true] God. M, ha-El'ohim'; LXX, "Jehovah.")

of Im'nah the Levite was the gatekeeper\(^r\) to the east,\(^s\) in charge of the voluntary\(^a\) offerings of The [true] God,\(^a\) to give Jehovah's contribution\(^u\) and the most\(^t\) holy things.\(^v\) And under his control there were E'den and M'i'n'\(\text{a}\) and Jesh'\(\text{u}^{a}\) and She'ma'\(\text{i}^{a}\) and Am-a-ri'\(\text{h}^{d}\) and Shec-a-ni'\(\text{h}^{e}\) in the cities of the priests,\(^y\) in office of trust,\(^z\) to give to their brothers in the divisions,\(^k\) equally to great and small.\(^c\) \(^a\) apart from their genealogical\(^x\) enrollment of the males from three years of age upward,\(^3\) of all those coming to the house of Jehovah as a daily matter of course, for their service by their obligations\(^\#\) according to their divisions.

17 This is\(^f\) the genealogical enrollment of the priests by the house of their fathers and also of the Levites\(^n\) from the age of twenty\(^x\) years upward, by their obligations in their divisions;\(^1\) both for the genealogical enrollment among all their little ones, their wives and their sons and their daughters, for all the congregation, because in their office of trust they proceeded to sanctify\(^s\) themselves for what was holy;\(^19\) and for the sons of Aaron,\(^t\) the priests, in the fields\(^u\) of pasture ground of their cities. In all the different cities there were men that had been designated by [their] names,\(^v\) to give portions to every male among the priests and to the entire genealogical enrollment among the Levites.

20 And Hez-e-k'\(\text{h}^{a}\) proceeded to do like this in all Judah and he continued to do what was good\(^y\) and right\(^z\) and faithful\(^f\) before Jehovah his God.\(^2\) And in every work that he started in

\(^a\) The [true] God. M, ha-El'ohim'; LXX, "Jehovah." \(^b\) Jesus," LXX. \(^c\) She'ma'ia'hu, M, Αμαρί'α, M, Σαμαναί'α, M. \(^f\) This is," LXX; "And [they had]," M, Ιћћ.assertIn, M.
the service of the house of the [true] God and in the law and in the commandment to search for his God, it was with all his heart that he acted, and he proved successful.

32 After these things and this faithful course Sen-nach'er-ib the king of Assyria came and proceeded to invade Judah and camp against Jerusalem; and he then decided with his princes and his mighty men to stop up the springs of the city, and they were of no aid to him. Accordingly many people were collected together and they went stopping up all the fountains and the torrent that floods through the middle of the land, saying: "Why should the kings of Assyria come and have to find a great deal of water?"

Furthermore, he took courage and built up all the broken-down wall and raised towers upon it and on the outside another wall and repaired the Mound of the city of David, and made missiles in abundance and shields. And he proceeded to put military chiefs over the people and collect them to him at the square of the gate of the city and speak to the heart of them, saying: "Be courageous and strong. Do not be afraid nor be terrified because of the king of Assyria and on account of all the crowd that is with him, for with us there are more than there are with him." With him there is

"The [true] God." M, ha-Elohim; LXXVgSy, "Jehovah."  
X'hhiz-qia'hu, M. "Mound." M, millo.  

an arm of flesh, but with us there is Jehovah our God to help us and to fight our battles." And the people began to brace themselves upon the words of Heze.ki'ah the king of Judah.

9 It was after this that Sen-nach'er-ib the king of Assyria sent his servants to Jerusalem, while he was at La'chish and all his imperial might with him, to Heze.ki'ah the king of Judah and to all the Judeans that were in Jerusalem, saying: "This is what Sen-nach'er-ib the king of Assyria has said, "In what is it that you are trusting while sitting quiet under siege in Jerusalem? Is not Heze.ki'ah alluring you so as to give you over to die by famine and by thirst, saying: "Jehovah our God himself will deliver us out of the palm of the king of Assyria”? Is it not Heze.ki'ah himself that removed his high places and his altars and then said to Judah and to Jerusalem: "Before one altar you should bow and upon it you should make sacrificial smoke"? Do you not know what I myself and my forefathers did to all the peoples of the lands? Did the gods of the nations of the lands at all prove able to deliver their land out of my hand? Who was there among all the gods of these nations that my forefathers devoted to destruction that proved able to deliver his people out of my hand, so that your God should be able to deliver you out of my hand? And now do not let Heze.ki'ah deceive you or allure you like this and do not put faith in him, for no god of any nation or kingdom was able to deliver his people out of my hand and out of the hand

"God." M, el-o'ah; the singular number of the word of which the plural is Elohim.'
of my forefathers. How much less, then, will your own God deliver you out of my hand?"

16 And his servants spoke yet further against Jehovah: The [true] God and against Hez-e-ki’ah his servant. 17 Even letters he wrote to reproach Jehovah the God of Israel and to talk against him, saying: "Like the gods of the nations of the lands who did not deliver their people out of my hand, so the God of Hez-e-ki’ah will not deliver his people out of my hand." 18 And they kept calling with a loud voice in the Jews' language to the people of Jerusalem that were upon the wall, to make them afraid and to terrify them, in order that they might capture the city. 19 And they went on speaking against the God of Jerusalem: the same way as against the gods of the peoples of the earth, the work of man's hands. 20 But Hez-e-ki’ah the king and Isaiah the son of A’moz, the prophet, kept praying over this and crying to the heavens for aid.

21 And Jehovah proceeded to send an angel and wipe out every valiant, mighty man and leader and chief in the camp of the king of Assyry’l’a, so that he went back with shame of face to his own land. Later on he entered the house of his god and there certain ones that had come out of his own inward parts felled

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"Deliver." The verb here in M is in the plural number in agreement with its subject "God" (Elo-him), which is in the plural of majesty and divine powers. "The [true] God," M, ha-Elo-him, the definite article ha ("The") preceding the title Elo-him for emphasis. M, Y’hiz.qi’a’h; Y’sha’a’h, M; meaning "Salvation of Yah (u)." LXX, "E-sai’as." Vg, "$’sai’as." "God," M, elo-him; the plural of elo’ah, here applied to the false god of Sen-nach’erib to denote majesty and divine powers. LXX, $’ theos; Vg, de’us.

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22 Thus Jehovah saved Hez-e-ki’ah and the inhabitants of Jerusalem out of the hand of Sen-nach’erib the king of Assyry’l’a and out of the hand of all others and gave them rest all around. And there were many bringing gifts to Jehovah at Jerusalem and choice things to Hez-e-ki’ah the king of Judah, and he came to be exalted in the eyes of all the nations after that.

24 In those days Hez-e-ki’ah fell sick to the point of dying and he began to pray to Jehovah. So He talked to him, and a token he gave him. But according to the benefit rendered him Hez-e-ki’ah made no return, for his heart became haughty and there came to be indignation against him and against Judah and Jerusalem. 26 However, Hez-e-ki’ah humbled himself for the haughtiness of his heart, he and the inhabitants of Jerusalem, and Jehovah's indignation did not come upon them in the days of Hez-e-ki’ah.

27 And Hez-e-ki’ah came to have riches and glory to a very great amount, and storehouses he made for himself for silver and for golds and for precious stones and for balams and for shields and for all the desirable articles; also storage places for the produce of grain and new wine and oil, and also stalls for all the different sorts of beasts and stalls for the droves.

28 And cities he acquired for himself, and also livestock of the flock and of the herd in abundance, for God gave him very many goods. And Hez-e-ki’ah was the one that stopped up the upper source of the waters of Gi’hon and kept them directed straight along down to the

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M, Y’hiz.qi’a’h; see chapter 29, verse 1, footnote b.
west to the city of David, and Hez-e-ki'ah continued to prove successful in every work of his. And thus it was that by the spokesmen of the princes of Babylon that were sent to him to inquire about the token that had happened in the land, The [true] God left him to put him to the test, to get to know everything in his heart. As for the rest of the affairs of Hez-e-ki'ah and his acts of loving-kindness, there they are written in the vision of Isaiah, the prophet, the son of A'moz, in the Book of the Kings of Judah and Israel. Finally Hez-e-ki'ah lay down with his forefathers, and they buried him in the ascent to the burial places of the sons of David, and honor was what all Judah and the inhabitants of Jerusalem rendered to him at his death. And Ma-nas'seh his son began to reign in place of him.

32 Twelve years old Ma-nas'seh was when he began to reign, and for fifty-five years he reigned in Jerusalem. And he proceeded to do what was bad in Jehovah's eyes, according to the detestable ways of the nations that Jehovah had driven out because of the sons of Israel. So he built again the high places that Hez-e-ki'ah his father had pulled down, and set up altars to the Ba'als and made sacred poles and he began to bow down to all the army of the heavens and serve them. And he built altars in the house of Jehovah, respecting which Jehovah had said: "In Jerusalem my name will prove to be to time indefinite." And he went on to build altars to all the army.

33 of the heavens in two courtyards of the house of Jehovah. And he himself made his own sons pass through the fire in the valley of the son of Hin'nom, and used divinization and practiced sorcery and made spiritistic mediums and professional fore-tellers of events. He did on a grand scale what was bad in the eyes of Jehovah, to offend him.

7 Furthermore, he put the carved image that he had made in the house of The [true] God, respecting which God had said to David and to Sol'o-mon his son: "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I shall put my name to time indefinite." And I shall not remove the foot of Israel again from off the ground that I assigned to their forefathers, provided only that they take care to do all that I have commanded them concerning all the law and the regulations and the judicial decisions by the hand of Moses." And Ma-nas'seh kept seducing Judah and the inhabitants of Jerusalem to do worse than the nations that Jehovah had annihilated because of the sons of Israel.

10 And Jehovah kept speaking to Ma-nas'seh and his people, but they paid no attention. Finally Jehovah brought against them the chiefs of the army that belonged to the king of Assyr'ia and they captured Ma-nas'seh in the hollows and bound him with two fetters of cop-
per and took him to Babylon. And as soon as it caused him distress he softened the face of Jehovah his God and kept humbling himself greatly because of the God of his forefathers. And he kept praying to Him, so that He let himself be treated by him and He heard his request for favor and restored him to Jerusalem to his kingship, and Manas'seh came to know that Jehovah is The [true] God.

14 And after this he built an outer wall for the city of David to the west of Gihon in the torrent valley and as far as the Fish Gate and he ran [it] around to Ophel and proceeded to make it very high. Further, he put chiefs of the military force in all the fortified cities in Judah. And he proceeded to remove the foreign gods* and the idol image* from the house of Jehovah and all the altars* that he had made in the mountain of the house of Jehovah and in Jerusalem and then had them thrown outside the city. Moreover, he prepared the altar of Jehovah and began to sacrifice upon it communion sacrifices and thanksgiving sacrifices and went on to say to Judah to serve Jehovah the God of Israel. Nevertheless, the people were still sacrificing upon the high places; only it was to Jehovah their God.

18 As for the rest of the affairs of Manas'seh and his prayer to God and the words of the seers that kept speaking to him in the name of Jehovah, the God of Israel, there they are among the affairs of the kings of Israel.

19 As for his prayer and how his entreaty was granted him and all his sins and his unfaithfulness and the locations in which he built high places* and set up the sacred poles* and the graven images* before he humbled himself, there they are written among the words of his seers.

Finally Manas'seh lay down with his forefathers,* and they buried him at his house, and Amon* his son began to reign in place of him.

21 Twenty-two years old Amon was when he began to reign, and for two years he reigned in Jerusalem. And he proceeded to do what was bad in Jehovah's eyes,* just as Manas'seh his father had done,* and to all the graven images* that Manas'seh* his father had made Amon sacrificed* and he continued serving them.* And he did not humble himself because of Jehovah the same as Manas'seh his father humbled himself,* for Amon was one that made guiltiness increase. Finally his servants conspired against him and put him to death in his own house. But the people of the land struck down* all the conspirators against King Amon* and the people of the land made Josi'ah* his son king in place of him.

34 Eight years old Josi'ah* was when he began to reign, and for thirty-one years he reigned in Jerusalem. And he proceeded to do what was right in Jehovah's eyes* and walk in the ways of David his forefather,* and he did not turn aside to the right or to the left. And in the eighth year of his reigning, while he was still a boy,* he started to search* for the God of David his forefather, and in the twelfth year he started to cleanse* Judah and Jerusa-
the hand of the doers of the work that were appointed over the house of Jehovah. In turn the doers of the work who were active in the house of Jehovah applied it to mending and repairing the house. So they gave it to the craftsmen and the builders to buy hewn stones and timbers for clamps and to build with beams the houses that the kings of Judah had brought to ruin.

12 And the men were acting in faithfulness in the work, and over them there were appointed Ja'ahath and O.badi'ah the Levites, from the sons of Me-rar'i, and Zek-ah-ri'ah and Me-shul-lam, from the sons of the Ko'hath-ites, to act as overseers. And the Levites, each of whom was expert with the instruments of song, over the burden bearers and the overseers of all the doers of the work for the different services, and from the Levites there were secretaries and officers and gatekeepers.

14 Now while they were bringing out the money that was being brought to the house of Jehovah, Hil-ki'ah the priest found the book of Jehovah’s law by the hand of Moses. So Hil-ki'ah answered and said to Sha'phan the secretary: The very book of the law I have found in the house of Jehovah. With that Hil-ki'ah gave the book to Sha'phan. Then Sha'phan brought the book to the king and replied further to the king, saying: All that has been put in the hand of your servants they are doing. And they pour out the money that is found in the house of Jehovah and put it in the hand of the appointed men and into the hand

a Hikil-qi'da'hu, M; meaning “My portion is Yah(u).” b Literally, “the great priest.” MLXXVg. c The inhabitants of Jerusalem, MLXXVgSyT; “they returned to Jerusalem,” M margin and many Hebrew manuscripts.

b Or, “in.” c Hikil-qi'da'hu, M; as in verse 9.
of the doers of the work." 18 And Sha'phan the secretary went on to report to the king, saying: "There is a book that Hilkia the priest gave me." And Sha'phan began to read out of it before the king.

19 And it came about that as soon as the king heard the words of the law he immediately ripped his clothes apart. 20 Then the king commanded Hilkia' and Ahikam, the son of Sha'phan and Ab'don the son of Micah the secretary and Asaiyah the king's servant, saying: 21 "Go, inquire of Jehovah in my own behalf and in behalf of what is left in Israel and in Judah concerning the words of the book that has been found, for great is Jehovah's rage that must be poured out against us because of the fact that our forefathers did not keep the word of Jehovah by doing according to all that is written in this book."

22 Accordingly Hilkia along with those whom the king [had said] went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, the caretaker of the clothing, as she was dwelling in Jerusalem in the second quarter, and they proceeded to speak to her like this. 23 In turn she said to them: "This is what Jehovah the God of Israel has said, 'Say to the man that sent you to me: 24 "This is what Jehovah has said. 'Here I am bringing calamity upon this place and its inhabitants, all the oath-bound curses that are written in the book that they read before the

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king of Judah, t 25 due to the fact that they have left me and gone making sacrificial smoke to other gods, in order to offend me with all the doings of their hands and that my rage may pour forth upon this place and not be extinguished." 26 And to the king of Judah, who is sending you to inquire of Jehovah, this is what you should say to him: "This is what Jehovah the God of Israel has said, "As regards the words that you have heard, 27 for the reason that your heart was soft so that you humbled yourself because of God at your hearing his words concerning this place and its inhabitants and you humbled yourself before me and ripped your clothes apart and wept before me, I, even I, have heard, is the utterance of Jehovah. 28 Here I am gathering you to your forefathers and you will certainly be gathered to your graveyard in peace and your eyes will not look upon all the calamity that I am bringing upon this place and its inhabitants."

Then they brought the reply to the king. 29 And the king proceeded to send and gather all the older men of Judah and of Jerusalem. 30 The king now went up to the house of Jehovah with all the men of Judah and the inhabitants of Jerusalem and the priests and the Levites and all the people, the great as well as the small, and he began to read in their ears all the words of the book of the covenant which had been found at the house of Jehovah. 31 And the king kept standing in his place and proceeded to conclude the covenant before Jehovah to go following Jehovah and to keep his
commandments and his testimonies and his regulations with all his heart and with all his soul, to perform the words of the covenant that were written in this book. Furthermore, he had all those who were found in Jerusalem and Benjamin to take their stand [to it]. And the inhabitants of Jerusalem proceeded to do according to the covenant of God, the God of their forefathers. After that Josiah removed all the detestable things out of all the lands that belonged to the sons of Israel and he had all who were found in Israel take up service, to serve Jehovah their God. All his days they did not turn aside from following Jehovah the God of their forefathers.

35 Then Josiah held in Jerusalem a passover to Jehovah and they slaughtered the passover victim on the fourteenth day of the first month. So he stationed the priests over the things under their care and encouraged them in the service of the house of Jehovah. And he went on to say to the Levites, the instructors of all Israel, those holy to Jehovah: "Put the holy Ark in the house that Solomon the son of David the king of Israel built; it is not yours as a burden upon the shoulder. Now serve Jehovah your God and his people Israel. And make preparation by the house of your forefathers according to your divisions, by the writing of David the king of Israel and by the writing of Solomon his son. And stand in the holy place by the classes of the house of the forefathers for your brothers, the sons of the people, and the portion of a paternally house belonging to the Levites. And slaughter the passover victim and sanctify yourselves and make preparation for your brothers to do according to the word of Jehovah by means of Moses."

7 Joash now contributed to the sons of the people flocks, male lambs and male kids, the whole for the passover victims for all who were to be found, to the number of thirty thousand, and cattle, three thousand. These were from the goods of the king. And his princesses themselves made a contribution as a voluntary offering for the people, for the priests and for the Levites. Hilkiah and Zechariah and Jeiel themselves as leaders of the house of The [true] God gave to the priests for the passover victims two thousand six hundred, and three hundred cattle, and Conaniah and Shevaiah and Nathaniel his brothers and Hashabiah and Jeiel and Joazabad, the chiefs of the Levites, contributed to the Levites for passover victims five thousand, and five hundred cattle.

10 And the service was prepared and the priests kept standing at their places, and the Levites by their divisions, according to the king's commandment. And the priests proceeded to slaughter the passover victim and sprinkle [the blood] from their hand, while the Levites were stripping the skins off. Further, they prepared the burnt offerings so as to give them to the classes by the paternal
house, to the sons of the people, so as to make a presentation to Jehovah according to what is written in the book of Moses; and thus also with the cattle. And they went boiling the passover offerings over the fire according to the custom, and the things sanctified they boiled in cooking pots and in round-bottomed pots and in banquet bowls after which they brought it quickly to all the sons of the people. And afterward they prepared for themselves and for the priests, because the priests the sons of Aaron were engaged in offering up the burnt sacrifices and the fat pieces until night, and the Levites themselves prepared for themselves and for the priests the sons of Aaron. And the singers the sons of A'saph were at their office according to the commandment of David and of A'saph' and of He'man' and of Je-du'thun' the seer of the king, and the gatekeepers were at the different gates. There was no need for them to turn aside from their service, because their brothers the Levites themselves prepared for them. And all the service of Jehovah was prepared on that day to hold the passover and to offer up the burnt offerings upon the altar of Jehovah according to the commandment of King Josi'ah.

17 And the sons of Israel that were to be found proceeded to hold the passover at that time and also the festival of the unfermented cakes for seven days. And there had never been held a passover like it in Israel since the days of Samuel the prophet, neither had any of the other kings of Israel themselves held a passover like that which Josi'ah and the priests and the Levites and all Judah and Israel that were to be found and the inhabitants of Jerusalem held. In the eighteenth year of Josi'ah's reign this passover was held.

20 After all this when Josi'ah had prepared the house, Ne'cho' the king of Egypt came up to fight at Car'che-mish by the Eu'phra'tes. Then Josi'ah went out to an encounter with him. At that he sent messengers to him, saying: "What do I have to do with you, O king of Judah? It is not against you that I am coming today, but it is against another house that my fight is and God himself said that I should cause terror. Refrain for your own sake because of God, who is with me, and do not let him bring you to ruin." And Josi'ah did not turn his face away from him, but to fight against him he disguised himself and did not listen to the words of Ne'cho and from the mouth of God. So he came to fight in the valley plain of Meg'iddo. And the shooters got to shoot at King Josi'ah so that the king said to his servants: "Take me down, for I have been very severely wounded." Accordingly his servants took him down from the chariot and had him ride in the second chariot that was his and brought him to Jerusalem. Thus he died and was buried in the graveyard of his forefathers, and all Judah and Jerusalem were mourning over Josi'ah. And Jeremiah began to chant over Josi'ah, and all the male singers and female singers keep talking about Josi'ah in their dirges down till today, and they have them set as a regulation.
over Israel, and there they are written among the dirges."

26 As for the rest of the affairs of Jo-si'ah and his acts of loving-kindness, according to what is written in the law of Jehovah, and his affairs, the first and the last, there they are written in the Book of the Kings of Israel and Judah.

36 Then the people of the land took Je-ho'-a-haz the son of Jo-si'ah and made him king in the place of his father in Jerusalem. Twenty-three years old Je-ho'-a-haz was when he began to reign, and for three months he reigned in Jerusalem. However, the king of Egypt removed him in Jerusalem and fined the land a hundred silver talents and a gold talent. Furthermore, the king of Egypt made Eli'a-kim his brother king over Judah and Jerusalem and changed his name to Je-ho'-a-kim, and his brother Je-ho'-a-haz, Ne'cho took and brought to Egypt.

5 Twenty-five years old Je-ho'-a-kim was when he began to reign, and for eleven years he reigned in Jerusalem, and he continued to do what was bad in the eyes of Jehovah his God. Against him Neb-u-chad-nez'zar the king of Babylon came up that he might bind him with two fetters of copper to carry him off to Babyl'on. And some of the utensils of the house of Jehovah Neb-u-chad-nez'zar brought to Babyl'on and then put them in his palace in Babyl'on. As for the rest of the affairs of Je-ho'-a-kim and his detestable things that he did and what was to be found against him, there they are written in the Book of the Kings of Israel and Judah, and Je-ho'-a-chin his son began to reign in place of him.

9 Eighteen years old Je-ho'-a-chin was when he began to reign, and for three months and ten days he reigned in Jerusalem, and he continued to do what was bad in Jehovah's eyes. And at the return of the year King Neb-u-chad-nez'zar sent and proceeded to bring him to Babylon with desirable articles of the house of Jehovah. Further, he made Zed-e-kia'h his [father's] brother king over Judah and Jerusalem.*

11 Twenty-one years old Zed-e-kia'h was when he began to reign, and for eleven years he reigned in Jerusalem. And he continued to do what was bad in the eyes of Jehovah his God. He did not humble himself on account of Jeremiah the prophet at the order of Jehovah. And even against King Neb-u-chad-nez'zar he rebelled, who had made him swear by God, and he kept stiffening his neck and hardening his heart so as not to return to Jehovah the God of Israel. Even all the chiefs of the priests and the people themselves committed unfaithfulness on a large scale, according to all the detestable ways of the nations, so that they defiled the house of Jehovah which he had sanctified in Jerusalem.

15 And Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he...
felt compassion for his people and for his dwelling. But they were continually making jest at the messengers of the [true] God and despising his words and mocking at his prophets, until the rage of Jehovah came up against his people, until there was no healing.  

17 So he brought up against them the king of the Chaldeans and he killed their young men with the sword in the house of their sanctuary, and he did not feel compassion for young man or virgin, old or decrepit. Everything he gave into his hand. And all the utensils, great and small, of the house of the [true] God and the treasures of the house of Jehovah and the treasures of the king and of his princes, everything he brought to Babylon. And he proceeded to burn the house of the [true] God and pull down the wall of Jerusalem, and all its dwelling towers they burned with fire and also all its desirable articles, so as to cause ruin. Furthermore, he carried off those remaining from the sword captive to Babylon and they came to be servants to him and his sons until the royalty of Persia began to reign, to fulfill Jehovah's word by the mouth of Jeremiah, until the land had paid off its sabbaths. All the days of lying desolated it kept sabbath to fulfill seventy years. 

22 And in the first year of Cy'r us the king of Persia, that Jehovah's word by the mouth of Jeremiah might be accomplished, Jehovah roused the spirit of Cy'r us the king of Persia, so that he caused a cry to pass through all his kingdom, and also in writing, saying: This is what Cy'r us the king of Persia has said, All the kingdoms of the earth Jehovah the God of the heavens has given me and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among YOU of all his people, Jehovah his God be with him. So let him go up."
1 And in the first year of Cy'rus the king of Persia, that Jehovah's word from the mouth of Jeremiah might be accomplished, Jehovah roused the spirit of Cy'rus the king of Persia so that he caused a cry to pass through all his realm, and also in writing, saying:

2 "This is what Cy'rus the king of Persia has said. All the kingdoms of the earth Jehovah the God of the heavens has given me and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Jehovah the God of Israel— he is The God— which was in Jerusalem. As for anyone that is left of all the places where he is temporarily residing, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of The God, which was in Jerusalem.

5 Then the heads of the fathers of Judah and of Benjamin and the priests and the Levites rose up, even everyone whose spirit the God had roused, to go and rebuild the house of Jehovah, which was in Jerusalem. As for all those round about them, they strengthened their hands with utensils of silver, with gold, with goods and with domestic animals and with choice things, besides all that which was voluntarily offered.

7 Also King Cy'rus himself brought forth the utensils of the house of Jehovah, which Nebu-chad-nez'zar had brought out from Jerusalem and then put in the house of his god. And Cy'rus the king of Persia proceeded to bring them forth under the control of Mith're-dath the treasurer and to number them out to Shesh-baz'zar the leader of Judah.

9 Now these are the numbers of them: thirty basket-shaped vessels of gold, a thousand basket-shaped vessels of silver, twenty-nine replacement vessels, thirty bowls of gold, four hundred and ten secondary bowls of silver, a thousand other utensils. All the utensils of gold and of silver were five thousand four hundred. Everything Shesh-baz'zar brought up along with bringing up the exiled people out of Babylon to Jerusalem.

2 And these were the sons of the jurisdictional district that went up out of the captivity of the exiled people whom Nebu-chad-nez'zar the king of Babylon had taken into exile at Babylon and who later returned to Jerusalem and Judah, each one to his own city, those who came with Zer-ru'ba-bel, Jesh'u'a, Zek Ne-he-mi'ah, Se-rai'ah, Re-el'ai'ah, Mor'de-cai,
Bil'shan, Mis'par,a Big'val, Re'hum,br Ba'ana'h.

The number of the men of the people of Is-
rael: 3 The sons of Pa'rash, 3 two thousand one
hundred and seventy-two; 4 the sons of Shep-
ha-ti'ah, 5 three hundred and seventy-two; 6 the
sons of A'rah, 7 seven hundred and seventy-five;
8 the sons of Pa'hath-mo'ab,9 of the sons of
Jesh'ua [and] Jo'ab, 10 two thousand eight hun-
dred and twelve; 7 the sons of E'lam, 11 a thou-
sand two hundred and forty-four; 8 the sons of
Za'tu, 12 nine hundred and forty-five; 9 the sons
of Zaac'cal, 13 seven hundred and sixty; 10 the
sons of Ba'ni, 14 six hundred and forty-two; 11 the
sons of Be'bai, 15 six hundred and twenty-three; 12 the
sons of Az'gad, 16 a thousand two hundred and
twenty-two; 13 the sons of Ad-oni'kam, 17 six
hundred and sixty-six; 14 the sons of Big'val, 18
two thousand and fifty-six; 15 the sons of A'din, 19
four hundred and fifty-eight; 20 the sons of A'ter, 21
of Hez-e-kia'h, ninety-eight; 17 the sons of Be-
zai, 22 three hundred and twenty-three; 18 the
sons of Jo'rah, 23 a hundred and twelve; 19 the
sons of Ha'shum, 20 two hundred and twenty-nine;
29 the sons of Gib'bar, 21 ninety-five; 21 the sons of
Beth-le-hem, 22 a hundred and twenty; 22 the
men of Ne-to'phah, 23 fifty-six; 23 the men of
An'ahoth, 24 a hundred and twenty-eight; 24 the
sons of Az'maa-veth, 25 forty-two; 25 the sons of
Kiri'ath-je'a-rim, 26 Chephi'rah and Be'er-oth,
seven hundred and forty-three; 26 the sons of
Ra'mah 27 and Ge'ba, 28 six hundred and twenty-

a "Mis'pe'reth" at Nehemiah 7: 7. b "Ne'hum" at Nehemiah 7: 7.
c Meaning "Governor of Mo'ab." d "Jesus," LXX. e "Joshua (Y'ho-
shu'a)" at Haggai 1: 1 and Zechariah 3: 1. f "Bin'nu'i" at Ne-
emiah 7: 15. g "Ha'arth" at Nehemiah 7: 24. h "Gib'e-on" at Ne-
emiah 7: 25.

one; 27 the men of Mich'mas, 20 a hundred and
twenty-two; 28 the men of Beth'el and A', 29
two hundred and twenty-three; 26 the sons of
Ne'bo, 30 fifty-two; 30 the sons of Mag'bish, a
hundred and fifty-six; 31 the sons of the other
E'lam, 32 a thousand two hundred and fifty-four;
32 the sons of Ha'rim, 33 three hundred and
twenty; 33 the sons of Lod, 34 Ha'did and O'n, 35
seven hundred and twenty-five; 34 the sons of
Jer'i-cho, 35 three hundred and forty-five; 35 the
sons of Se-na'ah, 36 three thousand six hundred
and thirty.

36 The priests: The sons of Je-da'iah of the
house of Jesh'ua 36 by nine hundred and seventy-
two; 37 the sons of Im'mer, 37 a thousand and
fifty-two; 38 the sons of Pash'ur, 39 a thousand
and two hundred and forty-seven; 39 the sons
of Ha'rim, 39 a thousand and seventeen.

40 The Levites: The sons of Jesh'ua 40 and
Kad'mi-el, 41 of the sons of Hod-a-vi'ah, 42 seventy-
four. 41 The singers, the sons of A'saph, 43 a hun-
dred and twenty-eight. 42 The sons of the gate-
keepers, 43 the sons of Shal'um, 44 the sons of
A'ter, 44 the sons of Tal'mon, 45 the sons of Ak'
kub, 46 the sons of Ha'ti'ta, 47 all together, a hundred
and thirty-nine.

43 The Neth'i-nim: 48 The sons of Zi'ha, 49 the
sons of Ha-su'pha, 50 the sons of Tab-ba'oth, 51 the
sons of Ke'ros, 52 the sons of Si'a-ha, 53 the sons of
Pa'don, 54 the sons of Le-ba'nah, 55 the sons of
Hag'a-bah, 56 the sons of Ak'kub, 57 the sons of
Ha'gab, the sons of Sal'mai, 58 the sons of
Ha'nan, 59 the sons of Sid'del, 60 the sons of

a "The other Ne'bo" at Nehemiah 7: 33. b "Jesus," LXX. c "Temple
slaves," LXX. Literally, "given ones," M. Compare Numbers 3: 9,
footnote a.
Ga'har, the sons of Re'a-iah, the sons of Re'zin, the sons of Ne-kó'da, the sons of Gaz-zam, the sons of Uz'za, the sons of Pas'-se'ah, the sons of Be'sai, the sons of As'nah, the sons of Me-u'nim, the sons of Ne-phu'sim, the sons of Bak'bu'k, the sons of Ha-ku'pha, the sons of Har'hur, the sons of Baz'luth, the sons of Me-hi'da, the sons of Har'sha, the sons of Si'se-ra, the sons of Har'aiah, the sons of To.bi'ah, the sons of Hati'pha.

55 The sons of the servants of Sol'o-mon: the sons of So'tal, the sons of So-phe'reth, the sons of Per'u'da, the sons of Ja'al'ah, the sons of Dar'kon, the sons of Gid'del, the sons of Shep-ha-ti'ah, the sons of Hat'til, the sons of Po'che'reth-haze-ba'im, the sons of A'mi.

58 All the Neth'i-nim and the sons of the servants of Sol'o-mon were three hundred and ninety-two.

59 And these were the ones going up from Tel-me'lah, Tel-har'sha, Che'rub, Ad'don, and Im'mer, and they proved unable to tell the house of their fathers and their origin, whether they were of Israel: the sons of De-la'lah, the sons of To-bi'ah, the sons of Ne-kó'da, six hundred and fifty-two. And of the sons of the priests: the sons of Ha-bai'ah, the sons of Hak'koz, the sons of Bar-zi'llai, who took a wife from the daughters of Bar-zi'llai the Gill'eadite and came to be called by their name. These were the ones that looked for their register to establish their genealogy publicly, and they did not find themselves, so that they were disqualified for the priesthood.

62 Consequently the Tir-sha'tha" said to them that they could not eat from the most holy things until a priest stood up with U'rim and Thum'mim.

64 The entire congregation as one group was forty-two thousand three hundred and sixty, apart from their men slaves and their slave girls, these being seven thousand three hundred and thirty-seven, and they had two hundred male singers and female singers. Their horses were seven hundred and thirty-six, their mules two hundred and forty-five, their camels four hundred and thirty-five, [their] asses six thousand seven hundred and twenty.

68 And certain ones of the heads of the patrilineal houses, on coming to the house of Jehovah, which was in Jerusalem, made voluntary offerings to the house of The [true] God, to cause it to stand on its own site. According to their power they gave gold for the working supplies, sixty-one thousand drachmas, and silver, five thousand mi'nas, and a hundred robes of priests. And the priests and the Levites and some of the people, and the singers and the gatekeepers and the Neth'i-nim took up dwelling in their cities, and all Israel in their cities.

3 When the seventh month arrived the sons of Israel were in [their] cities. And the people began to gather themselves as one man

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a The Persian title for a governor of a jurisdictional district. b See Exodus 28:30, footnote a. c M, ga'hal; LXX, "ecke'sia." d The [true] God, M, ha-Elo'im; LXX, ho Theos; Sy, "Jehovah." e Or, "daries." See 1 Chronicles 29:7, footnote b. f Sixty mi'nas equaled one talent. See 1 Kings 20:39, footnote a. g See verse 43, footnote e.
to Jerusalem. And Jeshua the son of Jehoz’-a-dak and his brothers the priests and Ze-rub-\-bael the son of She-al’tiel and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the law of Moses the man of God. So they established the altar firmly upon its own site, for fright [came] upon them because of the peoples of the lands, and they began offering up burnt sacrifices to Jehovah upon it, the burnt sacrifices of the morning and of the evening. Then they held the festival of booths according to what is written, with the burnt sacrifices day by day in number according to the rule of what was due each day. And afterward there was the constant burnt offering and that for the new moons’ and for all the sanctified festival seasons of Jehovah and for everyone that willingly offered a voluntary offering to Jehovah. From the first day of the seventh month on they started to offer up burnt sacrifices to Jehovah, when the foundation of Jehovah’s temple itself had not yet been laid. And they proceeded to give money to the cutters and to the craftsmen, and eatables and drink and oil to the Si-do’ni-ans and the Tyr’i-ans, to bring cedar timbers from Leb’anon to the sea at Jop’pa, according to the permission granted by Cy’rus the king of Persia to them.

8 And in the second year of their coming to the house of The [true] God at Jerusalem, in the second month, Ze-rub’bael the son of She-al’tiel and Jeshua the son of Jehoz’-a-dak and the rest of their brothers, the priests and the Levites, and all those who had come out of the captivity to Jerusalem started, and they now put in positions the Levites’ from twenty years of age upward to act as supervisors over the work of the house of Jehovah. Accordingly Jeshua, his sons and his brothers, [and] Kad’mi-el and his sons, the sons of Judah, stood up as one group to act as supervisors over the doers of the work in the house of The [true] God, [also] the sons of Hen’-a-dad, their sons and their brothers, the Levites.

10 When the builders laid the foundation of the temple of Jehovah, then the priests in official clothing, with the trumpets, and the Levites the sons of A’saph, with the cymbals, stood up to praise Jehovah according to the direction of David the king of Israel. And they began to respond by praising and giving thanks to Jehovah, “for he is good, for his loving-kindness toward Israel is time indefinite.” As for all the people, they shouted with a loud shout in praising Jehovah over the laying of the foundation of the house of Jehovah. And many of the priests and the Levites and the heads of the paternal houses, the old men that had seen the former house, were weeping

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with a loud voice at the laying of the foundation of this house before their eyes, while many others were raising the voice in shouting for joy. Hence the people were not distinguishing the sound of the shout of rejoicing from the sound of the weeping of the people, for the people were shouting with a loud shout and the sound itself was heard even to a great distance. 

However, Ze-rub'-ba-bel and the heads of the paternal houses and said to them: “Let us build along with you,” for, just like you, we search for your God and to him we are sacrificing since the days of E'sar-had'don, the king of Assyr'ia,” who brought us up here.” However, Ze-rub’ba-bel and Jesh'-u-aa and the rest of the heads of the paternal houses of Israel said to them: “You have nothing to do with us in building a house to our God, for we ourselves shall together build to Jehovah the God of Israel, just as King Cy'rus, the king of Persia has commanded us.”

4 At that the people of the land were continually weakening the hands of the people of Judah and disheartening them from building, and hiring advisers against them to frustrate their purpose all the days of Cy'rus the king of Persia down till the reign of Da.ri’us, the king of Persia. And in the reign of A-has.ue’rus, at the start of his reign, they wrote an accusation against the inhabitants of Judah and Jeru-

sa-le-m. 7 Also in the days of Ar-ta-xerx’es, Bish’lam, Mith’re-dath, Tab’e-el and the rest of his colleagues wrote to Ar-ta-xerx’es the king of Persia, and the writing of the letter was written in Ar-a-maic characters and translated into the Ar-a-maic language.

8 Re’hum, the chief government official and Shim’shai the scribe wrote a letter against Jerusalem to Ar-ta-xerx’es the king, as follows: Then Re’hum, the chief government official and Shim’shai the scribe and the rest of their colleagues, the judges and the lesser governors across the River, the secretaries, the people of E’rech, the Babylonians, the inhabitants of Su’sa, that is, the E’l-am-ites, and the rest of the nations whom the great and honorable As’e-nap-par took into exile and settled in the towns of Sa-mar’i-a, and the rest beyond the River,

; and now this is a copy of the letter that they sent concerning it:

“To Ar-ta-xerx’es the king your servants, the men beyond the River: And now let it become known to the king that the Jews who came up here from you to us have come to Jerusalem. They are building the rebellious and bad city and they proceed to finish the walls to repair the foundations. Now let it become known to the king that, if this city should be rebuilt and its walls be finished, neither tax nor tribute nor toll will they give and it will cause loss to

With this verse the record of Ezra is written in Ar-a-maic, to continue until chapter 6, through verse 18. Or, “the transriverine (transfluvial) lesser governors.” Another form of the name is “Os’nap-par.” This is a clipped rendering of the name of the Assyr’ian king As-sur-ban’i-pal and, like the Persian which has no letter l, substitutes an r for the final l. Evidently an omission here. LXX inserts: “judged,” putting this verb at the beginning of verse 9.
the treasuries of the kings. Now inasmuch as we do eat the salt of the palace and it is not proper for us to see the denuding of the king, on this account we have sent and made [it] known to the king, that there may be an investigation of the book of records of your ancestors. Then you will find in the book of records and learn that that city is a city rebellious and causing loss to kings and jurisdictional districts and within it there were movers of revolt from the days of old. For this reason that city has been laid waste. We are making known to the king that, if that city should be rebuilt and its walls be finished, then you will certainly have no share beyond the River.

17 The king sent word to Re'hum the chief government official and Shim'shai the scribe and the rest of their colleagues who were dwelling in Sam'ar'1a and the rest beyond the River:

"Greetings. And now the official document that you have sent us has been distinctly read before me. So an order has been put through by me and they have investigated and found that that city has from the days of old been one rising up against kings and one in which rebellion and revolt have been carried on." And there proved to be strong kings over Jerusalem and governing all beyond the River, and tax, tribute and toll were being given to them.

21 Now put an order through for these men to stop, that that city may not be rebuilt until the

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a "Eat the salt." An ancient expression meaning to receive a salary in payment of service. b That is, the Eu-phra'tes. c Literally, "Peace!" d "Us." The plural of excellence or majesty, and corresponding to the present-day "editorial we."

22 So be careful that there be no negligence about acting in this regard, that the harm may not increase to the injury of kings."

23 Now after the copy of the official document of Ar-τα-ξερ'ξε's the king had been read before Re'hum and Shim'shai the scribe and their colleagues they went in a hurry to Jerusalem to the Jews and stopped them by force of arms. It was then that the work on the house of God, which was in Jerusalem, stopped, and it continued stopped until the second year of the reign of Da-r'i-us the king of Persia.

5 And Hag'gai the prophet and Ze-ch-a-ri'ah the grandson of In'do' the prophet prophesied to the Jews who were in Judah and in Jerusalem in the name of the God of Israel [who was] over them. It was then that Ze-rub-ba' bel the son of She-al'tie'l and Jesh'ua the son of Je-hoz'a-dak got up and started to rebuild the house of God, which was in Jerusalem, and with them there were God's prophets giving them aid. At that time Tat'he-nai the governor beyond the River and She'thar-boz'e-nai and their colleagues came to them and this is what they were saying to them: "Who put an order through to you to build this house and to finish this beam structure?" Then they said to them this: "What are the names of the men that are building this building?"

3 And the eye of their God proved to be upon the older men of the Jews and they did not stop
them until the report could go to Dari'us and then an official document concerning this could be sent back.

6 [Here] is a copy of the letter that Tat'te-nai the governor beyond the Rivera and She'thar-boz'e-nai and his colleagues, the lesser governors that were beyond the River, sent to Dari'us the king; they sent the word to him, and the writing in it was in this manner:

"To Dari'us the king:

"All peace! Let it become known to the king that we went to the jurisdictional district of Judah to the house of the great God, and it is being built with stones rolled into place, and timbers are being laid in the walls, and that work is being eagerly done and is making progress in their hands. Then we asked these older men. This is what we said to them: 'Who put an order through to you to build this house and to finish this beam structure?' And we also asked them their names, so as to let you know that we might write the names of the men that are at their head.

11 "And this is the word that they gave back to us, saying: 'We are the servants of the God of the heavens and the earth, and we are rebuilding the house that had been built many years before this, which a great king of Israel built and finished. However, because our fathers irritated the God of the heavens, he gave them into the hand of Nebu-chad-nez'zar the king of Babylon, the Chal-de'an, and he demolished this house and took the people into exile at Babylon.'

12 Nevertheless, in the first year of Cy'rus the king of Babylon, the king put an order through to rebuild this house of God. And also the gold and silver vessels of the house of God that Nebu-chad-nez'zar had taken out of the temple, which was in Jerusalem, and brought to the temple of Babylon, these Cy'rus the king took out of the temple of Babylon and they were given to Shesh-baz'zar, the name of the one whom he made governor. And he said to him: 'Take these vessels. Go, deposit them in the temple that is in Jerusalem, and let the house of God be rebuilt upon its place.' When that Shesh-baz'zar came he laid the foundations of the house of God, which is in Jerusalem, and from then until now it is being rebuilt but it has not been completed.

17 "And now if to the king it seems good, let there be an investigation in the king's house of treasures that is there in Babylon, whether it is so that from Cy'rus the king an order was put through to rebuild that house of God in Jerusalem, and the decision of the king concerning this let him send to us."

6 It was then that Dari'us the king put an order through and they made an investigation in the house of the records of the treasures deposited there in Babylon. And at Ec-bat'a-ana, in the fortified place that was in the jurisdictional district of Med'i-a, there was

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found a scroll and the memorandum to this effect was written within it:

3 "In the first year of Cy'rus the king,\(^2\) Cy'-

rus the king put an order through concerning

the house of God in Jerusalem: Let the house

be rebuilt where they are to offer sacrifices* and its foundations are to be fixed, its height

being sixty cubits, its width sixty cubits,\(^3\) with

three layers of stones rolled\(^4\) [into place] and

one layer of timbers,\(^5\) and let the expense be
given from the king's house.\(^6\) And also let the
gold and silver vessels\(^7\) of the house of God that

Neb-u-chad-nez'zar\(^7\) took out of the temple that

was in Jerusalem and brought to Babylon be

returned that they may reach the temple that

is in Jerusalem at its place and be deposited in

the house of God.*

6 "Now Tat'te-nai the governor beyond the

River,\(^8\) She'thar-boz'e-nai\(^9\) and their colleagues,\(^10\)

the lesser governors\(^1\) that are beyond the River, keep

your distance from there.\(^11\) Let the work

on that house of God alone.\(^12\) The governor of

the Jews and the older men of the Jews will

rebuild that house of God upon its place.\(^13\) And

by me an order\(^14\) has been put through as to

what you will do with these older men of the

Jews, for rebuilding that house of God; and

from the royal treasury\(^1\) of the tax beyond the

River\(^2\) the expense will promptly be given\(^3\) to

these men without cessation.\(^2\) And what is

needed, young bulls\(^4\) as well as rams\(^5\) and lambs,

for the burnt offerings to the God of heaven,

wheat,\(^6\) salt,\(^7\) wine and oil,\(^8\) just as the priests

that are in Jerusalem say, let there be given

them continually day by day without fail;\(^9\)

\(^10\) that they may continually be presenting soo-

thing offerings\(^11\) to the God of the heavens and

praying for the life of the king and his sons.\(^12\)

And by me an order has been put through

that, as for anybody that violates\(^1\) this decree, a

timber will be pulled out of his house and he

will be impaled\(^1\) upon it\(^1\) and his house will be

turned into a public privy on this account.\(^2\)

12 And may the God who has caused his name

down there overthrow any king and people

that thrusts his hand out to commit a violation

and destroy the house of God, which is in

Jerusalem. I, Da-ri'us, do put through an order.
Let it be done promptly."

13 Then Tat'te-nai the governor beyond the

River,\(^8\) She'thar-boz'e-nai\(^9\) and their colleagues,\(^10\)

just as Da-ri'us the king had sent \[word\], so

they did promptly.\(^13\) And the older men of the

Jews were building and making progress

under the prophesying of Hag'gai the

prophet and Zech-a-ri'ah\(^9\) the grandson of Id'do,\(^8\)

and they built and finished\(^6\) \[it\] due to the order

of the God of Israel\(^1\) and due to the order of Cy'-

rus\(^2\) and Da-ri'us\(^7\) and Ar-ta-xer'es\(^8\) the king

of Persia.\(^15\) And they completed this house by

the third day of the lunar month A-dar\(^7\) that

is, in the sixth year of the reign of Da-ri'us the

king.

16 And the sons of Israel, the priests and the

Levites\(^1\) and the rest of the former exiles\(^6\) held

the inauguration\(^4\) of this house of God with

joy.\(^5\) And they presented for the inauguration

of this house of God a hundred bulls, two hun-

dred rams, four hundred lambs, and as a sin

offering for all Israel twelve male goats, accord-

\(^{a}\) Or, \"word,\" M. \(^{b}\) Literally, \"and, impaled, he will be struck upon it.\" 

\(^{c}\) Literally, \"the sons of the Exile,\" M.
ing to the number of the tribes of Israel. 18 And they appointed the priests in their classes and the Levites in their divisions, for the service of God which is in Jerusalem, according to the prescription of the book of Moses. 19 And the former exiles proceeded to hold the passover on the fourteenth [day] of the first month. As the priests and the Levites had cleansed themselves as one group, they were all of them clean, and so they slaughtered the passover victim for all the former exiles and for their brothers the priests and for themselves. Then the sons of Israel that had returned from the Exile ate, and every one that had separated himself to them from the uncleanliness of the nations of the land, to search for Jehovah the God of Israel. And they went on to hold the festival of unfermented cakes seven days with rejoicing, for Jehovah caused them to rejoice and he had turned the heart of the king of Assyria around toward them to strengthen their hands in the work of the house of The [true] God, the God of Israel.

And after these things in the reign of Ar-ta-xerxes the king of Persia, Ez’ra, the son of Se-rai’ah, the son of Az-ari’ah, the son of Hil-ki’ah, the son of Shal’hum, the son of Za’do’k, the son of Ah-it’ub, the son of Am’ari’ah, the son of Az-ari’ah, the son of Me-ra’ioth, the son of Ze-rah’i’ah, the son of Uz’ziy, the son of Buk’kiy, the son of Ab-shu’a, the son of Phin’e-has, the son of E-le-a’zar, the son of Aaron, the high priest— the said Ez’ra himself went up from Babylon, and he was a skilled copyist in the law of Moses, which Jehovah the God of Israel had given, so that the king granted him, according to the hand of Jehovah his God upon him, all his request.

Consequently some of the sons of Israel and of the priests and the Levites and the singers and the gatekeepers and the Neth’i-nim went up to Jerusalem in the seventh year of Ar-ta-xerxes the king. At length he came to Jerusalem in the fifth month, that is, in the seventh year of the king. For on the first [day] of the first month he himself appointed the going up from Babylon, and on the first [day] of the fifth month he came to Jerusalem, according to the good hand of his God upon him. For Ez’ra himself had prepared his heart to consult the law of Jehovah and to do [it] and to teach in Israel regulation and justice.

And this is a copy of the letter that King Ar-ta-xerxes gave Ez’ra the priest the copyist, a copyist of the words of the commandments of Jehovah and of his regulations toward Israel: Ar-ta-xerxes, the king of kings, to Ez’ra the priest, the copyist of the law of the God of the heavens, [Peace] be perfected. And now, by me an order has been put through that every one in my realm of the people of Israel and their priests and Levites

a Here ends the first section of the book of Ezra, beginning with verse 8, chapter 4, written in Aramaic. b Literally, "the sons of the Exile," M. c "The [true] God." M, ha-El-o-him; VgSy, "Jehovah."
that is willing to go to Jerusalem with you should go. 24 Inasmuch as from before the king and his seven counselors [an order] was sent to investigate concerning Judah and Jerusalem in the law of your God that is in your hand, 16 and to bring the silver and the gold that the king and his counselors have voluntarily given to the God of Israel, whose residence is in Jerusalem, 26 with all the silver and the gold that you find in all the jurisdictional district of Babylon along with the gift of the people and the priests who are voluntarily giving to the house of their God, which is in Jerusalem, 27 accordingly you will promptly buy with this money bulls, rams, lambs and their grain offerings and their drink offerings and you will present them upon the altar of the house of your God, which is in Jerusalem. 28 And whatever it seems good to you and to your brothers to do with the rest of the silver and gold, according to the will of your God, you men will do. 29 And the vessels that are being given to you for the service of the house of your God deliver in full before God at Jerusalem. 30 And the rest of the necessities of the house of your God that it devolves upon you to give you will give out of the king's house of treasures. 22 "And by me myself, Ar-ta-xerx'es, the king, an order has been put through to all the treasurers that are beyond the River, that everything that Ez'ra the priest, the copyst of the law of the God of the heavens, requests of you men it will be done promptly, 22 even to a hundred talents of silver and a hundred cor d measures of wheat and a hundred bath v measures of wine and a hundred bath measures of oil and salt without limit. 23 Let all that is by the order of the God of the heavens be done with zeal for the house of the God of the heavens, 24 that there may occur no wrath against the king's realm and his sons. 25 And to you men it is being made known that, as respects any of the priests and the Levites, the musicians, the doorkeepers, the Neth'i-nim, and the workers of this house of God, no tax, tribute or toll is allowed to be imposed upon them.

25 "And you, Ez'ra, according to the wisdom of your God that is in your hand appoint magistrates and judges that they may continually judge all the people that are beyond the River, even all those knowing the laws of your God, and anyone that has not known [them] you men will instruct. 26 And as for every one that does not become a doer of the law of your God and the law of the king, let judgment be promptly executed upon him, whether for death or for banishment, or for money fine or for imprisonment."

27 Blessed be Jehovah the God of our forefathers, who has put such a thing into the heart of the king, to beautify the house of Jehovah, which is in Jerusalem. 28 And toward me he has extended loving-kindness before the king and his counselors and as respects all the mighty princes of the king. And I, for my part, strengthened myself according to the hand of Jehovah my God upon me, and I proceeded to collect out of Israel the head ones to go up with me.

<sup>a</sup> Or, "singers (accompanied by music)."  <sup>b</sup> See Ezra 2: 43, footnote c.  <sup>c</sup> Here ends the second section of Ezra written in A-ra-mâ'î, beginning with verse 12.  <sup>d</sup> Or, "loyal love."
Now these were the heads of their paternal houses and the genealogically enrollment of those going up with me during the reign of Artaxerxes the king out of Babylon: of the sons of Phin'e-ahas, Ger'shom; of the sons of Ith'a-mar, Da niel; of the sons of David, Hat'tush; of the sons of Shec-a-ni'ah, of the sons of Pa'rosh, Zechar'i'ah, and with him there was an enrollment of a hundred and fifty males; of the sons of Pa'hath-mo'ab, El'e-her-e'ni, the son of Zer-a-hi'ah, with him two hundred males; of the sons of A'din, E'bed the son of Jon'a than, and with him fifty males; of the sons of E'lam, Je'sha'iah, the son of Aha-li'ah, and with him seventy males; of the sons of Sheph-a-ti'ah, Zeb-a-di'ah the son of Mi'cha-el, and with him eighty males; of the sons of Jo'ab, Ob'a-di'ah the son of Je-hi'el, and with him two hundred and eighteen males; and of the sons of [Ba'ni], by She-lo'mith the son of Jesh-phi'ah, and with him a hundred and sixty males; and of the sons of Be'bai, Zechar'i'ah the son of Be'bai, and with him twenty-eight males; and of the sons of Az'gad, Jo'ha'nan the son of Hak'ka'tan, and with him a hundred and ten males; and of the sons of Ado-ni'kam, those who were the last, and these were their names: Eliph'elet, Je'i'el and Shema'li'ah, and with them sixty males; and of the sons of Big'vai, U'thali and Zab'bud, and with them seventy males.

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And I proceeded to collect them at the river that comes to A-ha'va, and we kept encamped there three days, that I might scrutinize the people and the priests, but none of the sons of Le'vi did I find there. Accordingly I sent for Eli'e'zer, Ar'i'el, She-mai'ah and El-na'than and Ja'ri'ib and El-na'than and Nathan and Zec ha'ri'ah and Meshu'lam, head ones, and for Joi'a-rib and El-na'than, instructors.

Then I gave them a command concerning Id'do the head one in the place Ca-si-phi'a and I put in their mouth words to speak to Id'do [and] his brothers the Neth'ni'im in the place Ca-si phi'a, to bring to us ministers for the house of our God. So they brought to us, according to the good hand of our God upon us, a man of discernment from the sons of Mah'li the grandson of Le'vi the son of Israel, namely, She-re-bi'ah and his sons and his brothers, eighteen; and Hash-a-bi'ah and with him Je-sha'iah from the sons of Me-rar'i, his brothers, and their sons, twenty. And from the Neth'ni'im, whom David and the princes gave to the service of the Levites, two hundred and twenty Neth'ni'im, all of whom had been designated by [their] names.

21 Then I proclaimed a fast there at the river A-ha'va, to humble ourselves before our God to seek from him the right way for us and for our little ones and for all our goods. For I felt ashamed to ask a military force and horsemen from the king to help us against the
enemy in the way, because we had said to the king: "The hand of our God is over all those seeking him for good," but his strength and his anger are against all those leaving him." 23 Therefore we fasted and made request of our God concerning this, so that he let himself be entreated by us.

24 I now separated from the chiefs of the priests twelve, namely, She-re-bi'ah, Hasha-bi'ah and with them ten of their brothers. 25 And I proceeded to weigh out to them the silver and the gold and the utensils, the contribution to the house of our God that the king and his counselors and his princes and all the Israelites who were to be found had contributed. 26 Thus I weighed out into their hand six hundred and fifty talents of silver and a hundred silver utensils worth [two] talents, [and] gold a hundred talents, 27 and twenty gold bowls worth a thousand darics and two utensils of good copper, gleaming red, precious as gold.

28 Then I said to them: "You are something holy to Jehovah, and the utensils are something holy, and the silver and the gold are a voluntary offering to Jehovah the God of your forefathers. 29 Keep awake and be on guard until you weigh [them] out before the chiefs of the priests and the Levites and the princes of the fathers of Israel in Jerusalem, in the dining halls of the house of Jehovah." 30 And the priests and the Levites received the weight of the silver and the gold and the utensils, to bring [them] to Jerusalem to the house of our God.

31 Finally we pulled away from the river A-ha'va on the twelfth [day] of the first month to go to Jerusalem, and the very hand of our God proved to be over us, so that he delivered us out of the palm of the enemy and the ambush by the way. 32 So we came to Jerusalem and dwelt there three days. 33 And on the fourth day we proceeded to weigh out the silver and the gold and the utensils in the house of our God into the hand of Mer'e-moth the son of Uri'jah the priest and with him E-lai'zar the son of Phin'e-has and with them Jo'za-bad the son of Jeshu'a and No-ad'il'ah the son of Bin'-nu'i the Levites, by number [and] by weight for everything, after which all the weight was written down at that time. 35 Those coming out of the captivity, the former exiles, themselves presented burnt sacrifices to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven male lambs, twelve he-goats as a sin offering, everything as a burnt offering to Jehovah.

36 Then we gave the laws of the king to the satraps of the king and the governors beyond the River, and they assisted the people and the house of the [true] God.

And as soon as these things were finished, the princes approached me, saying: "The sons of Israel and the priests and the Levites have not separated themselves from the peoples of the lands as regards their detestable usages.

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* "Jesus," LXX. b Literally, "the sons of the Exile." c "Saprop" means "protector of the realm," and applied to a chief ruler of a jurisdictional district. d That is, the Euphrates River. e "The [true] God." M. ha/E-lo-him', the definite article ha ("The") preceding the title E-lo-him' for the sake of emphasis.
namely, the Ca’ananites, the Hit’ites, the Per’izzites, the Jeb’u-sites, the Am’on-ites, the Mo’ab-ites, the Egyptians and the Am’or-ites. For they have accepted some of their daughters for themselves and for their sons, and they, the holy seed, have become mingled with the peoples of the lands, and the hand of the princes and the deputy rulers has proved to be foremost in this unfaithfulness.

3 Now as soon as I heard of this thing I ripped apart my garment and my sleeveless coat and I began to pull out some of the hair of my head and of my beard and I kept sitting stunned. Also to me they came gathering themselves, everyone trembling because of the words of the God of Israel against the unfaithfulness of the exiled people, while I was sitting stunned until the grain offering of the evening.

5 And at the grain offering of the evening I stood up from my humiliation, with my garment and my sleeveless coat torn apart, and I proceeded to kneel upon my knees and spread out my palms to Jehovah my God. And I went on to say: “O my God, I do feel ashamed and embarrassed to raise my face to you, O my God, for our errors themselves have multiplied over our head and our guiltiness has grown great even to the heavens. From the days of our forefathers we have been in great guiltiness until this day, and because of our errors we have been given, we ourselves, our kings, our priests, into the hand of the kings of the lands with the sword, with the captivity and with the spoil and with shame of face, just as this day. And now for a little moment favor from Jehovah our God has come by leaving over for us those who escape and by giving us a peg in his holy place to make our eyes shine, O our God, and to give us a little reviving in our servitude. For we are servants, and in our servitude our God has not left us but he extends toward us loving-kindness before the kings of Persia, to give us a reviving so as to raise up the house of our God and to restore its desolated places and to give us a stone wall in Judah and in Jerusalem.

10 “And now what shall we say, O our God, after this, for we have left your commandments, which you commanded by means of your servants the prophets, saying, ‘The land that you people are going in to take possession of is an impure land because of the impurity of the peoples of the lands, because of their detestable usages with which they have filled it from end to end by their uncleanness.’ And now your daughters do not you people give to their sons, neither their daughters do you accept for your sons, and to time indefinite you must not work for their peace and their prosperity, in order that you may grow strong and certainly eat the good of the land and indeed take possession [of it] for your sons to time indefinite.” And after all that has come upon us for our bad deeds and our great guiltiness— for you yourself, O our God, have underestimated our errors and you have given us those who have escaped such as these— shall we go breaking your commandments again and forming marriage alliances with the peoples of

a Or, likely, through a slight correction of the Hebrew text (from yathed to yeti’er), “a remnant,” according to one Hebrew manuscript. b Or, “loyal love.” c Or, more literally, “their good.” M.
these detestable usages? Will you not get incensed at us to the limit so that there will be none remaining and none escaping? O Jehovah the God of Israel, you are righteous, because we have been left over as an escaped people as at this day: Here we are before you in our guiltiness, for it is impossible to stand before you on account of this."

10 Now as soon as Ezra had prayed and he had made confession while weeping and lying prostrate before the house of The [true] God, those of Israel collected themselves together to him, a very great congregation, men and women and children, for the people had wept profusely. Then Shecaniah the son of Jehiel of the sons of Elam answered and said to Ezra: "We—have acted unfaithfully against our God, so that we gave a dwelling to foreign wives from the peoples of the land. Yet now there exists a hope for Israel concerning this. And now let us conclude a covenant with our God to put away all the wives and those born from them according to the counsel of Jehovah and of those trembling at the commandment of our God, that it may be done according to the law. Get up, for the matter devolves upon you and we are with you. Be strong and act."

5 At that Ezra rose and had the chiefs of the priests, the Levites and all Israel take an oath to do according to this word. Accordingly they took an oath. Ez'ra now rose from before the house of The [true] God and went to the dining hall of Je-ho-ha'nan the son of El'i-a-shib. Although he went there, he ate no bread and drank no water, for he was mourning over the unfaithfulness of the exiled people.

7 Then they caused a call to pass throughout Judah and Jerusalem for all the former exiles to collect themselves together at Jerusalem; and anyone that did not come in three days time according to the counsel of the princes and the older men—all his goods would be put under a ban and he himself be separated from the congregation of the exiled people. So all the men of Judah and Benjamin collected themselves together at Jerusalem within three days, that is, in the ninth month on the twentieth day of the month, and all the people kept sitting in the open place of the house of The [true] God shivering because of the matter and on account of the showers of rain.

10 At length Ez'ra the priest rose and said to them: "You yourselves have acted unfaithfully in that you gave a dwelling to foreign wives so as to add to the guiltiness of Israel. And now make confession to Jehovah the God of your forefathers and do his pleasure and separate yourselves from the peoples of the land and from the foreign wives." To this all the congregation answered and said with a loud voice: "Exactly according to your word it devolves upon us to do. However, the people are many and it is the season of showers of rain and it
is not possible to stand outside, and the business
will not take one day or two, for we have re-
belled to a great extent in this matter. 14 So,
please, let our princes act representatively for
all the congregation and, as for all in our cities
who have given a dwelling to foreign wives, let
them come at the times appointed and along
with them the older men of each individual city
and its judges until we have turned back the
burning anger of our God from us, on account
of this matter.”

15 (However, Jon'a-than the son of As'a-hel
and Jahzei'ah the son of Tik'vah themselves
stood up against this, and Me-shul'lam and
Shab'be-thai the Levites were the ones that helped
them.) 16 And the former exiles proceeded
to do that way, and Ez'ra the priest
(and] the men that were the heads of the
fathers for their paternal house, even all of them
by [their] names, now separated themselves
and began sitting on the first day of the tenth month
to inquire into the matter, 17 and gradually
they finished with all the men that had given a
dwelling to foreign wives by the first day of
the first month. 18 And some of the sons of the
priests came to be found that had given a dwelling
to foreign wives; of the sons of Jesh'u-ace
the son of Je-hoz'a-dak and his brothers,
Ma-a-se'i'ah and E-li-e'zer and Ja'trib and Ged-a-li'ah.
19 But they promised by shaking hands to put
their wives away, and that, they being guilty,

a Or, “Especially Jon'a-than the son of As'a-hel and Jahzei'ah the
son of Tik'vah were the ones that acted representatively in this be-
half.” And see verse 29, and compare LXX Vg. b Literally, “the sons
of the Exile,” M. c “Jesus,” LXX. d Literally, “Jo'za-dak,” M; but
see Ezra 3:2, footnote b. e Literally, “they gave their hand,” M.

20 And of the sons of Im'merm there were
Ha-na'ni and Zeb-a-di'ah; 21 and of the sons of
Ha'rim, Ma-a-se'i'ah and E-li'jah and She-ma'i'ah
and Je-hi'el and Uz-zi'ah; 22 and of the sons of
Pash'hur, E-li-o'e'ni, Ma-a-se'i'ah, Ish'ma-el,
Ne-than'el, Jo'za-bad and E-le-a'sah. 23 And of the
Levites, Jo'za-bad and Shim'e'i and Ke-la'i'ah
(that is, K'e-li'ta), 24 Peth-a-hi'ah, Judah and E-li-
e'zer; 25 and of the singers, E-li'ashib; and of
the gatekeepers, Shal'lam and Te'elem and U'ri.

25 And of Israel, of the sons of Pa'rose there
were Ra-mi'ah and Izi'zah and Mal-chi'jah and
Mij'a-min and Ele-a'zar and Mal-chi'jah and
Ben-nai'ah; 26 and of the sons of El'am, Matta-
ni'ah, Zecha-ri'ah and Je-hi'el and Ab'di and
Jer'e-moth and Eli'jah; 27 and of the sons of
Zat'tu, E-li-o'e'ni, Eli'ashib, Matta-ni'ah and
Jer'e-moth and Za'bad and Azi'za; 28 and of the
sons of Be'bal, Je-ho-ha'nan, Han-a'ni'ah, Zab-
bai, Ath'lai; 29 and of the sons of Ba'nî, Me-
shul'lam, Mal'uch and A'dai'ah, Ja'shub and
She'al [and] Jer'e-moth; 30 and of the sons of Pa'ha-tho-mo'ab, Ad'na and Che'al, Ben-nai'ah,
Ma-a-se'i'ah, Matta-ni'ah, Bez'a-lel and Bin'nu'i
and Ma-nas'seh; 31 and [of] the sons of Ha'rim,
E-li'e'zer, Issh'i'jah, Mal-chi'jah, She-ma'i'ah,
Shim'e-on, 32 Benjamin, Mal'uch [and] She-
ma'ri'ah; 33 of the sons of Ha'shum, Matte'nai,
Mat'tat-tah, Za'bad, Eliph'e-let, Jer'e-mai, Ma-
nas'seh [and] Shim'e-i; 34 of the sons of Ba'nî,
Ma-a-da'i, Am'ram and U'el, 35 Ben-nai'ah, Be-dei-

a Or, by correcting one Hebrew vowel point, “and their guilt offering
was a ram of the flock for their guiltiness.” b LXX, “Hash-a-bi'ah.”
c “And Ra'moth,” M margin Vg.
ah, Chel’u-hi, \textsuperscript{36} Vani’ah, Mer’emoth, Eldi’ashib, 
Mattet’nah, Mattenai and Jaa’su; \textsuperscript{38} and of 
the sons of Bin’nu,\textsuperscript{a} Shim’e-i \textsuperscript{39} and Shele-mi’ah 
and Nathan and Adai’ah, \textsuperscript{40} Machad’e-bai, 
Sha’shai, Sha’rai, \textsuperscript{41} Azar-el and Shele-mi’ah,\textsuperscript{b} 
Shemari’ah, \textsuperscript{42} Shal’lum, Amari’ah, Joseph; 
\textsuperscript{43} of the sons of Ne’bo, Jei’el, Matti-thi’ah, Za’- 
bad, Ze-bi’na, Jad’daI and Joel [and] Be-nai’ah. 
\textsuperscript{44} These all had accepted foreign wives,\textsuperscript{n} and 
they proceeded to send away wives along with 
sons.\textsuperscript{c}

\textsuperscript{a} “And of the sons of Bin’nu,” LXX; “and Ba’ni and Bin’nu,” 
MvG. \textsuperscript{b} Shele-miya’hu, M. \textsuperscript{c} “And they proceeded to send away 
wives along with sons.” This, in agreement with LXX at 3 Esdras 
9:36. M is obscure and appears to say: “And from them there 
were wives and they placed sons [that is, into the world].”

\textsuperscript{b} The words of Nehe-mi’ah the son of Hac- 
al’iah: Now it came about in the month 
Chis’lev,\textsuperscript{d} in the twentieth year,\textsuperscript{e} that I myself 
had happened to be in Shu’han\textsuperscript{f} the castle.\textsuperscript{d} \textsuperscript{2} Then 
Ha-na’ni, one of my brothers, came in, he and 
other men from Judah, and I proceeded to ask\textsuperscript{g} about the Jews,\textsuperscript{h} those that had escaped,\textsuperscript{i} who 
had been left over of the captivity,\textsuperscript{k} and also 
about Jerusalem.\textsuperscript{l} Accordingly they said to me: 
Those left over, who have been left over from 
the captivity,\textsuperscript{k} there in the jurisdictional dis- 
trict,\textsuperscript{m} are in a very bad plight\textsuperscript{n} and in reproach\textsuperscript{o} 
and the wall\textsuperscript{p} of Jerusalem is broken down and 
its very gates\textsuperscript{q} have been burned with fire.”

4 And it came about that, as soon as I heard 
these words, I sat down and began to weep\textsuperscript{r} 
and mourn for days and I was continually fast- 
ing\textsuperscript{s} and praying before the God of the heavens.\textsuperscript{t}

\textsuperscript{5} And I went on to say: “Ah, Jehovah\textsuperscript{u} the God 
of the heavens,” the God\textsuperscript{v} great\textsuperscript{w} and fear- 
inspiring,\textsuperscript{x} keeping the covenant\textsuperscript{y} and loving-
kindness\textsuperscript{z} toward those loving him\textsuperscript{A} and keeping 
his commandments,\textsuperscript{a} \textsuperscript{b} please, let your ear be 
come attentive\textsuperscript{b} and your eyes\textsuperscript{c} opened, to listen

\textsuperscript{a} Meaning “Jehovah comforts,” or, “Jehovah is comfort.” \textsuperscript{b} In the 
Greek Septuagint (LXX) this is chapter 11 of Second Esdras 
(2 Ezra). \textsuperscript{c} “Chis’lev.” The post-captivity name of the ninth Jewish 
 lunar month, which falls within November and December. \textsuperscript{d} Or, 
“fortress.” \textsuperscript{e} “The God.” M, Elo-hi’m followed by the qualifying 
expression “of the heavens.” \textsuperscript{f} “The God.” M, ha-El, the title El 
being preceded by the Hebrew definite article ha (“the”). \textsuperscript{g} Or, 
“loyal love.”
And it came about in the month Nisan," a in the twentieth year of Artaxerxes the king, that wine was before him and I as usual took up the wine  and gave it to the king.  But never had I happened to be gloomy before him.

So the king said to me: "Why is your face gloomy when you yourself are not sick? This is nothing but a gloominess of heart." At this I became very much afraid.

3 Then I said to the king: "Let the king himself live to time indefinite!  Why should not my face become gloomy when the city, the house of the burial places of my forefathers, is devastated and its very gates have been eaten up with fire?"  And in turn the king said to me: "What is this that you are seeking to secure?"  At once I prayed  to the God of the heavens.  After that I said to the king: "If to the king it does seem good and if your servant  seems good before you, that you would send me to Judah, to the city of the burial places of my forefathers, that I may rebuild it."  At this the king said to me, as his queenly consort was sitting beside him: "How long will your journey come to be, and when will you return?"  So it seemed good to the king that he should send me, when I gave him the appointed time.

7 And I went on to say to the king: "If to the king it does seem good, let letters be given me to the governors beyond the River,  that they may let me pass until I come to Judah;  also a letter to A'saph the keeper of the park c

a "Nisan." The first of two occurrences of this post-captivity name of the first Jewish lunar month, which falls within March and April.
b That is, the Eu-phra'tes River.  c "Park." M, pur-des'; Sy, par'da-so; LXX, para'de-isos ("paradise").
that belongs to the king, that he may give me
trees to build with timber the gates of the
Castle that belongs to the house, and for the
walls of the city and for the house into which I
am to enter." So the king gave [them] to me,"
according to the good hand of my God upon me.

9 Eventually I came to the governors beyond the River and gave them the letters of
the king. Moreover, the king sent with me chiefs of
the military force and horsemen. 10 When
San-bal’lat the Hor-o-nite and To-bi’ah the
servant, the Am’mon-ite, got to hear [of it],
then it seemed to them something very bad
that a man had come to seek something good
for the sons of Israel. 11

12 At length I came to Jerusalem and I con-
tinued there for three days. Then I rose up
by night, I and a few men with me, and I did
not tell a man what my God was putting into
my heart to do for Jerusalem, and there was
no domestic animal with me except the domestic
animal on which I was riding. 13 And I pro-
ceeded to go out by the Valley Gate by night
and in front of the Fountain of the Figs and
to the Gate of the Ash-heaps, and I was con-
stantly examining the walls of Jerusalem, how
they were broken down and the gates of it had
been eaten up by fire. 14 And I went passing
along to the Fountain Gate and to the King’s
Pool, and there was no place for the domestic
animal under me to pass along. 15 But I kept on

a Or, “Fortress.” On the north side of the temple. b That is, the Eu-phra’tes River. c M, a-dam’. d Literally, “the Dragon Fountain.” MVg. By a correction of the Hebrew text in harmony with LXX, “the Fountain of the Figs.” Probably the same as the Well of En-ro’gel. e Usually called “the Dung Gate.”

16 And the deputy rulers themselves did not
know where I had gone and what I was doing,
and to the Jews and the priests and the nobles
and the deputy rulers and the rest of the doers
of the work I had not yet told anything. Finally
I said to them: “You are seeing the bad plight
in which we are, how Jerusalem is devastated
and its gates have been burned with fire. Come
and let us rebuild the wall of Jerusalem, that we
may no longer continue to be a reproach.”

18 And I went on to tell them of the hand of
my God, how it was good upon me, and also of
the king’s words that he had said to me. At
this they said: “Let us get up and we must
build.” So they strengthened their hands for
the good work.

19 Now when San-bal’lat the Hor-o-nite
and To-bi’ah the servant, the Am’mon-ite, and
Ge’shem the Arabian heard of it, they began
to deride us and look on us despisingly and say:
“What is this thing that you are doing? Is it
against the king that you are rebelling?”

20 However, I replied to them and I said to
them: "The God of the heavens is the One that
will grant us success, and we ourselves, his
servants, shall get up and we must build, but
you yourselves have no share, nor just claim,
nor memorial in Jerusalem.”

3 And Eli’-a-shib the high priest and his
brothers, the priests, proceeded to get up
and build the Sheep Gate. They themselves
sanctified it and went setting up its doors, and as far as the Tower of Me'ah they sanctified it, as far as the Tower of Han-an'el. And at their side the men of Jer'i-chov did building. And at their side Zac'cur the son of Im'ri did building.

3 And the Fish Gate was what the sons of Has'se-na'ah built; they themselves timbered it and then set up its doors, its bolts and its bars. And at their side Mer'e-moth the son of Uri'jah the son of Hak'kod did repair work, and at their side Meshul'lam the son of Bar-e-chi'ah the son of Meshez'ab-el did repair work, and at their side Za'dok the son of Ba'ana did repair work. And at their side the Te'ko'ites did repair work, but their majestic ones themselves did not bring the back of their neck into the service of their masters.

6 And the Gate of the Old [City] was what Jo'ai the son of Pa-se'ah and Meshe'l the son of Bes-od'ei'ah repaired; they themselves timbered it and then set up its doors and its bolts and its bars. And at their side Malchi'jah the Gib'e-onite and Ja'don the Me'ron'o-thite, men of Gib'e-on and Miz'pah, did repairwork, for the throne of the governor beyond the River. At his side Uz'ziel the son of Har-hai'ah, goldsmiths, did repair work; and at his side Han-an'iel a member of the ointment mixers did repair work, and they proceeded to flagstone Jerusalem as far as the Broad Wall.

And at their side Re'pha'iah the son of Hur, a prince of half the district of Jerusalem, did repair work. And at their side Je-da'iah the son of Haru'maph did repair work in front of his own house; and at his side Ha'tush the son of Hash-ab-ne'i'ah did repair work.

11 Another measured section was what Mal-chi'jah the son of Ha'rim and Has'shub the son of Pa'hath-mo'ab repaired, and also the Tower of the Bake Ovens. And at his side Shal'hum the son of Hal-lo'hesh, a prince of half the district of Jerusalem, did repair work, he and his daughters.

13 The Valley Gate was what Ha'nun and the inhabitants of Za-no'ah repaired; they themselves built it and then set up its doors, its bolts and its bars, also a thousand cubits in the wall as far as the Gate of the Ash-heaps.

14 And the Gate of the Ash-heaps was what Malchi'jah the son of Re'chab, a prince of the district of Beth-hac-he'rem, repaired; he himself went building it and setting up its doors, its bolts and its bars.

15 And the Fountain Gate was what Shal'hum the son of Col-ho'zeh, a prince of the district of Miz'pah, repaired; he himself proceeded to build it and to roof it over and to set up its doors, its bolts and its bars, and also the wall of the Pool of the Canal to the King's Garden and as far as the Stairway that goes down from the City of David.

16 After him Ne-he-mi'ah the son of Az'buk, a prince of half the district of Beth-zur, did repair work as far as in front of the Burial
Places<sup>a</sup> of David and as far as the pool<sup>a</sup> that had been made and as far as the House of the Mighty Ones.<sup>a</sup><sup>b</sup>

17 After him the Levites<sup>1</sup> did repair work, Re'hum the son of Ba'ni<sup>c</sup>, at his side Hash-a'bí'ah, a prince of half the district of Kei'lah,<sup>1</sup> did repair work for his district. After him their brothers did repair work, Bav'val the son of Hen'a-dad, a prince<sup>e</sup> of half the district of Kei'lah.

19 And E'zer the son of Jesh'u-a, a<sup>b</sup> prince of Miz'pah,<sup>d</sup> proceeded at his side to repair another measured section in front of the going up to the Armory at the Buttress.<sup>r</sup>

20 After him Bar'tuch the son of Zab'bai<sup>e</sup> worked with fervor<sup>t</sup> [and] repaired another measured section, from the Buttress<sup>u</sup> as far as the entrance of the house of E-li'ashib<sup>v</sup> the high priest.

21 After him Mer'e-moth the son of U'ri'jah<sup>x</sup> the son of Hak'koz repaired another measured section, from the entrance of the house of E-li'ashib as far as the end of E-li'ashib's house.

22 And after him the priests, men of the [Jordan] Basin,<sup>o</sup> did repair work. After them<sup>2</sup> Benjamin and Has'shub did repair work in front of their own house. After them<sup>d</sup> Az-a-ri'ah<sup>h</sup> the son of Ma-aséi'ah the son of Aná-nil'ah<sup>i</sup> did repair work close by his own house. After him Bin'nu:i<sup>j</sup> the son of Hen'a-dad repaired another measured section, from the house of Az-a-ri'ah as far as the Buttress<sup*></sup> and as far as the corner.<sup>n</sup>

<sup>a</sup> Or, “the Gib'hor-im.”
<sup>b</sup> “Jesus,” LXX.
<sup>c</sup> Or, “the District.” See Genesis 13:12, footnote b.
<sup>d</sup> “Him,” M.
<sup>e</sup> Or, “the temple slaves.” Literally, “given ones,” M. Nathinim, LXX; Nathinai, Vg. Compare Numbers 3:9, footnote a.
<sup>f</sup> “Him,” M.
<sup>1</sup> Literally, “the Gate of the (Sun)rising,” M.
<sup>2</sup> Literally, “son,” M.
<sup>3</sup> Or, more literally, “the Gate of Ham-niph'kăd,” M.
32 And between the roof chamber of the corner and the Sheep Gate the goldsmiths and the traders did repair work.

4 Now it came about that, as soon as Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that we were rebuilding the wall, he became angry and highly offended, and he kept deriding the Jews. And he began to say before his brothers and the military force of Samaria, yes, he began to say: "What are the feeble Jews doing? Will they depend upon themselves? Will they sacrifice? Will they finish up in a day? Will they bring the stones to life out of the heaps of dusty rubbish when they are burned?" Now Tobiah the Ammonite was alongside him and he went on to say: "Even what they are building, if a fox went up [against it], he would certainly break down their wall of stones."

4 Hear, O our God, for we have become an object of contempt, and make their reproach return upon their own head and give them to the spoil in the land of captivity. And do not cover over their error and their sin from before you. Let it not be blotted out, for they have committed offense against the builders.

6 So we continued building the wall, and the entire wall came to be joined together clear to half its [height], and the people continued to have a heart for working.

7 Now it came about that, as soon as Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem had gone forward, for the gaps had started to be stopped up, they became very angry. And all of them began to conspire together to come and fight against Jerusalem and cause me disturbance. But we prayed to our God and kept a guard posted against them day and night on account of them.

10 And Judah began to say: "The power of the burden bearers has staggered, and there is a great deal of rubbish, and we ourselves are not able to build on the wall." Moreover, our adversaries kept saying: "They will not know and they will not see until we come right in among them, and we shall certainly kill them and put a stop to the work." And it came about that, whenever the Jews dwelling close by them came in, they proceeded to say to us ten times: "[They will come up] from all the places where you people will return to us." So I kept posted at the lowest parts of the place behind the wall at the open places, and I kept the people posted by families with their swords, their lances and their bows. When I saw [their fear] I immediately rose and said to the nobles and the deputy rulers and the rest of the people: "Do not be afraid on their account. Jehovah the great and the
fear-inspiring. One KEEP in mind, and fight for your brothers, your sons and your daughters, your wives and your homes."

15 Now it came about that as soon as our enemies heard that it had become known to us, so that the [true] God had frustrated their purpose and we had all of us gone back to the wall, each one to his work, yes, it came about that from that day forward half of my young men were active in the work and half of them were holding the lances, the shields and the bows and the coats of mail, and the princes were behind the whole house of Judah. As for the builders on the wall and those who were carrying the burden of load bearers, each one was active in the work with his one hand while the other [hand] was holding the missile.

And the builders were girded, each one with his sword upon his hip, while building, and the one to blow the ram’s-horn was alongside me.

19 And I proceeded to say to the nobles and the deputy rulers and the rest of the people: "The work is large and extensive, and we are spread about upon the wall far apart from one another. So in the place where you hear the sound of the ram’s-horn, there is where you will collect yourselves together to us. Our God himself will fight for us."v

21 And we were active in the work and the other half of them were holding the lances, from the ascending of the dawn until the stars came out. Also at that time I said to the people: "Let the men spend the night, each one with his attendant, in the midst of Jerusalem, and they must become for us a guard by night and workers by day." As for me and my brothers and my attendants and the men of the guard who were behind me, we were not taking off our clothes, each one [having] his missile in his right hand.

5 However, there came to be a great outcry of the people and their wives against their Jewish brothers. And there were those who were saying: "Our sons and our daughters we are giving as security that we may get grain and eat and keep alive." And there were those who were saying: "Our fields and our vineyards and our houses we are giving as security that we may get grain during the food shortage." And there were those who were saying: "We have borrowed money for the king’s tribute on our fields and our vineyards. And now our flesh is the same as the flesh of our brothers; our sons are the same as their sons, and here we are reducing our sons and our daughters to slaves, and there are some of our daughters already reduced, and there is no power in our hands while our fields and our vineyards belong to others."

6 Now I became very angry as soon as I heard their outcry and these words. So my heart took consideration within me and I began finding fault with the nobles and the deputy rulers and went on to say to them:
"Usury is what you are exacting, each one of his own brother."

Further, I arranged a great assembly on their account. And I proceeded to say to them: "We ourselves have bought back our own Jewish brothers who were sold to the nations, as far as it was in our power, and at the same time will you yourselves sell your own brothers and must they be sold to us?" At this they became speechless and they could not find a word. And I went on to say: "The thing that you are doing is not good. Is it not in the fear of our God that you should walk because of the reproach of the nations our enemies?" And also I, my brothers and my attendants are giving money and grain on loan among them. Let us, please, leave off this lending on interest. Please, restore to them on this day their fields, their vineyards, their olive groves and their houses, and the hundredth of the money and the grain, the new wine and the oil that you are exacting as interest from them."

12 To this they said: "We shall make restoration, and from them we shall ask nothing back. We shall do precisely as you are saying. So I called the priests and made them swear to do according to this word. Also my bosom I shook out and then said: "In this manner may the [true] God shake out from his house and from his acquired property every man that does not carry out this word, and in this manner may he become shaken out and empty." To this all

the congregation said: "Amen!" And they began to praise Jehovah. And the people proceeded to do according to this word.

14 Another thing: From the day that he commissioned me to become their governor in the land of Judah, from the twentieth year to the thirty-second year of Artaxerxes the king, twelve years, I myself and my brothers did not eat the bread due the governor. As for the former governors that were prior to me, they had made it heavy upon the people and they kept taking from them for bread and wine daily forty silver shekels. Also their attendants themselves domineered over the people. As for me, I did not do that way on account of the fear of God. And, what is more, in the work of this wall I took a hand, and not a field did we acquire, and all my attendants were collected together there for the work. And the Jews and the deputy rulers, a hundred and fifty men, and those coming to us from the nations that were around us were at my table. As for that which happened to be made ready daily, one bull, six select sheep and birds were made ready for me, and once every ten days every sort of wine in abundance. And along with this the bread due the governor I did not demand, because the service upon this people was heavy. Do remember for me, O my God, for good, all that I have done in behalf of this people.

6 Now it came about that, as soon as it was told to San-ba'lat and To-bi'ah and to Ge'shem the Arabian and to the rest of our..."
enemies that I had rebuilt the wall, and there had not been left in it a gap (although up to that time the doors themselves I had not set up in the gates), 2 San-bal'lat and Ge'shem immediately sent to me, saying: “Do come and let us meet together by appointment in the villages of the valley plain of O'no.” But they were scheming to do me harm. So I sent messengers to them, saying: “It is a great work that I am doing, and I am not able to go down. Why should the work cease while I take off from it and have to go down to you?” However, they sent me the same word four times, and I kept replying to them with the same word.

5 Finally San-bal'lat sent his attendant to me with the same word a fifth time, with an open letter in his hand. There was written in it: “Among the nations it has been heard, and Ge'shema is saying [it], that you and the Jews are scheming to rebel. That is why you are building the wall, and you are becoming a king to them, according to these words. And there are even prophets that you have appointed to call out concerning you throughout Jerusalem, saying, ‘There is a king in Judah!’ And now things like these will be told to the king. So now do come and let us consult together.”

8 However, I sent to him, saying: “Things such as you are saying have not been brought about, but it is out of your own heart that you are inventing them.” For all of them were trying to make us afraid, saying: “Their hands will drop down from the work so that it will not be done.” But now strengthen my hands.

10 And I myself entered the house of She-mai'ah the son of De-la'iah the son of Me-het-a-bel while he was shut up. And he proceeded to say: “Let us meet by appointment at the house of The [true] God, within the temple, and let us close the doors of the temple, for they are coming in to kill you, even by night; they are coming in to kill you.” But I said: “Should a man like me run away?” And who is there like me that could enter into the temple and live? I shall not enter!” So I investigated and here it was not God that had sent him, but he had spoken this prophecy against me as To-bi'ah and San-bal'lat themselves had hired him. For this reason he had been hired in order that I might be afraid and do that way, and I should certainly sin and it should certainly become in their possession a bad reputation, in order that they might reproach me.

14 Do remember, O my God, To-bi'ah and San-bal'lat according to these deeds of his, and also No-a-di'ah the prophetess and the rest of the prophets that were continually trying to make me afraid.

15 At length the wall came to completion on the twenty-fifth [day] of Elul, in fifty-two days.

16 And it came about that, as soon as all our enemies heard [of it] and all the nations that were around us got to see it, they at once fell very much in their own eyes and they got to know that it was from our God that this work had been done. In those days also the nobles

a "The [true] God," M, ha-El-o-him; Jehovah, Sy. b "Elul." The post-captivity name of the sixth Jewish month, falling in the second half of August and the first half of September.
of Judah were making numerous their letters that were going to To-bi'ah and those of To-bi'ah that were coming in to them. For many in Judah were sworn to him, for a son-in-law he was to Shec-a-ni'ah the son of A'rah, and Je-ho- ha'nan his son had himself taken the daughter of Me-shul'lam the son of Ber-e-chi'ah. Also good things about him they were continually saying before me. And my own words they were continually taking out to him. There were letters that To-bi'ah sent to make me afraid.

And it came about that, as soon as the wall had been rebuilt, I at once set up the doors. Then there were appointed the gatekeepers and the singers and the Levites. And I went on to put in command of Jerusalem Ha-na'ni my brother and Han-a-ni'ah the prince of the Castle, for he was such a trustworthy man and feared The [true] God more than many others.

So I said to them: “The gates of Jerusalem should not be opened until the sun gets hot; and while they are standing by they should shut the doors and bolt [them]. And station guards of the inhabitants of Jerusalem, each one at his own guardpost and each one in front of his own house.” Now the city was wide and great and there were few people inside it, and there were no houses built.

But my God put [it] into my heart that I should collect together the nobles and the

6 These are the sons of the jurisdictional district who came out of the captivity of the exiled people whom Neb-u-chad-nez'zar the king of Babylon had taken into exile and who later returned to Jerusalem and to Judah, each to his own city; those who came in with Ze-rub- ba- el, Jesh'u-a, Ne-he-mi'ah, Az-a-ri'ah, Ra-a-mi'ah, Na-ham'ani, Mor'de-cai, Bil'shan, Mis-pe'reth, Big'vai, Ne-hum, Ba'a-nah.

The number of the men of the people of Israel: The sons of Pa'rosh, two thousand one hundred and seventy-two; the sons of Sheph-a-ti'ah, three hundred and seventy-two; the sons of A'rah, six hundred and fifty-two; the sons of Pa'hath-mo'a-b, of the sons of Jesh'u'a and Jo'ab, two thousand eight hundred and eighteen; the sons of E'lam, a thousand two hundred and fifty-four; the sons of Zat'u, eight hundred and forty-five; the sons of Zac'cai, seven hundred and sixty; the sons of Bin'nui, six hundred and forty-eight; the sons of Be'Bai, six hundred and twenty-eight; the sons of Az'gad, two thousand three hundred and twenty-two; the sons of Ad-o-ni'kam, six hundred and sixty-seven; the sons of Big'vai, two thousand and sixty-seven; the sons of A'din, six hundred and fifty-five; the sons of
Aster, of Hez-e-ki'ah, ninety-eight; 22 the sons of Ha'shum,* three hundred and twenty-eight; 23 the sons of Be'zai,* three hundred and twenty-four; 24 the sons of Ha'riph,* a hundred and twelve; 25 the sons of Gib'e-on,* ninety-five; 26 the men of Beth'lehem* and Ne'o'phah,* a hundred and eighty-eight; 27 the men of An'a-thoth,* a hundred and twenty-eight; 28 the men of Beth-az'ma-veh, 29 the men of Kir'i-ath-ja'arim,* Che-phi'rah* and Beer'oth,* seven hundred and forty-three; 30 the men of Ra'mah* and Ge'ba,* six hundred and twenty-one; 31 the men of Mich'mas,* a hundred and twenty-two; 32 the men of Beth'el* and A'zi,* a hundred and twenty-three; 33 the men of the other Ne'ho,* fifty-two; 34 the sons of the other E'lam,* a thousand two hundred and fifty-four; 35 the sons of Ha'ri'm,* three hundred and twenty; 36 the sons of Jer'i-choh,* three hundred and forty-five; 37 the sons of Lo'd,* Ha'did* and O'no,* seven hundred and twenty-one; 38 the sons of Se'na'ah,* three thousand nine hundred and thirty.

39 The priests: The sons of Je-da'iah* of the house of Jesh'u-a,* nine hundred and seventy-three; 40 the sons of Im'mer,* a thousand and fifty-two; 41 the sons of Pash'hur,* a thousand two hundred and forty-seven; 42 the sons of Ha'ri'm,* a thousand and seventeen.

43 The Levites: The sons of Jesh'u-a,* of Kadm'eel,* of the sons of Ho'de-vah,* seventy-four. 44 The singers,* the sons of A'saph,* a hundred and forty-eight. 45 The gatekeepers,* the sons of Shal'lu'm,* the sons of A'iser,* the sons of Ta'l'mon,* the sons of Ak'kub,* the sons of 26 the sons of Beth'lehem* and Ne'o'phah,* a hundred and eighty-eight; 27 the men of An'a-thoth,* a hundred and twenty-eight; 28 the men of Beth-az'ma-veh, 29 the men of Kir'i-ath-ja'arim,* Che-phi'rah* and Beer'oth,* seven hundred and forty-three; 30 the men of Ra'mah* and Ge'ba,* six hundred and twenty-one; 31 the men of Mich'mas,* a hundred and twenty-two; 32 the men of Beth'el* and A'zi,* a hundred and twenty-three; 33 the men of the other Ne'ho,* fifty-two; 34 the sons of the other E'lam,* a thousand two hundred and fifty-four; 35 the sons of Ha'ri'm,* three hundred and twenty; 36 the sons of Jer'i-choh,* three hundred and forty-five; 37 the sons of Lo'd,* Ha'did* and O'no,* seven hundred and twenty-one; 38 the sons of Se'na'ah,* three thousand nine hundred and thirty.

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of Tobiah, the sons of Zechariah, six hundred forty-two. And of the priests: the sons of Hahalom, the sons of Hakkoz, the sons of Barzillai, who took a wife from the daughters of Barzillai the Goldeite and came to be called by their name. These were the ones that looked for their register, to establish their genealogy publicly, and it was not found, so that they were disqualified for the priesthood. Consequently the Tirshatha said to them that they should not eat from the most holy things until the priest with Urim and Thummim stood up.

66 The entire congregation, as one group was forty-two thousand three hundred and sixty, apart from their men slaves and their slave girls, these being seven thousand three hundred and thirty-seven, and they had two hundred and forty-five male singers and female singers. Their horses were seven hundred and thirty-six, their mules two hundred and forty-five. The camels were four hundred and thirty-five. The asses were six thousand seven hundred and twenty.

70 And there was a part of the heads of the paternal houses that gave to the work. The Tirshatha himself gave to the treasure a thousand gold drachmas, fifty basins, five hundred and thirty priests' robes. And there were some of the heads of the paternal houses that gave to the treasure for the work thousand gold drachmas and two thousand silver minas. And what the rest of the people gave was twenty thousand gold drachmas and two thousand silver minas and sixty-seven priests' robes.

73 And the priests and the Levites and the gatekeepers and the singers and some of the people and the Nethinim and all Israel took up dwelling in their cities. When the seventh month arrived, the sons of Israel were then in their cities.

8 And all the people proceeded to gather themselves as one man at the square that was before the Water Gate. Then they said to Ezra the copyist to bring the book of the law of Moses, which Jehovah had commanded Israel. Accordingly Ezra the priest brought the law before the congregation of men as well as of women and of all intelligent enough to listen, on the first day of the seventh month. And he continued to read aloud from it before the square that is before the Water Gate, from daybreak till noon, in front of the men and the women and the other intelligent ones, and the ears of all the people were attentive to the book of the law. And Ezra the copyist kept standing upon a wooden podium, which they had made for the occasion, and there were standing alongside him Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah to his right hand, and at his left Peeraiah and Mishael and Malchijah and
5 And Ez'ra proceeded to open the book before the eyes of all the people, for he happened to be above all the people, and as he opened it all the people stood up. Then Ez'ra blessed Jehovah The [true] God, the great One, at which all the people answered, “Amen! Amen!” with the lifting up of their hands. They then bowed low and prostrated themselves to Jehovah with [their] faces to the earth.

And Jeshu'u and Ba'ni and She-ri'ah, Ak'kub, Shab'be-thai, Hod'iah, Ma-se'ia, Kel'ita, Az-ar'i'ah, Jo'za-bad, Ha'nan, Pe-la'i'ah, even the Levites, were explaining the law to the people, while the people were in a standing position. And they continued reading aloud from the book, from the law of The [true] God, it being expounded, and there being a putting of meaning into it, and they continued making explanation in the reading.

9 And Ne-heim'ah, that is, the Tir-sha'tha, and Ez'ra the priest, the copyist, and the Levites who were instructing the people proceeded to say to all the people: “This very day is holy to Jehovah your God. Do not mourn or weep.” For all the people were weeping as they were hearing the words of the law. And he went on to say to them: “Go, eat the fatty things and drink the sweet things, and send portions to the one for whom nothing has been prepared, for this day is holy to our Lord, and do not feel hurt, for the joy of Jehovah is your stronghold.” And the Levites were trying to still all the people to be silent, saying: “Keep quiet! for this day is holy, and do not feel hurt.” So all the people went away to eat and drink and to send out portions and to carry on a great rejoicing, for they had understood the words that had been made known to them.

13 And on the second day the heads of the fathers of all the people, the priests and the Levites, gathered themselves together to Ez'ra the copyist, even to gain insight into the words of the law. Then they found written in the law which Jehovah had commanded by means of Moses that the sons of Israel should dwell in booths during the festival in the seventh month, and that they should make proclamation and cause a call to pass throughout all their cities and throughout Jerusalem, saying: “Go out to the mountainous region and bring in olive leaves and the leaves of oil trees and myrtle leaves and palm leaves and the leaves of branchy trees to make booths, according to what is written.”

16 And the people proceeded to go out and bring [them] in and make booths for themselves, each one upon his own roof and in their courtyards and in the courtyards of the house of The [true] God and in the square of the Water Gate and in the square of the Gate of E'phra-im. Thus all the congregation of those who had come back from the captivity

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made booths and took up dwelling in the booths,2 for the sons of Israel had not done1 that way from the days of Joshua the son of Nun until that day,3 so that there came to be very great rejoicing.4 18 And there was a reading aloud of the book of the law of The [true] God5 day by day,6 from the first day until the last day,7 and they went on holding the festival seven days, and on the eighth day there was a solemn assembly according to the rule.8

And on the twenty-fourth9 day of this month* the sons of Israel gathered themselves together with fasting10 and with sackcloth11 and dirt12 upon themselves. 2 And the seed of Israel proceeded to separate1 themselves from all the foreigners,10 and to stand and make confession13 of their own sins1 and the errors of their fathers.14 Then they rose up at their place1 and they read aloud from the book of the law of Jehovah1 their God a fourth part of the day, and a fourth part they were making confession15 and bowing down to Jehovah their God.16

And Jeshua17 and Bani,18 Kadmiel,19 Shebani'ah, Bunni, Shere-bi'ah,20 Bani (and) Che-Na'ni proceeded to rise on the platform21 of the Levites and cry out with a loud voice22 to Jehovah their God. 5 And the Levites Jeshua23 and Kadmiel, Bani, Hashab-ne'ah, Sheber-bi'ah, Hodai, Shebani'ah [and] Pethah-IAhi'ah went on to say: "Rise, bless Jehovah your God from everlasting to everlasting.25 And let them

* Yeshua', M; "Jesus," LXX. Compare Joshua 1:1, footnote b.
2 Literally, "sons of foreignness (or, a foreign country)."
3 "Jesus," LXX.
by night, to light up for them the way in which they should go. And upon Mount Sinai you came down and spoke with them out of heaven and went on to give them upright judicial decisions and laws of truth, good regulations and commandments. And your holy sabbath you made known to them, and commandments and regulations and a law you commanded them by means of Moses your servant. And bread from heaven you gave them for their hunger, and waters out of the cleft you brought forth to them for their thirst, and you went on to say to them to enter and possess the land that you had lifted your hand [in an oath] to give to them.

16 "And they themselves, even our forefathers, acted presumptuously and proceeded to harden their neck and they did not listen to your commandments. So they refused to listen and they did not remember your wonderful acts that you performed with them, but they hardened their neck and appointed a head to return to their servitude in Egypt. But you are a God of acts of forgiveness, gracious and merciful, slow to anger and abundant in loving-kindness, and you did not leave them. Yes, when they had made for themselves a molten statue of a calf and began to say, 'This is your God who led you out of Egypt,'

and they went on to commit great acts of disrespect, you, even you, in your abundant mercy did not leave them in the desert. The pillar of cloud itself did not depart from over them by day to lead them in the way, nor the pillar of fire by night to light up for them the way in which they should go. And your good spirit you gave to make them prudent, and your manna, you did not hold back from their mouth, and water you gave them for their thirst. And for forty years you provided them with food in the wilderness. They lacked nothing. Their very garments did not wear out, and their feet themselves did not become swollen.

22 "And you proceeded to give them kingdoms and peoples and to apportion them piece by piece, so that they took possession of the land of Sihon, even the land of the king of Heshbon, and the land of Og the king of Bashan. And their sons you made as many as the stars of the heavens. Then you brought them into the land which you had promised to their forefathers that they should enter to take possession. So their sons came in and took the land in possession, and you proceeded to subdue before them the inhabitants of the land, the Canaanites, and to give them into their hand, even their kings and the peoples of the land, to do with them according to their liking. And they went capturing fortified cities and a fat soil and taking in possession houses full of all good things, cisterns hewn out, vineyards and olive groves and trees for food in abundance, and they began to eat and to be satisfied and to grow fat and to luxuriate in your great goodness."
26 "However, they became disobedient and rebelled against you, and kept casting your law behind their back, and your own prophets they killed, who bore witness against them to bring them back to you, and they went on committing acts of great disrespect. 27 For this you gave them into the hand of their adversaries, who kept causing them distress, but in the time of their distress they would cry out to you and you yourself would hear from the very heavens and in accord with your abundant mercy you would give them saviors who would save them out of the hand of their adversaries.

28 "But as soon as they were at rest they would again do what is bad before you and you would leave them to the hand of their enemies, who would tread them down. Then they would return and call to you for aid and you yourself would hear from the very heavens and deliver them in accord with your abundant mercy, time and again. 29 Although you would bear witness against them to bring them back to your law, they themselves even acted presumptuously and did not listen to your commandments and against your own judicial decisions they sinned, which, if a man will do, then he must live by means of them. And they kept giving a stubborn shoulder and their neck they hardened and they did not listen. 30 But you were indulgent with them for many years and kept bearing witness against them by your spirit by means of your prophets, and they did not give ear. Finally you gave them into the hand of the peoples of the lands. 31 And in your abundant mercy you did not make an ex-

32 "And now, O our God, the great, mighty and fear-inspiring God, keeping the covenant and loving-kindness, do not let all the hardship that has found us, our kings, our princes and our priests and our forefathers and all your people from the days of the kings of Assyr'Ia down to this day, seem little before you. And you are righteous as regards all that has come upon us, for truth is what you have performed, but we are the ones that have acted wickedly. As for our kings, our princes, our priests and our forefathers, they have not performed your law, nor paid attention to your commandments or to your testimonies with which you bore witness against them. And they themselves—during their kingdom and amid your abundant good things that you gave to them and in the broad and fat land that you made available for them they did not serve you and did not turn back from their bad practices. Look! We are today slaves, and, as for the land that you gave to our forefathers to eat its fruitage and its good things, look! we are slaves upon it, and its produce is abounding for the kings that you have put over us because of our sins, and over our bodies they are ruling and over our domestic animals, according to their liking, and we are in great distress.

38 "So in view of all this we are contracting
a trustworthy arrangement, b both in writing and attested by the seal of our princes, c our Levites [and] our priests." 

10 Now attesting it by seal there were: Ne-he-mi'ah" the Tir-sha'atha," the son of Hac-a-li'ah, k And Zed-e-ki'ah, Se-ra'iah,n Az-a-ri'ah, Jer-e-miah, Pash'hur, Am-a-ri'ah, Mal-chi'jah, Hatt-tush, She-ba-ni'ah, Mal'lu-ch, Ha'rim, Mer-e-moth, O-ba-di'ah, Daniel, Gin'ne-thon, Bar-luch, Me-shul'lam, A-bi'jah, Mij'a-min, Ma-a'zi'ah, Bi'lagai [and] She-mai'ah, these being the priests. 

And the Levites: Jesh'u-a" the son of Az-a-ni'ah, Bin'nu, the sons of Hen'a-dad, Kad'mi-el, and their brothers She-ba-ni'ah, Hodi'ah, Ke-li'ffa, Pe-la'iah, Ha'nan, Mi'ca, Re'hob, Hash-a-bi'ah, Zac'cur, She-re-bi'ah, She-ba-ni'ah, Hodi'ah, Ba'nai [and] Be-ni'nu. 

14 The heads of the people: Pa'rosh, Pa'hath-mo'ab, E'lam, Za'tu'tu, Ba'ni, Bun'ni, Az'gad, Be'bai, Ad-o-ni'jah, Big'vai, A'din, A'ter, Hez-e-ki'ah, Az'zur, Hodi'ah, Ha'shum, Be'zai, Ha'ripph, An'a-thoth, Ne'bai, Mag'pi-ash, Mes-hul'lam, He'zir, Mes-hez'a-bel, Za'dok, Jad'du'a, Pe-la'iah, Ha'nan, Anai'ah, Ho-she'a, Han-a-ni'ah, Has'shub, Hal-lo'hesh, Pi'lha, Sho'bek, Re'hum, Hash'a-bnah, Ma-a-sei'ah, and A-bi'jah, Ha'nan, A'nan, Ma'luch, Ha'rim, Ba'nah. 

28 As for the rest of the people, the priests, the Levites, the gatekeepers, the singers, the...
and the people should bring to the house of our God, by the house of our forefathers, at the appointed times, year by year, to burn upon the altar of Jehovah, our God, according to what is written in the law; and to bring the first-fruits of our ground and the first fruits of all the fruitage of every sort of tree, year by year, to the house of Jehovah, and the first-born of our sons and of our domestic animals, according to what is written in the law, and the first-born of our herds and of our flocks, to bring [them] to the house of our God, to the priests that were ministering in the house of our God. Also the first fruits of our coarse meal and our contributions and the fruitage of every sort of tree, new wine and oil we should bring to the priests to the dining halls of the house of our God, also the tenth from our soil to the Levites, as they, the Levites, are the ones receiving a tenth in all our agricultural cities. And the priest the son of Aaron must prove to be with the Levites when the Levites receive a tenth, and the Levites themselves should offer up a tenth of the tenth to the house of our God to the dining halls of the supply house. For it is to the dining halls that the sons of Israel and the sons of the Levites should bring the contribution of the grain, the new wine and the oil, and there is where the utensils of the sanctuary and the priests that were ministering, and the gatekeepers and the singers are; and we should not neglect the house of our God.

a Or, “tithe.”

11 Now the princes of the people had their dwelling in Jerusalem, and, as for the rest of the people, they cast lots to bring in one out of every ten to dwell in Jerusalem the holy city, and the nine other parts in the other cities. Moreover, the people blessed all the men who volunteered to dwell in Jerusalem.

3 And these are the heads of the jurisdictional district who dwelt in Jerusalem; but in the cities of Judah there dwelt, each one in his own possession, in their cities, Israel, the priests and the Levites and the Neth'i-nim and the sons of the servants of Sol'o-mon.

4 Also in Jerusalem there dwelt some of the sons of Judah and some of the sons of Benja-min. Of the sons of Judah there were Atha'lah the son of Uzzi'ah the son of Zechari'ah the son of Am-ari'ah the son of Shephati'ah the son of Mah'a-la-lel the sons of Pe'rez; and Ma-asei'ah the son of Baruch the son of Colho'zeh the son of Hazzi'ah the son of Adai'ah the son of Joi'ari'bah the son of Zechari'ah the son of She'lahi. All the sons of Pe'rez who were dwelling in Jerusalem were four hundred and sixty-eight, capable men.

7 And these were the sons of Benja-min: Sal'lu the son of Meshul'lam the son of Jo'ed the son of Pe-dai'ah the son of Ko-lai'ah the son of Ma-sei'ah the son of Ithi-el the son of Jesha'iah; and after him Gab-ba'i [and] Sal'la, nine hundred and twenty-eight; and
Joel the son of Zich'ri, an overseer over them, and Judah the son of Has-se-nu'ah over the city as second.

10 Of the priests: Je-da'iah the son of Jo'i-ar-ib, Ja'chin, Se-rai'ah the son of Hil-ki'ah, the son of Meshu'lam the son of Za'槐, the son of Me-ra'ioth, the son of Ah'i'itub, a leader of the house of The [true] God, and their brothers the doors of the work of the house, eight hundred and twenty-two; and A-dai'ah the son of Je-ro'ham the son of Pel-ai'lah the son of Am'zi the son of Zechar'i'ah the son of Pash'hur, the son of Mal-chi'jah, and his brothers, heads of paternal houses, two hundred and forty-two, and A-mash'ai the son of Aza'ar-el the son of Ah'zai the son of Meshihi'lemoth, the son of Im'er, and their brothers, mighty men of valor, a hundred and twenty-eight, and there was an overseer over them, Zab'di'el the son of the great ones.

15 And of the Levites: She-mai'ah the son of Has'shub the son of Az'rak'am the son of Hasha-bi'ah the son of Bun'ni, and Shab'be-thai and Jo'za-bad, of the heads of the Levites, over the outside business of the house of The [true] God; and Matta-ni'ah himself, the son of Mi'cah the son of Zab'di the son of A'saph, the conductor of the praise [singing], did the lauding at prayer, and Bak-bu-ki'ah was second of his brothers, and Ab'da the son of Sham'mu'a the son of Ga'lah the son of Je-duc-thun. All the Levites in the holy city were two hundred and eighty-four.

19 And the gatekeepers were Ak'kub, Tal'...
31 And the sons of Benjamin were from Geba, Mich'mash and A'i'ja and Bethel and its dependent towns, An'athoth, Nob, Ana'niah, Ha'azor, Ramah, Gitt'a'im, Hadid, Zebo'im, Neballat, Lod and Ono, the valley of Hin'nom.

12 And these were the priests and the Levites that went up with Zerubbabeel the son of Shealtiel and Jeshu'a: Se'rai'ah, Jeremiah, Ez'ra, Mal'lu-ch, Hat'tush, Shec'a-niah, Re'hum, Mer'e-moth, Id'do, Gin'ne-thoi, A-bi'jah, Mij'a-amin, Ma-di'ah, Bil'gah, She-mai'ah, and Joi'a-rib.

8 And the Levites were Jeshu'a, Bin'nu, Kad'mi-el, She-re-bi'ah, Judah, Matta-ni'ah, over the giving of thanks, he and his brothers. And Bak-bu-ki'ah and Un'ni their brothers were opposite them for guard duties. Jeshu'a himself became father to Joi'a-kim, and Joi'a-kim himself became father to Eli'a-shib, and Eli'a-shib to Joi'a-da. And Joi'a-da himself became father to Jon'a-than, and Jon'a-than himself became father to Jadh'u-a.

12 And in the days of Joi'a-kim there happened to be priests, the heads of the patrilineal houses: for Se'rai'ah, Mera'iah; for Jeremiah, Han'a-ni'ah; for Ez'ra, Meshul'lam; for Am-

27 And at the inauguration of the wall of Jerusalem they looked for the Levites, to bring them out of all their places to Jerusalem to carry on an inauguration and a rejoicing even with thanksgivings and with song, cymbals, and string instruments and with harps. And the sons of the singers proceeded to gather themselves even from the District, from all around Jerusalem and from the settlements of the Ne-topha-thites, and from Beth-gil'gal and from the fields of Ge'ba and Az'ma-veth, for there were settlements that the singers had built for themselves all around Jerusalem. And the priests and the Levites proceeded to purify themselves and purify the people and the gates and the wall.

31 Then I brought up the princes of Judah upon the wall. Further, I appointed two large thanksgiving choirs and processions, and the one was walking to the right upon the wall at the Gate of the Ash-heaps. And Hosh'ahah and half of the princes of Judah began to walk behind them, also Az'ari'ah, Ez'ra and Mesh'ul'lam, Judah and Benjamin and She'mai'ah and Jeremiah; also of the sons of the priests with the trumpets Zech-ar'iah the son of Jon'a-than the son of She'mai'ah the son of Matta'ni'ah the son of Mic'ai'ah the son of Zac'ce'ur the son of A'saph, and his brothers She'mai'ah and Az'ar-el, Mil'a-jai, Gil'a-jai, Ma'ai, Ne-than'el and Judah, Han'a'ni, with the instruments of song of David the man of God and Ez'ra the copyist before them. And at the Fountain Gate and straight ahead of them they went up on the Stairway of the City of David by the ascent of the wall above the House of David and clear to the Water Gate to the east.

38 And the other thanksgiving choir was walking in front, and I after it, also half of the people, upon the wall up over the Tower of the Bake Ovens and on to the Broad Wall, and up over the Gate of Eph'ra'im and on to the Gate of the Old City and clear to the Fish Gate and the Tower of Han-an'el and the Tower of Me'ah and on to the Sheep Gate, and they came to a stand at the Gate of the Guard.

40 At length the two thanksgiving choirs came to a stand at the house of The [true] God, also I and half of the deputy rulers with me, and the priests El'i-ka'im, Ma-asai'ah, Mi-ni'am, Mi-ca'i'ah, Eli-o-e'ni, Zech-ar'iah, Han-a-ni'ah with the trumpets, and Ma-asai'ah and She'mai'ah, and Eli-e'zar and Uz'zi and Je-ho-ha'nan and Mal-eh'jah and E'la' and E'zer. And the singers with Iz'r-a-hi'ah the overseer kept making themselves heard.

43 And they proceeded to sacrifice on that day great sacrifices and to rejoice, for the [true] God himself caused them to rejoice with great gladness. And also the women and the children themselves rejoiced, so that the rejoicing of Jerusalem could be heard far away.

44 Further, there were appointed on that day men over the halls for the stores, for the contributions, for the first fruits and for the tenths, to gather into them out of the fields of the cities the portions [called for by] the law.
for the priests; and the Levites, for the rejoicing of Judah was because of the priests and of the Levites who were in attendance. And they began taking care of the obligation of their God and the obligation of the purification, also the singers and the gatekeepers, according to the commandment of David and Solomon his son. For in the days of David and Asaph in bygone time there were heads of the singers and the song of praise and thanksgivings to God. And all Israel during the days of Zerubbabel and during the days of Nehemiah were giving the portions of the singers and of the gatekeepers according to the daily need and were sanctifying them to the Levites, and the Levites were sanctifying them to the sons of Aaron.

On that day there was a reading from the book of Moses in the ears of the people and there was found written in it that the Ammonites and the Moabites should not come into the congregation of the true God to time indefinite, for they had not met the sons of Israel with bread and with water, but went hiring against them Balaam to call down evil upon them. However, our God changed the malediction into a benediction. So it came about that, as soon as they heard the law, they began to separate all the mixed company from Israel.

4 Now before this, Eliashib the priest in charge of a dining hall of the house of our God was a relative of Tobiah; and he proceeded to make for him a large dining hall, where pre-
18 Then I put Shele-mi'ah the priest and Za'dok the copyist and Pe'dai'ah of the Levites in charge of the stores, and under their control there was Ha'nan the son of Zaczur the son of Matti-ni'ah, for they were considered faithful, and upon them it devolved to do the distributing to their brothers.

19 And it came about that, as soon as the gates of Jerusalem had grown shadowy before the sabbath, I immediately said [the word] and the doors began to be closed. I said further that they should not open them until after the sabbath, and some of my own attendants I stationed at the gates that no burden might come in on the sabbath day. Consequently the traders and the sellers of every sort of merchandise spent the night outside Jerusalem once and a second time.

20 Then I proceeded to bear witness against them and say to them: "Why are you spending the night in front of the wall? If you do it again, a hand I shall lay on you." From that time on they did not come on the sabbath.

21 And I went on to say to the Levites that they should be continually purifying themselves and coming in, keeping guard of the gates to sanctify the sabbath day. This also, do remember to my account, O my God, and do feel sorry for me according to the abundance of your loving-kindness.

22 Also in those days I saw the Jews that had given a dwelling to Ash'dodite, Am'monite, and Tyri'ans themselves dwelt in [the city], bringing in fish and every sort of merchandise and making sales on the Sabbath to the sons of Judah and in Jerusalem. So I began to find fault with the nobles of Judah and say to them: "What is this bad thing that you are doing, even profaning the Sabbath day? Was it not this way that your forefathers did, so that our God brought upon us all this calamity, and also upon this city? Yet you are adding to the fiery anger against Israel by profaning the Sabbath."
[and] Moabite wives. As for their sons, half were speaking Ashdodite and there were none of them knowing how to speak Jewish, but in the tongue of the different peoples.

And I began to find fault with them and call down evil upon them and strike some men of them and pull out their hair and make them swear by God: "You should not give your daughters to their sons, and you should not accept any of their daughters for your sons or yourselves." Was it not because of these that Solomon the king of Israel sinned? And among the many nations there proved to be no king like him; and loved of his God he happened to be, so that God constituted him king over all Israel. Even him the foreign wives caused to sin.

And is it not something unheard of for you to commit all this great badness in acting unfaithfully against our God by giving a dwelling to foreign wives?"

28 And one of the sons of Jophada the son of Eliashib the high priest was a son-in-law of Sanballat the Horonite. So I chased him away from me.

29 Do remember them, O my God, on account of the defilement of the priesthood and the covenant of the priesthood and of the Levites.

30 And I purified them from everything foreign and proceeded to assign duties to the priests and to the Levites, each one in his own work, even for the supply of the wood at appointed times and for the first ripe fruits.

Do remember me, O my God, for good.

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ESTHER

Now it came about in the days of Ahasuerus, that is, the Ahasuerus who was ruling as king from Indiæ to Ethiopia, over a hundred and twenty-seven jurisdictions, [that] in those days as King Ahasuerus was sitting upon his royal throne, which was in Shushan the castle, in the third year of his reigning he held a banquet for all his princes and his servants, the military force of Persia and Media, the nobles and the princes of the jurisdictional districts before himself; when he showed the riches of his glorious kingdom and the splendor [and] the beauty of his greatness for many days, a hundred and eighty days. And when these days had come to the full, the king held a banquet for seven days for all the people that were found in Shushan the castle, for the great as well as the small, in the courtyard of the garden of the king's palace. There were linens, fine cotton and blue held fast in ropes of fine fabric, and wool dyed reddish purple in silver rings and pillars of marble, couches of gold and silver upon a pavement of porphyry and marble and pearl and black marble.

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a See Genesis 14:1, footnote c. b "Ar-ta-xerxes," LXX. Different from the Ahasuerus of Daniel 9:1 and Ezra 4:6 and the Arta-xerxes of Ezra 4:7 to 8:1; understood to be Xerxes, reigning B.C. 486-474. c M, Had'ad; Sy, Had; LXX, "the Indiæ (country)". d Vg, "Indiæ", e "Ethiopia", Vg; "Cush", MSy. f Or, "provinces", Vg. g Or, "fortress." h A very hard rock having a dark purplish-red groundmass.
7 And there was a passing of wine to drink in gold vessels, and the vessels were different from one another, and the royal wine was in great quantity, according to the means of the king. As regards the time of drinking according to the law, there was no one compelling, for that was the way the king had arranged for every great man of his household, to do according to the delight of each and every one.

9 Also Vash'ti the queen herself held a banquet for the women at the royal house that belonged to King A-has-u-e'rus.

10 On the seventh day, when the king's heart was in a merry mood with wine, he said to Me-hu'man, Biz'tha, Har-bo'na, Big'tha and A-bag'tha, Ze'far and Car'kas, the seven court officials that were ministering to the person of King A-has-u-e'rus, to bring Vash'ti the queen in the royal headdress before the king, to show the peoples and the princes her loveliness, for she was beautiful in appearance.

12 But Queen Vash'ti kept refusing to come at the king's word that was conveyed by means of the court officials. At this the king grew highly indignant and his very rage flared up within him.

13 And the king proceeded to say to the wise men having knowledge of the times (for in this way the king's matter [came] before all those versed in law and legal cases, and those closest to him were Car-sh'e-na, She'thar, Ad-ma'tha, Tar'shish, Me'res, Mar-se'na, [and]

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a "There was a passing of wine to drink." The Hebrew verb here is taken to be in the infinitive absolute, and hence is impersonal and indefinite as to time. b "Ar-ta-xerx'es," LXX. c "That were ministering," M; da'ko-noi, LXX.
21 And the thing was pleasing in the eyes of the king and the princes, and the king proceeded to do according to the word of Me-mu'can. So he sent written documents to all the king's jurisdictional districts, to each jurisdictional district in its own style of writing and to each people in its own tongue, for every husband to be continually acting as prince in his own house and speaking in the tongue of his own people.

2 After these things, when the rage of King Ahas-ur'rus had subsided, he remembered Vashti and what she had done and what had been decided against her. Then the king's attendants, his ministers, said: "Let them seek young women, virgins, beautiful in appearance, for the king, and let the king appoint commissioners in all the jurisdictional districts of his realm, and let them collect together all the young women, virgins, beautiful in appearance, at Shushan the castle, at the house of the women, in charge of Heg'ar the king's eunuch, the guardian of the women, and let there be a giving of their massages. And that young woman who seems pleasing in the king's eyes will be queen instead of Vashti." And the thing was pleasing in the king's eyes, and he proceeded to do that way.

[Continued from bottom of previous page] ters, as follows: This is the first of four such acrostics of the name Jehovah, and the Massorah in a rubric or red letters calls attention to this fact.

a "Owners," M, b'alm'. b "Let there be a giving." The Hebrew verb here is in the infinitive absolute, and hence is impersonal and indefinite as to time.

5 A certain man, a Jew, happened to be in Shushan the castle, and his name was Mor'decai the son of Ja'ir the son of Shim'e-i the son of Kish a Ben'ja-minite, who had been taken into exile from Jerusalem with the deported people who were taken into exile with Jeco-ni'ah the king of Judah whom Neb-u-chad-zer'aphn the king of Babylon took into exile. And he came to be a caretaker of Ha-das'ah, that is, Esther, the daughter of his father's brother, for she had neither father nor mother, and the young woman was lovely in form and beautiful in appearance, and at the death of her father and her mother Mor'decai took her as his daughter. And it came about that, when the king's word and his law were heard and when many young women were collected together at Shushan the castle in charge of Heg'ar, then Esther was taken to the king's house in charge of Heg'ar the guardian of the women.

9 Now the young woman was pleasing in his eyes, so that she gained loving-kindness before him and he made haste to give her her messages and her appropriate food and to give her seven selected young women from the king's house and he proceeded to transfer her and her young women to the best place of the house of the women. Esther had not told about her people or about her relatives, for Mor'decai himself had laid the command upon her that she should not tell. And day after day Mor'decai was walking before the courtyard of the house of the women to know of Esther's wel-
fare and what was being done with her.

12 And when the turn of each young woman arrived to go in to King Ahasuereus after it had happened to her according to the women's regulation for twelve months, for that was the way the days of their massage procedure were gradually fulfilled, six months with oil of myrrh and six months with balsam oil and with the massages of the women; then on these conditions the young woman herself came in to the king. Everything that she would mention would be given her, to come with her from the house of the women to the king's house. In the evening she herself came in and in the morning she herself returned to the second house of the women in charge of Shaashgaz the king's eunuch, the guardian of the concubines. She would not come in any more to the king unless the king had taken delight in her and she had been called by name.

15 And when the turn of Esther the daughter of Abihail the uncle of Mordecai, whom he had taken as his daughter, arrived to come in to the king, she did not request anything except what Hegai the king's eunuch, the guardian of the women, proceeded to mention (all the while Esther was continually gaining favor in the eyes of everyone seeing her). Then Esther was taken to King Ahasuereus at his royal house in the tenth month, that is, the month Tebeth, in the seventh year of his reign.

17 And the king came to love Esther more than all the other women, so that she gained more favor and loving-kindness before him than all the other virgins. And he proceeded to put the royal headress upon her head and make her queen instead of Vashti. And the king went on to hold a great banquet for all his princes and his servants, the banquet of Esther, and an amnesty for the jurisdictional districts he granted and he kept giving presents according to the means of the king.

19 Now when virgins were collected together a second time, Mordecai was sitting in the king's gate. Esther was not telling about her relatives and her people, just as Mordecai had laid the command upon her, and the saying of Mordecai Esther was performing, just as when she happened to be under care by him.

21 In those days while Mordecai was sitting in the king's gate, Bigthan and Teresh, two court officials of the king, of the doorkeepers, became indignant and kept seeking to lay hands on King Ahasuereus. And the thing came to be known to Mordecai and he immediately told Esther the queen. In turn Esther talked to the king in Mordecai's name. So the matter was sought out and eventually found out and both of them got to be hanged on a stake, after which it was written in the book of the affairs of the days before the king.

3 After these things King Ahasuereus made Haman the son of Hammedatha the Agagite great and proceeded to exalt him and to put his throne above all the other princes that were with him. And all the king's servants that were in the king's gate were bowing low and prostrating themselves to Haman, for so the king had commanded respecting him. But
as for Mor'de-cai, he would neither bow low nor prostrate himself. And the king's servants who were in the king's gate began to say to Mor'de-cai: "Why are you side-stepping the king's commandment?" And it came about that, as they talked to him day by day and he did not listen to them, then they told Ha'man to see whether Mor'de-cai's affairs would stand, for he had told them that he was a Jew.

5 Now Ha'man kept seeing that Mor'de-cai was not bowing low and prostrating himself to him, and Ha'man became filled with rage. But it was despicable in his eyes to lay hand upon Mor'de-cai alone, for they had told him about Mor'de-cai's people, and Ha'man began seeking to annihilate all the Jews who were in all the realm of A-has'u-e'rus, Mor'de-cai's people.

7 In the first month, that is, the month Nis'an, in the twelfth year of King A-has'u-e'rus, someone cast Pur, that is, the Lot, before Ha'man from day to day and from month to month, [to] the twelfth, that is, the month A.dar. And Ha'man proceeded to say to King A-has'u-e'rus: "There is one certain people scattered and separated among the peoples in all the jurisdictional districts of your realm, and their laws are different from all other people's, and the king's own laws they are not performing, and for the king it is not appropriate to let them alone. If to the king it does seem good, let there be a writing that they be..."

10 At that the king removed his signet ring from his own hand and gave it to Ha'man the son of Ham-med-a'tha the Ag'agite, the one showing hostility to the Jews. And the king went on to say to Ha'man: "The silver is given to you, also the people, to do with them according to what is good in your own eyes." The king's secretaries were then called in the first month on the thirteenth day of it, and writing went on according to all that Ha'man commanded the king's satraps and the governors who were over the different jurisdictional districts, and the princes of the different peoples, each jurisdictional district, in its own style of writing, and each people in its own tongue; in the name of King A-has'u-e'rus it was written and it was sealed with the king's signet ring. And there was a sending of the letters by means of couriers to all the king's jurisdictional districts, to annihilate, to kill and to destroy all the Jews, young man as well as old man, little ones and women, on one day, on the thirteenth [day] of the twelfth month, that is, the month A.dar, and to plunder the spoil of them. A copy of the writing to be given as law in all the different jurisdictional districts was being published to all the peoples [for them] to become ready for this day.

a "Nis'an." See Nehemiah 2:1, footnote a. "Pur," meaning "Lot." Hence the plural, "Pu'rim," designating the Jewish festival in the twelfth month of the year. "A.dar." This name of the month occurs only in the books of Ezra (6:15) and Esther, and this is the second of its eight occurrences in non-Jewish version Bibles. It falls about the last half of February and the first half of March.

b "Ten thousand silver talents" (Hebrew) = $12,144,000 (U. S. A.). See 1 Kings 20:39, footnote a. "There was a sending." The Hebrew verb here is in the infinitive absolute and hence is impersonal and indefinite as to time.
of the king’s word, and the law itself was given in Shu’shan the castle. As for the king and Ha’man, they sat down to drink, but, as for the city of Shu’shan, it was in confusion.

4 And Mor’dca’s himself got knowledge of everything that had been done, and Mor’dca proceeded to rip his garments apart and put on sackcloth$ and ashes$ and go out into the middle of the city and cry out with a loud and bitter outcry.$ Finally he came as far as in front of the king’s gate, for no one was to come into the king’s gate in clothing of sackcloth.

3 And in all the different jurisdictions, wherever the king’s word and his law were reaching, there was great mourning among the Jews, and fasting and weeping and wailing. Sackcloth$ and ashes$ themselves came to be spread out as a couch for many. And Esther’s young women and her eunuchs$ began to come in and tell her. And the queen was very much pained. Then she sent garments to clothe Mor’dca and to remove his sackcloth off him. And he did not accept them.$ At this Esther called Ha’thach,$ one of the king’s eunuchs, whom he had made to attend upon her, and she proceeded to give him a command concerning Mor’dca, to know what this meant and what this was all about.$

6 So Ha’thach went out to Mor’dca into the square of the city that was before the king’s gate,$ Then Mor’dca told him about all the things that had befallen him$ and the exact statement of the money that Ha’man had said to pay to the king’s treasury$ against the Jews, to destroy them.$ And a copy$ of the writing of the law that had been given in Shu’shan$ to have them annihilated he gave him to show Esther and to tell her and to lay the command upon her$ to come in to the king and implore favor of him$ and make request directly before him for her own people.$

9 Ha’thach$ now came in and told Esther Mor’dca’s words. Then Esther said to Ha’thach and commanded him concerning Mor’dca: $“All the king’s servants and the people of the king’s jurisdictional districts$ are aware that, as regards any man or woman that comes in to the king at the inner courtyard$ who is not called, his one law$ is to have [him] put to death; only in case the king holds out to him the golden scepter,” then he will certainly stay alive.$ As for me, I have not been called to come in$ to the king now for thirty days.”

12 And they proceeded to tell Mor’dca the words of Esther. Then Mor’dca said to reply to Esther: “Do not imagine within your own soul that the king’s household will escape any more than all the other Jews.$ For if you are altogether silent at this time, relief and deliverance themselves will stand up for the Jews from another place,$ but, as for you and your father’s house, you people will perish. And who is there knowing whether it is for a time like this that you have attained to royal dignity?”

15 Accordingly Esther said to reply to Mor’dca: $“Go, gather all the Jews that are to be found in Shu’shan$ and fast$ in my behalf and neither eat nor drink for three days,$ night and day. I, too, with my young women,$ I shall fast likewise, and upon that I shall come in to the king, which is not according to the law, and in case I must perish,$ I must perish.”

At
and this Mor'de-cai passed along and proceeded to do according to all that Esther had laid in command upon him.

5 And it came about on the third day that Esther went dressing up royally, after which she took her stand in the inner courtyard of the king's house opposite the king's house, while the king was sitting on his royal throne in the royal house opposite the entrance of the house. 2 And it came about that, as soon as the king saw Esther the queen standing in the courtyard, she gained favor in his eyes, so that the king held out to Esther the golden scepter that was in his hand. Esther now came near and touched the top of the scepter.

3 Then the king said to her: "What do you have, O Esther the queen, and what is your request? To the half of the kingship—let it even be given to you!" 4 In turn Esther said: "If to the king it does seem good, let the king with Ha'man come today to the banquet that I have made for him." 5 Accordingly the king said: "You men, have Ha'man act quickly on the word of Esther." Later the king and Ha'man came to the banquet that Esther had made.

6 In time the king said to Esther during the banquet of wine: "What is your petition? Let it even be granted you! And what is your request? To the half of the kingship—let it even...

a "Let the king with Ha'man come today," M, Yabo' Hamme'lek W'thaman' Hayyom'. This appears to be the second acrostic of the tetragrammaton (YHVH) in the book of Esther. Three ancient Hebrew manuscripts are known that give the Hebrew letters of the divine name (א'י'ב) here in acrostic in majuscule letters as follows: א'י'ב ה'ב. The Massorah in a rubric or red letters calls attention to this fact. See Esther 1: 20, footnote e.

b "Tomorrow," LXX; but not in MVg. c Or, "lovers." d "This—none of it suits me." M, W'kot-zech' cinemun' shoo'ech' li (ם' ה'נ'ן י'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'ו'נ'و...
601.2x455.8

**ESTHER 5:14—6:6**

Jew sitting in the king's gate,"** 11 **At that Ze'resh² his wife³ and all his friends⁴ said to him:⁵

"Let them make a stake⁶ fifty cubits high. Then in the morning say to the king⁷ that they should hang Mor'de-cai on it. Then go in with the king to the banquet joyful." So the thing seemed good⁸ before Ha'man and he proceeded to have the stake made.x

6 During that night¹ the king's sleep fled.¹ Therefore he said to bring the book of the records² of the affairs of the times. Thus there came to be a reading of them before the king.³ At length there was found written what Mor'de-cai had reported concerning Big-tha'na⁴ and Te'resh,² two court officials³ of the king, of the doorkeepers, who had sought to lay hand on King A-has-u-e'rus.⁵ Then the king said: "What distinction and great thing has been done to Mor'de-cai for this?"⁶ To this the king's attendants,⁷ his ministers, said: "Nothing has been done with him."y

4 Later the king said: "Who is in the courtyard?"z Now Ha'man himself had come into the outer courtyard of the king's house to say to the king to hang Mor'de-cai on the stake that he had prepared for him.⁸ Accordingly the king's attendants⁹ said to him: "Here is Ha'man standing in the courtyard." So the king said: "Let him come in."

6 When Ha'man came in, the king proceeded to say to him: "What is to be done to the man in whose honor the king himself has taken a delight?" At this Ha'man said in his heart:

"To whom would the king take delight in rendering an honor more than me?"² So Ha'man said to the king: "As for the man in whose honor the king himself has taken a delight,⁸ let them bring royal apparel⁵ with which the king does clothe himself and a horse upon which the king does ride⁶ and on the head of which the royal headdress has been put.⁸ And let there be a putting⁹ of the apparel and the horse¹² into the charge of one of the king's noble princes,⁸ and they must clothe the man in whose honor the king himself has taken a delight and they must make him ride on the horse in the square¹ of the city,⁸ and they must call out before him, "This is how it is done to the man in whose honor the king himself has taken a delight."¹³ At once the king said to Ha'man: "Quickly, take the apparel¹ and the horse, just as you have said, and do that way to Mor'de-cai the Jew who is sitting in the king's gate. Do not let anything go unfulfilled¹ of all that you have spoken."u

11 And Ha'man proceeded to take the apparel¹ and the horse and clothe Mor'de-cai¹ and make him ride in the square¹ of the city and call out before him: "This is how it is done to the man in whose honor the king himself has taken a delight."¹³ Afterward Mor'de-cai returned to the king's gate. As for Ha'man, he hurried to his house,¹ mourning and with his head covered.¹³ And Ha'man went on to relate to Ze'resh¹ his wife and to all his friends every thing that had befallen him. At that his wise men¹³ and Ze'resh his wife said to him: "If it is

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¹ Or, "lovers." ² Literally, "tree," M; xy'lon, LXX; trab's, Vg. Compare Genesis 40:19, footnote a. ³ LXX, "Ar-ta'xer'x'es." ⁴ LXX, dia'ko'noi.

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a "Let there be a putting." The Hebrew verb here is in the infinitive absolute, and hence is impersonal and indefinite as to time. ² Literally, "anything fall," M. ³ Or, "lovers," M.
from the seed of the Jews that Mor'de-cai is before whom you have started to fall, you will not prevail against him, but you will without fail fall before him."

14 While they were yet speaking with him the king's court officials themselves arrived and proceeded hastily to bring Ha'man to the banquet that Esther had made.

7 Then the king and Ha'man came in to banquet with Esther the queen. 2 The king now said to Esther also on the second day during the banquet of wine: "What is your petition, O Esther the queen? Let it even be given to you. And what is your request? To the half of the kingship—let it even be done!" 3 At this Esther the queen answered and said: "If I have found favor in your eyes, O king, and if to the king it does seem good, let there be given me my own soul at my petition and my people at my request. 4 For we have been sold, I and my people, to be annihilated, killed and destroyed. Now if it were to be men slaves and maidservants that we had been sold, I should have kept silent. But the distress is not appropriate when there is damage to the king."

5 King A-has-u-e'rus now said, yes, he went on to say to Esther the queen: "Who is this and where is this one who has emboldened

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a Or, "life." M, neqhe'esh; Sy, niphe'sh; Vg, a'mima. b Or, "not to be compared with the damage to the king." Vg, "But now our enemy is one whose cruelty redounds against the king." c "Who is this and where is this one?" M, Hu zeh ve'yeh zeh (נַח נַח וְיֶה יֶה). This appears to be an acrostic of the divine pronouncement "I shall prove to be." (Ex. 3:14, footnote d) The acrostic is formed by the final letters (EHYH, נַח), and some Hebrew manuscripts point up this fact by using majuscule letters, thus: נ ו י ה נ ח.

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6 Then Esther said: "The man, the adversary and enemy, is this bad Ha'man."

As for Ha'man, he became terrified because of the king and the queen. 7 As for the king, he rose up in his rage from the banquet of wine [to go] to the garden of the palace, and Ha'man himself stood up to make request for his soul from Esther the queen, for he saw that bad had been determined against him by the king.

8 And the king himself returned from the garden of the palace to the house of the wine banquet, and Ha'man was fallen upon the couch on which Esther was. Consequently the king said: "Is there also to be a raping of the queen, with me in the house?" The word itself went out of the king's mouth, and Ha'man's face they covered. 9 Har-bo'na, one of the court officials before the king, now said: "Also there is the stake that Ha'man made for Mor'de-cai, who had spoken good concerning the king, standing in Ha'man's house—fifty cubits high. At that the king said: "You men, hang him on it." 10 And they proceeded to hang Ha'man on the stake that he had prepared for Mor'de-cai, and the king's rage itself subsided.
Mor'de-cai himself came in before the king," because Esther had told what he was to her. Then the king removed his signet ring that he had taken away from Ha'man and gave it to Mor'de-cai, and Esther went on to place Mor'de-cai over the house of Ha'man.

3 Moreover, Esther spoke again before the king and fell down before his feet and wept and implored favor of him to turn away the badness of Ha'man the Ag'ag-ite and his scheme that he had schemed against the Jews. Then the king held the golden scepter out to Esther, at which Esther rose and stood before the king.

She now said: "If to the king it does seem good and if I have found favor before him and the thing is proper before the king and I am good in his eyes, let it be written to undo the written documents, the scheme of Ha'man the son of Ham-me-dat than, the Ag'ag-ite, which he wrote to destroy the Jews that are in all the king's jurisdictional districts. For how can I [bear it] when I must look upon the destruction of my relatives?"

7 So King A-has-u-e'rus said to Esther and to Mor'de-cai the Jew: "Look! the house of Ha'man I have given to Esther, and him they have hanged on the stake, for the reason that he thrust out his hand against the Jews. And you yourselves write in behalf of the Jews according to what is good in your own eyes in the king's name and seal [it] with the king's signet ring, for a writing that is written in the king's name and sealed with the king's signet ring it is not possible to undo."
that the Jews should become ready for this day to avenge themselves upon their enemies. The couriers themselves, riding post horses used in the royal service, went forth, being urged forward and being moved with speed by the king's word, and the law itself was given out in Shushan the castle.

15 As for Mor'de-cai, he went forth from before the king in royal apparel of blue and linen, with a great crown of gold, and a fine-fabric cloak, even of wool dyed reddish purple. And the city of Shushan itself cried out shrilly and was joyful. For the Jews' light and rejoicing and exultation and splendor took place. And in all the different jurisdictional districts and in all the different cities wherever the word of the king and his law were reaching there were rejoicing and exultation for the Jews, a banquet and a good day, and many of the peoples of the land were declaring themselves Jews, for the dread of the Jews had fallen upon them.

And in the twelfth month, that is, the month of A-dar, on the thirteenth day of it, when the king's word and his law came due to be performed, on the day for which the enemies of the Jews had waited to domineer over them, there was even a turning to the contrary, in that the Jews themselves domineered over those hating them. The Jews gathered together in their cities in all the jurisdictional districts of King A-has-ue'rus to lay hand on those seeking their injury, and not a man stood his ground before them, for the dread of them had fallen upon all the peoples. And all the princes of the jurisdictional districts and the satraps and the governors and the doers of the business that belonged to the king were assisting the Jews, for the dread of Mor'de-cai had fallen upon them. For Mor'de-cai was great in the king's house and his fame was traveling throughout all the jurisdictional districts, because the man Mor'de-cai was steadily growing greater.

5 And the Jews went striking down all their enemies with a slaughter by the sword and with a killing and destruction, and they went doing to those hating them according to their delight. And in Shushan the castle the Jews killed and there was a destroying of five hundred men. Also Par-shan-da'tha and Dal'phon and As-pa'tha and Po-ra'atha and Ada'lia and Ar'i-da'tha and Par-mash'ta and Ar'i-sai and Ar'i-dai and Vai-za'tha, the ten sons of Ha'man the son of Ham-me-da'tha, the one showing hostility to the Jews, they killed, but on the spoil they did not lay their hand.

11 On that day the number of those killed in Shushan the castle came before the king.

12 And the king proceeded to say to Esther the queen: "In Shushan the castle the Jews have killed and there has been a destroying of five hundred men and the ten sons of Ha'man. In the rest of the jurisdictional districts of the king what have they done? And what is your petition? Let it even be given to you. And what
is your further request? Let it even be done."

Accordingly Esther said: "If to the king it does seem good, let it be granted tomorrow also to the Jews that are in Shu'ashan to do according to the law of today," and let the ten sons of Haman be hanged upon the stake." So the king said for it to be done that day. Thus a law was given out in Shu'ashan, and the ten sons of Haman were hanged.

15 And the Jews that were in Shu'ashan proceeded to gather together also on the fourteenth day of the month Adar, and they got to kill in Shu'ashan three hundred men, but on the spoil they did not lay their hand.

16 As for the rest of the Jews that were in the jurisdictional districts of the king, they gathered together and there was a stand for their souls and there was an avenging of themselves upon their enemies and a killing among those hating them of seventy-five thousand, but on the spoil they did not lay their hand, on the thirteenth day of the month Adar, and there was a rest on the fourteenth [day] of it, and there was a making of it a day of banqueting and of rejoicing.

18 As for the Jews that were in Shu'ashan, they gathered together on the thirteenth [day] of it and on the fourteenth [day] of it, and there was a rest on the fifteenth [day] of it and there was a making of it a day of banqueting and of rejoicing.

"There was a stand." The Hebrew verb here is in the infinitive absolute and hence is impersonal and indefinite as to time. But when Esther he said with the written document: "Let his bad scheme that he has schemed against the Jews come back upon his own head; and they hanged him and his sons upon the Jews that were in the outlying districts, of King Ahasuerus, the nearby and the distant ones, to impose upon them the obligation to be regularly holding the fourteenth day of the month Adar and the fifteenth day of it in each and every year, according to the days on which the Jews had rested from their enemies and the month that was changed for them from grief to rejoicing and from mourning to a good day, to hold them as days of banqueting and rejoicing and sending of portions to one another and of gifts to the poor people."

23 And the Jews accepted what they had started to do and what Mordecai had written to them. For Haman's son, the son of Hammedatha, the Agagite, the one showing hostility to all the Jews, had himself schemed against the Jews to destroy them, and he had had Pur that is, the Lot, cast, to disquiet them and destroy them. But when Esther came in before the king he said with the written document: "There was a making of it a day of banqueting and of rejoicing. That is why the country Jews, inhabiting the cities of the outlying districts, were making the fourteenth day of the month Adar a rejoicing and a banqueting and a good day and a sending of portions to one another."

20 And Mordecai proceeded to write these things and send written documents to all the Jews that were in all the jurisdictional districts of King Ahasuerus, the nearby and the distant ones, to impose upon them the obligation to be regularly holding the fourteenth day of the month Adar and the fifteenth day of it in each and every year, according to the days on which the Jews had rested from their enemies and the month that was changed for them from grief to rejoicing and from mourning to a good day, to hold them as days of banqueting and rejoicing and sending of portions to one another and of gifts to the poor people."
the stake.* 26 That is why they called these days Pu'rim, by the name of the Pur.† That is why,
according to the words of this letter* and what they had seen as to this and what had
come upon them, 27 the Jews imposed and ac-
cepted upon themselves and upon their off-
spring# and upon all those joining themselves to them, that it should not pass away, the obli-
gation to be regularly holding these two days
according to what was written concerning them* and according to their appointed time in each
and every year. 28 And these days were to be re-
membered* and held in each and every genera-
tion, each family,† each jurisdictional district
and each city, and these days of Pu'rim* them-
selves should not pass away* from the midst of
the Jews and the commemoration* itself of them
not come to an end among their offspring.‡

29 And Esther the queen, the daughter of Ab'i-ha'il,* and Mor'de-cai the Jew proceeded to
write with all forcefulness to confirm this sec-
ond letter concerning Pu'rim. 30 Then he* sent
written documents to all the Jews in the one
hundred and twenty-seven jurisdictional dis-
tricts, the realm of A-has'u-e'rus, [in] words
of peace and truth, to confirm these days of
Pu'rim at their appointed times, just as Mor'de-
cai the Jew and Esther the queen had imposed
upon them, and just as they had imposed upon
their own soul and upon their offspring, the
matters of the fasts and their cry for aid.
32 And the very saying of Esther confirmed
these matters of Pu'rim, and it was written
down in a book.

* Or, "seed," M. † Or, "He," M; "they," VgSy. ‡ Or, "selves."